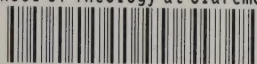


School of Theology at Claremont



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ORGANIZED
SUNDAY SCHOOL WORK
IN AMERICA
1908-1911

OFFICIAL REPORT
OF THE
THIRTEENTH INTERNATIONAL SUNDAY SCHOOL
CONVENTION
SAN FRANCISCO, CALIFORNIA, 1911

Methodist
Historical Society

*Southern California-Arizona
Conference*



Presented by
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ORGANIZED "SUNDAY SCHOOL WORK IN AMERICA

1908-1911

TRIENNIAL SURVEY OF SUNDAY SCHOOL WORK
INCLUDING THE OFFICIAL REPORT

OF THE

THIRTEENTH INTERNATIONAL
"SUNDAY SCHOOL CONVENTION. 13th,
San Francisco, 1911.

SAN FRANCISCO, CALIFORNIA, JUNE 20-27, 1911

SUNDAY SCHOOL STATISTICS
REVISED TO DATE

CHICAGO

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE
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1911

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CHICAGO, ILL.

ORGANIZED
SUNDAY SCHOOL WORK
IN AMERICA

THOSE WHO HAVE SERVED ON THE LESSON COMMITTEE AND THE YEARS OF THEIR SERVICE

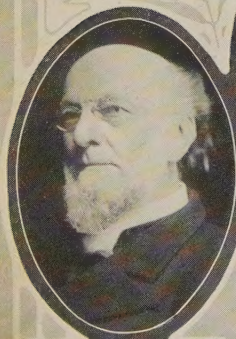
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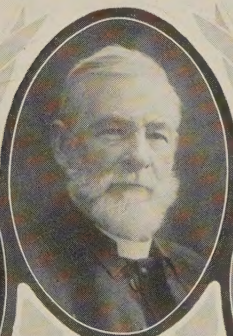
DEDICATED

To the
*Lesson Committees of the International
Sunday School Association*
*in recognition of their thirty-nine years
of gratuitous and efficient service in se-
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School Army of North America and the
World.*

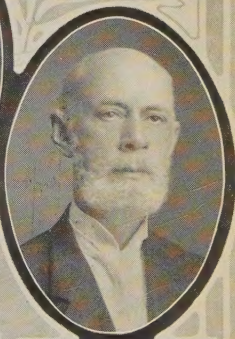
THE THREE LESSON COMMITTEE CHAIRMEN



JOHN H. VINCENT, D.D.
1872-1899



JOHN POTTS, D.D.
1900-1908



A. F. SCHAFFLER, D.D.
1908 -





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1908-1911

AN APPRECIATION

As a Committee we desire to express our appreciation and gratitude to our retiring Chairman, Mr. William N. Hartshorn, and his queenly wife, for the invaluable service they have rendered this Committee by their thoughtful, untiring and consistent effort to increase the efficiency of this Association in the lines of work already under its care.

They also have, by personal influence and at their own expense, held many important conferences, which have been of great service and far-reaching in their results, and by assembling the leaders in many cities and localities to meet them and each other at lunches and banquets, they have been able to gather valuable knowledge of conditions and to secure the adoption of plans that have resulted in great good to our Association.

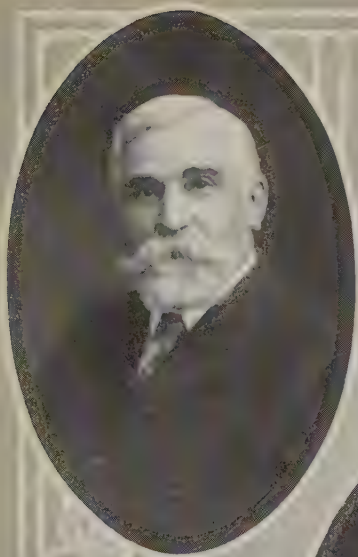
Our gratitude and prayers for their continued usefulness follow them as Mr. Hartshorn takes up his new position as President of the Association. We shall still hope to receive for many years the benefit of their long experience in organized Sunday School work.

E. K. Warren, Chairman.

Justice J. J. MacLaren,

Dr. H. M. Hamill,

For the International Committee.



President and Mrs. W. N. Hartshorn

WHOM WE DELIGHT TO HONOR

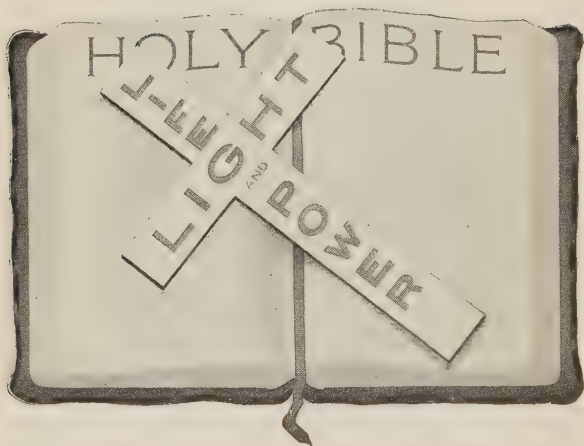


THE COLISEUM, SAN FRANCISCO, CAL.
WHERE THE CONVENTION WAS HELD



MR. FRED A. WELLS
CHAIRMAN EXECUTIVE COMMITTEE INTERNATIONAL SUNDAY SCHOOL
ASSOCIATION

CONVENTION THEME:
THE OPEN BIBLE



AND
THE UPLIFTED CROSS

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HISTORICAL

NATIONAL AND INTERNATIONAL CONVENTIONS

At a conference of friends of Sunday-schools, held in Philadelphia during the anniversary of the American Sunday-School Union and the General Assembly of the Presbyterian church, May 23, 1832, thirteen states and two territories, numbers suggesting the beginning of our national independence, were represented. A resolution was adopted recommending the superintendents and teachers throughout the country to convene to consider the duties and obligations of officers of Sunday-schools, and the best plans of organizing, instructing and managing a Sunday-school. A committee was appointed to prepare lists of questions covering the Sunday-school effort as then understood, to be sent to Sunday-school workers over the land. The committee prepared seventy-eight questions on thirteen different sections as follows: Schools, organization, discipline, visiting, modes of instruction, union question books, other question books, libraries, other means of success, superintendents, Bible classes, adult classes and miscellaneous. Three hundred answers were received, many of them copious, and the collection is preserved in a quarto volume of twenty-four hundred pages, in the library of the American Sunday-school Union, Philadelphia.

FIRST NATIONAL CONVENTION

The first national convention was held in New York, in the Chatham Street Chapel, October 3, 1832, as a result of the Philadelphia conference. Hon. Theodore Frelinghuysen, of New Jersey, one of the eminent men of the time, was chosen president, and two hundred and twenty delegates were present, representing fourteen of the twenty-four States and four Territories of the Union. Hon. Gerritt Smith was one of the vice-presidents, and the body was a notable one, including many of the religious leaders of the day, both clergymen and laymen. Among the topics considered were: Infant Sunday-school Organization; Qualifying Scholars to become Teachers; Organization of County and other Unions; and the Propriety of having more than One Session a Day. The sessions of the convention were continued through three days. "The novelty of the occasion, the stimulus of large audiences, the sub-

jects discussed, the ability of many of the speakers, the whole-hearted zeal of the delegates, the spirit of prayer that prevailed, the large amount of information contributed, the number of stimulating incidents stated—made the convention one of remarkable success. Out of it went forth many streams to ‘make glad the city of our God.’ The delegates went from it to their places of labor with an intelligent zeal which was fruitful of good works over the whole nation.’’ The interest developed in the discussions was such, and the value of the conference was estimated so highly, as indicated above by one who was there, that it was decided to hold another convention in 1833.

SECOND NATIONAL CONVENTION

The second national convention, in Philadelphia, May 22, 1833, was called too soon after the first to attract a large representation, and only nine states sent delegates. Hon. Willard Hall, an eminent Delaware jurist, was president of the convention. While the numbers were small the meeting seemed to be full of life and interest. One profitable discussion considered was “‘Private Sunday-schools,’’ meaning schools or classes taught in private houses for those who were not willing, on account of poverty or sectarian prejudice, to attend the Sunday-schools in their neighborhood—a prophetic foreshadowing of the present Home Department movement.

THIRD NATIONAL CONVENTION

More than a quarter of a century passed before the second national convention was followed by another. Evidently the movement had not taken root, nor did it do so with the third one held in Philadelphia, February 22-24, 1859. Seventeen states and the District of Columbia, were represented by delegates, and there was one visitor from Great Britain. Ex-Gov. James Pollock was president, and H. Clay Trumbull, of Connecticut, then just coming forward into the notice of the Sunday-school world, was one of the secretaries. The list of speakers was a notable one, and shows that there must have been a good deal of sense and sparkle and spirit in the convention. A committee, of which George H. Stuart was chairman, was appointed to arrange for “‘a similar assemblage of the evangelical Sabbath-schools of America.’’

FOURTH NATIONAL CONVENTION

In June, 1868, at the International Convention of the Young Men’s Christian Association, in Detroit, an informal meeting of Sunday-school workers was held, and it was decided to hold a National Sunday-school

Convention in Newark, N. J., April 28, 1869. Twenty-eight states and one territory were represented by five hundred and twenty-six delegates, and there were visitors from Canada, England, Ireland, Scotland, Egypt and South Africa. Geo. H. Stuart, of Pennsylvania, presided. Rev. J. H. Vincent and B. F. Jacobs were associated with H. Clay Trumbull as secretaries of the convention. The convention was international in character, if not in name, and its sessions were characterized by their extraordinary spiritual power. The writer cannot recall any meeting he ever attended that in this respect was quite its equal. It was said by the editor of the *Sunday School Times* that "never before had so many Sunday-school leaders of the land been brought face to face. Taken as a whole, it was the most memorable Sunday-school gathering ever assembled in the United States, if not in the world. Tongues of fire seemed to be given to the speakers. The spirit of brotherly love and union prevailed. It was estimated that there were over twenty-five hundred visitors, in addition to the five hundred twenty-six delegates, in attendance."

FIFTH NATIONAL CONVENTION

The fifth national convention, at Indianapolis, April 16-19, 1872, was destined to be epoch-making. There were three hundred and thirty-eight delegates present from twenty-eight states and one territory. Other workers were present from Canada, Great Britain and India. Philip G. Gillett, of Illinois, was president. The sessions were held in the Second Presbyterian Church. It was announced in the call for the convention that among the themes foremost in interest and importance for its consideration was that of a system of uniform Bible lessons for the Sunday-schools of the land. A tentative course which had been put out by the publishers, though imperfect, proved to be quite popular simply because of its uniformity. The Sunday-schools of the land were studying the same book; why not the same lesson? The sentiment in favor of one lesson for all schools grew rapidly within the year, and when the convention assembled, though there were doubts of its feasibility and its desirability on the part of some of the leaders in the Sunday-school world, after an impassioned address by B. F. Jacobs, who had been the principal advocate of uniformity, the vote was practically unanimous in its favor. The first lesson committee was appointed to prepare a lesson course to cover seven years. The inclusion of two Canadian brethren as members of this committee made it impossible for the next convention to be other than international. At this convention a national statistical secretary was appointed. This innovation proved to

be of great value to the cause, as showing progress in organized work, and establishing an intelligent basis for the activities of the workers.

SIXTH NATIONAL CONVENTION, FIRST INTERNATIONAL

The sixth national and first international convention was held in Baltimore, May 11-13, 1875. Rev. George A. Pelz, of New Jersey, was president, and there were four hundred and sixty-three delegates present. The convention appears to have been mainly a jubilation over what had been accomplished at Indianapolis. The report of the Lesson Committee was inspiring in that it showed how extensively the uniform lessons had been adopted by the Sunday-schools of many denominations. Twenty Canadian representatives participated in the convention proceedings.

SECOND INTERNATIONAL CONVENTION

Nothing particularly new was done in the way of progress at the second international convention in Atlanta, Ga., April 17-19, 1878. Governor Colquitt, of Georgia, presided, and the most important matter for discussion was the International Lesson System. The delegates seemed to have but one feeling, and that one of warm approval. But the main feature of this convention was the fellowship which it brought about between the North and South. The writer believes that nothing since the war has done so much to promote good feeling between the sections as this convention. Governor Colquitt melted all hearts with his farewell words. The union of hearts there was inexpressibly delightful.

THIRD INTERNATIONAL CONVENTION

The third international convention met in Toronto, Canada, June 22-24, 1881, and Hon. S. H. Blake, of Toronto, presided. The special feature of this convention was the inauguration of the interdenominational work undertaken by the International Executive Committee. This, again, was the suggestion of the fertile brains of B. F. Jacobs, and at this convention Mr. Jacobs began his long service as Chairman of the International Executive Committee, to continue until the date of his death, twenty-one years later. President Garfield sent a message of interest and sympathy. It was at this convention that the home class work was first mentioned.

FOURTH INTERNATIONAL CONVENTION

Hon. Thomas W. Bicknell, of Massachusetts, presided at the fourth international convention in Louisville, Ky., June 11-13, 1884. The

program was an alliterative one,—The Work, the Word and the Workers. That suggests the character of the gathering.

The discussions were of special value to the delegates who had come long distances to obtain new ideas and inspiration.

Pastor John Paul Cooke, of Paris, France, gave an interesting and instructive address on "Sunday-school Work in Europe."

The third lesson committee was appointed, and five persons were added as corresponding members, four for Great Britain and one for France.

FIFTH INTERNATIONAL CONVENTION

Chicago entertained the convention of 1887, June 1-3; elected William Reynolds, of Illinois, as president and later appointed him "Field Superintendent," the first official organizer for the international field. It was the first gathering of the kind at which the Home Department was presented by its author. The plan of home classes had been so far tried and perfected that here it was set forth as a movement meriting and demanding attention. Mr. and Mrs. W. N. Hartshorn, of Massachusetts, came into prominence among the international workers at this convention, by reason of their leadership in the primary work of the convention.

SIXTH INTERNATIONAL CONVENTION

The sixth international convention, at Pittsburgh, Pa., June 24-27, 1890, was instructive and inspiring, but without special characteristics. Hon. J. G. Harris, of Alabama, presided, and the convention, by resolution, placed its endorsement on the Home Department. Action was taken looking forward to the erection of a Sunday-school building in connection with the World's Fair at Chicago in 1893, a building which was put up, and in which many a memorable meeting was held while the exposition was in progress. After a prolonged discussion, the plan of having a quarterly temperance lesson on a Sunday of its own was approved by the convention.

SEVENTH INTERNATIONAL CONVENTION

The seventh international and the world's second convention were held conjointly in St. Louis, August 30 to September 5, 1893. During this time the field workers held their first conference. The emphasis of the convention was laid upon state, county and township work, and great impulse was given to systematized effort which aims to leave no part of the field overlooked. The chief discussion was on the International Lessons, and the system was approved in the heartiest kind of an en-

dorsement. Uniformity in study binds the Sunday-school workers of the different denominations together in a tie of brotherhood which to them is very precious. Other topics discussed were: "The Sunday-school and Its Influence Among the Negroes in the South," "The Training of Teachers," "Summer Schools," "Training Schools for Christian Workers." Hon. Lewis Miller, of Ohio, was the presiding officer.

At the world's convention, Mr. B. F. Jacobs, Chairman of the International Committee, was elected president. The address of Rev. J. L. Phillips, M. D., the Sunday-school missionary in India, resulted in the creation of the "Japan Fund" and, several years later, in the sending of Mr. Ikehara as the first Sunday-school Secretary to Japan, which has now resulted in the organization of the "Japan Sunday-school Association," with a general secretary on full time.

Both of these conventions, as well as the Field Workers' and Primary Conferences, were productive of great good to all concerned.

EIGHTH INTERNATIONAL CONVENTION

The eighth international convention, Boston, Mass., June 23-26, 1896, was notable in many directions. There were one thousand sixty-three delegates present, the largest number in the history of the international conventions; the devotional leadership of D. L. Moody, who conducted the opening hour each day, was a great inspiration; Bishop Vincent, who had been chairman of the Lesson Committee from the beginning in 1872, resigned, and Dr. John Potts, of Toronto, Canada, was appointed; all debts of the convention were reported paid and thirty-five thousand two hundred and three dollars was pledged for the work of the next triennium. The addresses of the convention were of an unusually high order, and under the presidency of Samuel B. Capen, of Boston, the convention reached a very high standard. The "field" of the convention was extended to include Mexico, Central America and the West Indies.

At this convention William Reynolds made his last report as Field Superintendent, as he went to his reward before the ninth convention met in Atlanta. Mr. Reynolds reported that he had attended one hundred and fifty-four conventions and visited every state, province and territory in the International field, except Alaska, Alberta and Newfoundland. Mr. Reynolds had the assistance of Prof. H. M. Hamill for the whole field, Mr. Hugh Cork for the Northwest, and Rev. L. B. Maxwell among the colored people of the South.

The Fifth Lesson Committee of fifteen, together with five "corre-

sponding members'' in Great Britain, were chosen to select the lessons of 1900-1905.

NINTH INTERNATIONAL CONVENTION

Atlanta, Ga., welcomed the convention in 1899, April 26-30, for the second time. Hon. Hoke Smith, of Georgia, was chosen president. The convention was called to mourn the death of William Reynolds (1897), the first field superintendent. The work was broadened by the election of Marion Lawrance, of Ohio, as general secretary; Prof. H. M. Hamill, of Illinois, as field secretary; and L. B. Maxwell and Silas X. Floyd, both of Georgia, as workers among the colored people. Mr. Jacobs, asking retirement from active service as chairman of the executive committee, was made honorary chairman for life, and Hon. John Wanamaker, of Pennsylvania, was elected to succeed him. Mr. Wanamaker afterward declined the honor, and Mr. Jacobs continued in service.

TENTH INTERNATIONAL CONVENTION

The first session of the tenth international convention, at Denver, Colo., June 26-30, 1902, was a memorial service commemorative of the life, work and character of Mr. B. F. Jacobs, the acting chairman of the International Executive Committee, who died three days before, at his home in Chicago. The tributes were eloquent and sincere, and made a strong impression upon the convention and its work. Rev. B. B. Tyler, D. D., of Denver, the second clergyman in the history of the national or international work to be so honored, was chosen president, and Mr. W. N. Hartshorn, of Boston, was unanimously selected as the successor of Mr. Jacobs, chairman of the Executive Committee. There were eleven hundred and sixty-eight delegates enrolled, and they came from fifty-five states, provinces and territories. Mr. F. F. Belsey, president of the British Sunday-school Union, was a distinguished guest of the convention. The plan of lesson selection was one of the great themes of the convention discussion, and the final action of the convention was in the adoption of a resolution which read, "That at this time we are not prepared to adopt a series of advanced lessons to take the place of the uniform lessons in the adult grades of the Sunday-school."

ELEVENTH INTERNATIONAL CONVENTION.

This was held in Toronto, Canada, June 23-27, 1905. Sixty states, territories and provinces were represented, and the enrollment of delegates was larger by far than that of any previous convention. The

delegates numbered 1,958. Among them were 318 pastors, 351 superintendents, 856 teachers, and 252 other officers, which shows that a vital interest in the Sunday-school work is equally felt by all those connected with it.

At this gathering the name of the body was changed from "The International Sunday-school Convention" to "The International Sunday-school Association," and a resolution was adopted to incorporate the Association. It was further voted to adopt the recommendations that the advantages and disadvantages of an international Sunday-school building should be carefully considered and reported upon at the next meeting of the Association, and that as rapidly as possible the Association be centralized, so that an efficient man, with a competent corps of helpers, should be able to keep continuously in touch with all departments of the work throughout the field. In the establishment of the new headquarters at Chicago this latter action is being carried out.

This convention was especially signalized by instructing the Lesson Committee to prepare an advanced course of lessons in addition to the uniform lessons and the beginners course. On the submission of the question to the convention, the vote stood 617 for and 601 against the substitute motion that the Lesson Committee continue the system as then existing, but when it was found that the advanced course was desired by so large a minority, the vote was reconsidered, and the recommendation of the Lesson Committee favoring the advanced course was unanimously adopted.

While the convention was in session, the International Executive Committee appointed a subcommittee on adult Bible class work, the result of whose efforts has been such an awakening of interest in adult Bible classes, that the lesson publishers pretty generally have been led to issue special quarterlies for their use.

Justice J. J. MacLaren, of the Court of Appeal, Ontario, was chosen the presiding officer. The Treasurer reported that over fifty-five thousand dollars had been received during the past triennium and seventy-two thousand six hundred and sixty-eight dollars was pledged for the coming three years' work.

TWELFTH INTERNATIONAL CONVENTION.

This convention was held in Louisville, Kentucky, June 18 to 23, 1908. The main sessions were held in the Armory building, and some of the sessions reached five thousand in attendance. The motto of the

convention was "We Would See Jesus," and this motto was placed above the platform in electric lights.

The convention opened with a fitting memorial service to Dr. John Potts, who died October 16, 1907. He had been twenty-five years a member of the Lesson Committee and eleven years its Chairman.

The retiring president, Justice J. J. Maclaren, was in the chair until the election of the new president, Hon. John Stites, of Louisville, who presided to the close of the convention.

The Treasurer's report showed that the Association had received over \$108,000 during the triennium. The pledges for the new triennium amounted to about \$110,000.

The reports from all departments showed great advance, and the general note of the convention was one of optimism and encouragement. Without doubt, the leading action of the convention was in regard to the lessons, the Lesson Committee reporting that while the Uniform Lessons should be continued for the great number of schools that desired to use them, nevertheless there was a great demand for a thoroughly graded course of lessons. The action of the convention covering this matter was as follows:

"Resolved: 1. That this convention of the International Sunday-school Association instruct the Lesson Committee which is to be appointed for the next six years, to continue the work of arranging and issuing the Uniform Lessons as heretofore.

"2. That this convention authorize its Lesson Committee also to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part."

ORGANIZATION

THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION Its Scope and Work

(The following Declaration of the Scope and Work was drawn by Dr. H. M. Hamill, Chairman of the Special Committee appointed for that purpose, submitted to and endorsed by said Committee and finally endorsed by the International Executive Committee at San Francisco, California, June, 1911. The Special Committee referred to was made up, besides Dr. Hamill, of Dr. Alex. Henry, E. K. Warren, Dr. E. Y. Mullins, Dr. Geo. R. Merrill, W. N. Hartshorn, Justice J. J. Maclaren and W. A. Eudaly.)

I. ITS MANAGEMENT

1. The International Sunday-School Association is the central organization of the Protestant Sunday-School forces of North America. While its field is the North American Continent, it has extended its activities in missionary and educational ways, and has contributed money and men to South America and the Orient, and is the chief supporter of the World's Sunday-School Association.

2. While the constituency of the Association includes all Protestant Sunday-School workers who desire affiliation with it, the unit of the association for the purposes of representation is the individual Sunday-School, in which the initiative is taken in appointing official delegates to the various orders of Conventions maintained by the Association and its Auxiliaries, all Conventions of every grade being delegated bodies.

3. The general officers of the Association consist at present of a President and seven Vice-Presidents representing the field at large; a Recording and Assistant Recording Secretary; a Treasurer and an Assistant Treasurer, and an Executive Committee. These general officers, upon nomination either by the Auxiliary Associations whom they represent or by a nominating committee of the International Sunday-School Convention, are elected triennially by the International Convention. Vacancies in office ad interim are filled by the Executive Committee.

4. Since January 31, 1907, by act of the Congress of the United States, the International Sunday-School Association has been an incorporated body, its control being vested legally in the International Executive Committee, which consists at present of ninety-six men representing, and severally nominated triennially, by the State, Provincial and

Territorial Sunday-School Associations of the International field; also the eleven International Districts into which the field is divided; together with three representatives of the Negroes; and the twelve general officers of the Association, as members *ex officio*. To the above, by special act of the Executive Committee, have been added four Honorary Life Members of the Committee.

5. Under the act of incorporation, this Executive Committee is given power to appoint all salaried employes of the Association; to name its standing committees, departmental and otherwise, including the Lesson Committee; and to have full legal direction of the affairs of the Association. Within this Committee, appointed by it annually, is a Board of Trustees, heretofore known as the Central Committee, numbering at this time seventeen, to whom is committed *ad interim* the execution of the plans of the General Committee, with such matters of exigency as may arise, between the regular sessions of the Committee. The Executive and all other Committees of the Association serve without compensation, and, except the members of the Lesson Committee, pay their own traveling and other expenses in attending Committee meetings.

6. The Auxiliary Sunday-School Associations of the International field, beginning with the City Association, the Township or District Association, and ranging upward through the County and State, Provincial and Territorial Associations to the International Association, number several thousands, and, except the last named Association, hold one or more Conventions annually. These Conventions of all grades number each year about 17,000. In the main these Auxiliary Sunday-School Associations in their organization, departmental work and management are patterned after the International Sunday-School Association.

II. ITS RELATIONS

1. By the term "organized Sunday-School work" as applied to the International Sunday School Association and its Auxiliaries, is meant only the organized confederation of Protestant Sunday School workers of North America for mutual helpfulness. It is an interdenominational Sunday-School organization with an intensely denominational spirit and purpose, carrying out a general Sunday-School work through the cooperation of members of all denominations, as distinct from the work which each denomination is doing for itself through its own Sunday-School agencies, yet always and everywhere designed to be eminently helpful to the denominations. This general or "organized work" therefore becomes related to all other Sunday-School agencies, and these relations from time to time need restatement.

2. The International Sunday-School Association is related to the various Auxiliary Associations as above enumerated in an advisory way only. It exercises no authority over those Auxiliary Associations, and assumes no responsibility for their actions, and seeks only to serve them in such ways and at such times as the help of the International Association is desired. So long as members of the International staff are at work within the field of an Auxiliary Association they are under the direction of that Auxiliary to serve only as agreed between the Auxiliary and the International.

3. The International Association is related to the Denominations as an ally only. Its business is to help the Denomination where it needs it and asks for such help, and to serve the Denomination only along the lines indicated by the denominations and when invited to render such service. The International Association, in short, disclaims the role of either master or servant to the Denominations, or as having in itself any authority whatever over the Denominations. Whenever the door of Sunday-School service is open to the International Association or its Auxiliaries, these Associations will gladly enter and serve as the Denominations severally or collectively may desire, and in turn will gratefully receive from the Denominations like service and support, but it will thus cooperate and serve the Denominations only as ally and friend, not as master or mere servant. The best service the International Association can render to the denominations is when it helps the Denomination to do its own work effectively through its own agencies, and as such steadfast and serviceable ally the International Association may confidently claim and receive the cordial support of the Denominations.

4. Towards all other Sunday-School bodies having part in the extension and improvement of Sunday School work throughout the International or the foreign field, the International Association has shown a sincere desire for hearty cooperation.

To the American Sunday-School Union, the first and greatest pioneer in the planting of American Sunday-Schools, the International Association acknowledges its great indebtedness, and while the Union has been planting its thousands of schools in needy fields the International Association has sought to follow closely and helpfully with its Auxiliary Associations and educational Conventions.

With the National Educational Association, and more especially with the Religious Education Association, the International Association desires the closest reciprocal relationships, knowing the great benefit that has come to itself from the trained and scholarly leadership of the college and university.

To the youngest of these related Sunday-School organizations, the Sunday-School Council of the Evangelical Denominations, the International Association takes this first opportunity since the formation of that body to offer its hearty greetings and its pledge of earnest cooperation and service in all ways that shall minister to the success of the plans of the Denominations so far as represented by the Council.

III. METHODS OF WORK

1. The headquarters of the International Sunday-School Association are located in Chicago, which practically is the geographic and Sunday-School center of the International field. Besides the present corps of twelve office helpers and stenographers, the general International staff of salaried workers consists of ten Sunday-School specialists, two of whom are assigned to Mexico and the West Indies. Of this staff there are six Departmental Superintendents, viz.: Elementary, Teacher Training, Adult, Visitation, Missionary and Temperance. Other departments of the work have committees and chairmen unsalaried in charge, until such time as the means at hand shall allow the employment of specialists. In the pay and exclusive service of the Auxiliary State and Provincial Associations are nearly 200 General Secretaries, Department Superintendents, etc., most of whom are Sunday-School specialists. In addition to these salaried workers there are more than 150,000 pastors, superintendents and teachers who, as officers of Auxiliary Associations and as volunteer workers, are doing a great work which if compensated would cost the Associations millions of dollars annually. The salaried workers of the International staff, under assignment of a General Secretary and an Assistant General Secretary, as far as practicable, cover the field annually by heavy travel and labor, rendering a varied and difficult and delicate service through all kinds of meetings, but with special emphasis upon State and Provincial Conventions.

2. The income of the International Association for the past triennium has been about \$50,000 per annum, and has come from the following sources: (1) The annual gifts of money as pledged at their Conventions by Auxiliary State and Provincial Associations, these pledges being reported to the International Convention; (2) the gifts of individual Sunday-Schools, classes, etc., usually pledged at the International Convention; (3) the gifts of money from individuals as friends of the organized work either by pledge at the Convention or ad interim; (4) special Life Memberships at \$1,000 each, as a more recent source of support. It will be noted that as yet there are no bequests as with other religious organizations doing far less work in much smaller fields. This

may in part be due to the fact that until the present triennium the Association was unincorporated, and therefore not legally responsible for such bequests.

3. The work of the Lesson Committee particularly deserves notice and commendation. Every six years, at alternate International Conventions, the sixteen men composing this distinguished Committee are appointed, as representing the biblical scholarship and Sunday-School leadership of American Protestantism. The Committee meets annually, plans its work of selecting Bible lessons, commits the details of its plan to subcommittees working ad interim, and gives forth its selections from the Bible for lesson study, whether of uniform or graded course, two years or more in advance of their study for the convenience of the lesson writers. The Committee selects the texts, titles and golden texts of the uniform lessons and of the graded lessons as provided for by the International Convention of 1908, and without word or comment or exposition whatever submits these courses of lessons to the Denominational and other writers, who interpret and prepare the lessons as they and their Denominations may see fit to do. Let it be reaffirmed with emphasis that while the finest scholarship and practical Sunday-School experience of America are focalized by the Lesson Committee upon their selection of lessons from the Bible text, they have nothing whatever to do with the interpretation of these lessons, which belong alone to the Denominations using them. With like emphasis let it also be noted that these lessons go into the hands of 174,000 American Sunday-Schools and 15,000,000 American Sunday-School students, and to more than 25,000,000 Bible students around the world; and that this noble and arduous service by the gentlemen composing the Lesson Committee is wholly a service of love.

ARTICLES OF INCORPORATION

An Act to incorporate the International Sunday School Association of America.

(Public—No. 42)

CHARTER

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That William N. Hars-thorn, of Boston, Massachusetts; Honorable J. J. Maclaren, of Toronto, Canada; Marion Lawrance, of Toledo, Ohio; George W. Bailey, of Philadelphia, Pennsylvania; A. B. McCrillis, of Providence, Rhode Island; H.

J. Heinz, of Pittsburgh, Pennsylvania; H. M. Hamill, of Nashville, Tennessee; E. R. Machum, of Saint John, New Brunswick; W. A. Eudaly, of Cincinnati, Ohio; F. A. Wells, of Chicago, Illinois; G. G. Wallace, of Omaha, Nebraska; G. W. Watts, of Durham, North Carolina; E. K. Warren, of Three Oaks, Michigan; John Stites, of Louisville, Kentucky; Honorable W. D. Wood, of Seattle, Washington, and Seth P. Leet, of Montreal, Province of Quebec, and their associates and successors, are created a body corporate in the District of Columbia under the name of The International Sunday School Association, and as such shall have power to contract and be contracted with, sue and be sued; to take and hold real estate not exceeding one million dollars in value in the aggregate or personal estate by purchase, gift, devise, or bequest, and to manage, sell or convey, or transfer same for the purposes of the association; to have perpetual succession; to have a common seal, and to break, alter, or change the same at will.

Section 2. That the purpose of the association shall be to promote organized Sunday-School work, to encourage the study of the Bible, and to assist in the spread of Christian religion.

Section 3. That the members of the executive committee of the International Sunday-School Association, as it may be constituted by said association, shall be the members of this association.

Section 4. That the affairs of the association shall be managed by the members. It may by by-laws provide for a board of not less than fifteen trustees, who shall be elected annually, to act between meetings of the association, whose duties and powers shall be prescribed in said by-laws. Until the members of this association meet and elect trustees, the persons named as incorporators herein shall constitute the Board of Trustees: *Provided*, That a majority of said trustees shall at all times be citizens of the United States.

Section 5. That the officers of the association shall be a chairman, one or more vice-chairmen, a secretary, and a treasurer, with such other officers, employes, and committees as the association shall choose, who shall hold their respective offices, appointments, or employments as may be provided in the by-laws of the association.

Section 6. That the association may adopt and change at will such rules and by-laws as it deems proper for its government and control not in conflict with this charter, the Constitution of the United States of America, the Provinces and Territories of the Dominion of Canada, or any State, Territory, province, county, or district in which such rule or by-law is sought to be enforced, and shall provide the time of meetings

and the number necessary to constitute a quorum for the transaction of business and how votes of members shall be cast.

Section 7. That the association shall have no capital stock, and the private property of its members shall not be subject to its corporate debts.

Section 8. That the association's principal place of business shall be at Washington, District of Columbia. Meetings of the association and its trustees may be held at any point that may be fixed by the by-laws or by order of the Board of Trustees or in any call for a meeting issued as may be authorized in the by-laws.

Section 9. The right to alter, amend or repeal this Act is reserved.

Approved, January 31, 1907.

BY-LAWS

ARTICLE I

DECLARATION

It is the purpose and aim of these By-Laws to be in conformity with and subject to the Act of Congress of the United States of America, passed January 31st, A. D. 1907, legalizing by Charter the International Sunday School Association. See Section 1 of Act of Incorporation.

ARTICLE II.

NAME

This organization shall be known as the International Sunday School Association and shall be interdenominational.

ARTICLE III

OBJECTS

.. The objects of this Association shall be the same as are expressed in the Charter of Incorporation, these By-Laws and such amendments thereto as may hereafter be made when in conformity therewith.

ARTICLE IV

MEMBERS

The membership of the International Sunday School Association shall be constituted as follows:

OFFICERS

Section 1. The Convention officers, consisting of the President, seven Vice-Presidents, Recording Secretary, Assistant Recording Secretary, Treasurer, and Assistant Treasurer.

REPRESENTATIVES

Section 2. One committeeman or his alternate, representing and nominated by each State, District, Provincial, Territorial, and National Interdenominational Sunday-School Association recognized as affiliating herewith. Proxies or proxy votes shall not be recognized.

COLORED

Section 3. Three colored men, chosen by the Convention, to represent the Colored Interdenominational Sunday-School Associations of America.

DISTRICTS

Section 4. The Presidents of the Districts into which the field of the International Sunday School Association is or may be divided.

RETIRING

Section 5. The retiring President of each International Convention and the retiring Chairman of each Executive Committee, shall be members for life of the Executive Committee.

HONORARY

Section 6. The Executive Committee shall have power at its discretion to elect men who have given the association long and valuable service members for life of the Executive Committee, when recommended by the Board of Trustees.

EXECUTIVE COMMITTEE

Section 7. The officers and representatives designated in Sections 1 to 6 inclusive of Article IV when elected as herein provided, shall constitute the membership of the International Sunday School Association and be known as the Executive Committee of the International Sunday School Association. See Section 3 of the Act of Incorporation.

ARTICLE V

ELIGIBILITY. MEN

Section 1. The members of the Executive Committee shall be men who have had some previous experience in organized Interdenominational Sunday-School work.

NON-SALARY

Section 2. Any person who is receiving a salary from or in the employ of the International or any other Interdenominational Sunday School Association affiliating therewith shall not be eligible to membership in the Executive Committee.

ARTICLE VI

ELECTIONS. NOMINATING COMMITTEE

Section 1. At each International Convention a Nominating Committee, which shall be composed of one person from each state, district, provincial, territorial and national interdenominational Sunday School Association recognized as affiliating herewith, the same having been previously named for this purpose by such association, shall be appointed by the President.

ELECTION

Section 2. The Nominating Committee shall convene at a time and place fixed by the President of the Association and proceed to report to the Convention the names of suitable men to fill the several offices indicated in Sections 1, 2, 3 and 4 of Article IV, all of whom when elected by the Convention shall become and remain members of the Executive Committee until their successors are elected.

Section 3. The Executive Committee shall have power to fill vacancies in its membership occurring in the intervals between conventions, but when any such vacancy occurs in that class of the membership provided for in Section 2 of Article IV of these By-Laws, it shall be filled upon the nomination of the Association in whose representation the vacancy exists.

LIFE MEMBERS

Section 4. The Executive Committee shall have power to fix the amount of a subscription, gift or bequest, which, when paid, will entitle the donor, or person designated by him, to the privileges of regularly appointed delegates to all International Conventions with the title of Life Member.

ARTICLE VII

ORGANIZATION

Section 1. The Executive Committee, when elected, shall convene at the call of the President of the Convention and organize by electing from its number a Chairman, two vice-Chairmen and a Secretary. The Treasurer shall be the same as the Treasurer of the Convention.

QUORUM

Section 2. Twenty-five members of the Executive Committee shall be required to constitute a quorum for the transaction of business, provided no change of the general policy or amendments to these By-Laws shall be made with less than a majority of two-thirds of the members present and in no event with less than twenty affirmative votes.

ARTICLE VIII

MEETINGS

Section 1. The Executive Committee shall hold at least one regular meeting each year at such time and place as it may have previously determined, failing in which it shall meet at the call of the Chairman.

SPECIAL

Section 2. The Chairman may call special meetings of the Executive Committee with the consent of or at the direction of a majority of the Board of Trustees.

DOCKET

Section 3. The Chairman, Secretary and General Secretary shall jointly prepare a docket of the business to come before the regular meetings of the Executive Committee and submit the same to each member of the Committee at least ten days prior to the time fixed for meetings.

URGENT BUSINESS

Section 4. Urgent business not included in the docket in Section 3, and not calling for a change of policy or an amendment to the By-Laws, may be considered by a unanimous vote of the members present at any regular or special meeting.

INTERNATIONAL CONVENTIONS

Section 5. The Executive Committee shall fix the time and place for holding International Conventions, and shall, directly or through special committees, prepare the programs and make the plans and arrangements necessary to the proper conduct of the same.

ARTICLE IX

LESSON COMMITTEE

Section 1. The Executive Committee shall elect a Lesson Committee consisting of sixteen (16) members, eight (8) of whom shall be elected at each regular meeting next preceding each three-year period for a term of six years. The first period shall begin with the close of the International Convention, A. D. 1911.

POWERS

Section 2. The powers and duties of the Lesson Committee shall be to select from the Holy Bible the weekly lessons, the Golden Texts, the Daily Readings, determine the Lesson Titles, and issue the same without further interpretation.

ARTICLE X

DUTIES

Section 1. The Executive Committee shall determine all questions pertaining to the policy of the Association and may alter or amend such policy in any manner not inconsistent with these By-Laws or Articles of Incorporation.

WORKERS

Section 2. The Executive Committee shall elect the General Secretary, Assistant Secretaries, Field Workers and Superintendents for terms not to exceed three years, shall fix their salaries and define the general policy governing them.

DEPARTMENTS

Section 3. The Executive Committee shall create and maintain all departmental work and appoint all departmental committees at such time and in such manner as to it seems best.

REFERENCE AND COUNSEL

Section 4. The Executive Committee shall appoint, from its members, a Standing Committee on Reference and Counsel, composed of seven, the duty of which committee shall be to confer with other bodies or their representatives desiring counsel and conference with this Association.

ARTICLE XI

BOARD OF TRUSTEES. ELECTION

Section 1. The Executive Committee shall at each annual meeting elect from its members a Board of not less than fifteen Trustees, including its Chairman, Secretary and Treasurer, for a term of one year or until their successors are elected.

GENERAL POWERS

Section 2. The Board of Trustees, during the interim between the meetings of the Executive Committee, shall have such powers and shall perform such duties of the Executive Committee as are in accord with its defined policy and with these By-Laws and Act of Incorporation.

REFERENCES

Section 3. The Executive Committee may at any time make references, with or without power, to the Board of Trustees, as may to it seem most expedient.

ARTICLE XII

ORGANIZE

Section 1. The Board of Trustees shall organize by electing from its members a Chairman, a Vice-Chairman and a Secretary. Its Treasurer shall be the same as the Treasurer of the Association.

QUORUM

Section 2. Five members of the Board of Trustees shall constitute a quorum, provided that each member shall have had at least ten days' notice of the time and place of regular or called meetings and that no business shall be transacted without five affirmative votes.

MEETINGS

Section 3. The Board of Trustees shall hold at least two regular meetings each year, at such time and place as it may have previously determined, or, failing in which, at the call of its Chairman.

FINANCES

Section 4. The Board of Trustees shall be charged with the financial affairs of the Association, including the raising and disbursing of all money and the auditing of all bills.

WORKERS

Section 5. The Board of Trustees shall have supervision of the work of the General and Assistant Secretaries, Field Workers, and Superintendents, and of all permanent or special committees.

OFFICES AND SUPPLIES

Section 6. The Board of Trustees shall provide and maintain the necessary offices, office force, stationery, and supplies, including all printed matter, either general or special, for sale or free distribution, either directly or otherwise.

LESSON COMMITTEE

Section 7. The Board of Trustees shall provide and maintain for the use of the Lesson Committee a suitable office—secretarial force, stationery and supplies—and shall also provide for its necessary traveling expenses.

RULES

Section 8. The Board of Trustees may provide rules for its own government not inconsistent with the policy or By-Laws of this Association and alter or amend the same at will.

ARTICLE XIII

TREASURER

Section 1. The Treasurer shall receive and have charge of all monies, gifts, bequests or investments belonging to the Association, and shall deposit, pay out or invest the same as directed by the Board of Trustees.

BOND

Section 2. The Treasurer shall give a Bonding Company's bond for the faithful discharge of his duty to the satisfaction of the Board of Trustees. The expense of said bond shall be paid by the Association.

ARTICLE XIV

PARLIAMENTARY

Section 1. The duties of the officers of the Convention, of the Executive Committee and of the Board of Trustees in addition to those specified herein, together with the parliamentary practice to be observed, shall be such as are customary in like bodies.

ARTICLE XV

AMENDMENTS

Proposed Amendments to these By-Laws shall be submitted in writing at a regular meeting of the Executive Committee and shall lie over until the next succeeding regular meeting, when they may be passed, provided the same shall not receive less than a two-thirds majority of those present and in no case with less than twenty affirmative votes.

Adopted at San Francisco, June, 1911.

FORM OF BEQUEST

I give and bequeath to the International Sunday School Association the sum of.....Dollars to be invested as directed by the Board of Trustees and used in the promotion of the work of said Association, and the receipt of the Treasurer of said Association shall be a sufficient discharge to my executors for the same.

Signed.....(SEAL)

Witness.....(SEAL)

OFFICIAL REGISTER

PRESIDENT

MR. W. N. HARTSHORN, Boston, Mass.

VICE-PRESIDENTS

REV. H. H. BELL, D. D., San Francisco, Cal.

MR. E. H. NICHOLS, Chicago, Ill.

MR. A. B. MCCRILLIS, Providence, R. I.

MR. H. P. CROWELL, Chicago, Ill.

REV. GEO. W. TRUETT, D. D., Dallas, Texas.

MR. CHESTER D. MASSEY, Toronto, Ontario.

MR. FRITZ SALMEN, Slidell, La.

TREASURER AND ASSISTANT

MR. WILLIAM A. PETERSON, Chicago, Ill.

MR. ANDREW STEVENSON, Chicago, Ill.

RECORDING SECRETARY AND ASSISTANT

MR. ALFRED D. MASON, Memphis, Tenn.

MR. E. D. McCAFFERTY, Pittsburgh, Pa.

LIFE MEMBERS

Dr. W. A. Duncan, Syracuse, N. Y.; Justice J. J. MacLaren, D. C. L., LL. D., Toronto, Ont.; Rev. B. B. Tyler, D.D., Denver, Colo.; Bishop John H. Vincent, Chicago, Ill.; Dr. Geo. W. Bailey, Philadelphia, Pa.; Hon. John Stites, Louisville, Ky.; W. N. Hartshorn, Boston, Mass.

DISTRICT PRESIDENTS

District No. 1—W. F. French, Milford, N. H.

District No. 2—Rev. Alexander Henry, D. D., Philadelphia, Pa.

District No. 3—George W. Watts, Durham, N. C.

District No. 4—Rev. William N. Dresel, Evansville, Ind.

District No. 5—J. H. Martin, Minneapolis, Minn.

District No. 6—E. J. Wightman, York, Neb.

District No. 7—H. L. Baker, Plattenville, La.

District No. 8—W. C. Johnston, Denver, Colo.

District No. 9—G. K. Betts, Seattle, Wash.

District No. 10—Harry Morton, Oakland, Cal.

District No. 11—Rev. Vicente Mendoza, Mexico City, Mexico.

FOR THE NEGROES

Bishop Geo. W. Clinton, D. D., Charlotte, N. C.; Rev. R. H. Boyd, D. D., Nashville, Tenn.; W. B. Matthews, Atlanta, Ga.

EXECUTIVE COMMITTEE OFFICERS

Chairman—Fred A. Wells, Chicago, Ill.

First Vice-Chairman—William Hamilton, Toronto, Ont.

Second Vice-Chairman—C. C. Chapman, Fullerton, Cal.

Secretary—Rev. George R. Merrill, D. D., Minneapolis, Minn.

EXECUTIVE COMMITTEE MEMBERS AND ALTERNATES

Committeemen.		Alternates.
D. H. Marbury, Marbury	Alabama.	R. O. Harris, Mobile
W. G. Beattie, Juneau	Alaska.	Rev. J. H. Condit, Fairbanks
George S. Dingle, Calgary	Alberta.	
Walter Hill, Phoenix	Arizona.	Rev. S. M. Cheek, Wilcox
A. Trieschmann, Crossett	Arkansas.	H. J. Spencer, Jonesboro
Noah Shakespeare, Victoria	British Columbia.	Joseph Patrick, Nelson
C. M. Campbell, Sacramento	California (N.)	Silas Mack, Pacific Grove
C. C. Chapman, Fullerton	California (S.)	C. H. Ainley, Monrovia
Dr. J. R. Robinson, Colorado Springs	Colorado.	Rev. J. F. Elder, D. D., Denver
S. H. Williams, Glastonbury	Connecticut.	Robert Darling, Simsbury
S. L. Messick, Bridgeville	Delaware.	C. H. Cantwell, Wilmington
W. W. Millan, Washington	District of Columbia.	H. L. Buell, Washington
Rev. W. K. Piner, D. D., Lakeland	Florida.	W. H. Dodge, Ocala
John D. Walker, Sparta	Georgia.	
Rev. H. P. Judd, Kahului	Hawaii.	Rev. J. P. Erdman, Honolulu
Rev. W. H. Bowler, Boise	Idaho.	C. C. Anderson, Boise
A. H. Mills, Decatur	Illinois.	H. R. Clissold, Chicago
W. C. Hall, Indianapolis	Indiana.	D. O. Skillon, Muncie
Geo. A. Boody, Des Moines	Iowa.	Mac. J. Randall, Cedar Rapids
Don Kinney, Newton	Kansas.	J. H. Little, La Crosse
C. C. Stoll, Louisville	Kentucky	I. N. Williams, Lexington
Henry N. Pharr, Olivier	Louisiana.	J. A. Pharr, Berwick
Henry B. Eaton, Calais	Maine.	Horace Purinton, Waterville
T. Gorton Russell, Winnipeg	Manitoba.	T. H. Patrick, Souris
Charles W. Dorsey, Baltimore	Maryland.	W. C. VanSant, Baltimore
Augustus R. Smith, Lee	Massachusetts.	Appleton H. Williams, West Upton
E. K. Warren, Three Oaks	Michigan.	Hon. Albert LaHuis, Zealand
Geo. R. Merrill, D. D., Minneapolis	Minnesota.	Dr. R. W. Bowden, Duluth

Committeemen.		Alternates.
R. M. Weaver, Corinth	Mississippi.	Hugh E. Ray, Corinth
James J. Parks, St. Louis	Missouri.	Lansing F. Smith, St. Louis
R. J. Cunningham, Bozeman	Montana.	Prof. L. R. Foote, Dillon
Geo. G. Wallace, Omaha	Nebraska.	Clark Oberlin, Lincoln
Prof. Maxwell Adams, Reno	Nevada.	W. G. Greathouse, Elko
Lewis Simms, St. John, N. B.	New Brunswick and Prince Edward Island.	
Alfred Penney, Carbonear	John F. Whear, Charlottetown, P. E. I.	
Natt T. Platts, Manchester	Newfoundland.	Chas. P. Ayre, St. Johns
George E. Hall, Plainfield	New Hampshire.	Harry E. Waite, Concord
W. M. McCoy, Mountainair	New Jersey.	Edward W. Dunham, Trenton
Frank L. Brown, Brooklyn	New Mexico.	D. A. Porterfield, Albuquerque
N. B. Broughton, Raleigh	New York.	Arthur Clinton, Elmira
W. J. Lane, Fargo	North Carolina.	G. H. Miles, Greensboro
Dr. Frank Woodbury, Halifax	North Dakota.	A. L. Bishop, Fargo
W. A. Eudaly, Middletown	Nova Scotia.	William H. Studd, Halifax
Arthur Whorton, Oklahoma City	Ohio.	Ed. L. Young, Norwalk
William Hamilton, Toronto	Oklahoma.	J. O. McCollister, Mangum
A. A. Morse, Portland	Ontario.	Theron Gibson, Toronto
H. J. Heinz, Pittsburg	Oregon.	Prof. F. E. Billington, Eugene
Seth P. Leet, Montreal	Pennsylvania.	J. W. Kinnear, Pittsburg
T. W. Waterman, Providence	Quebec.	J. W. Knox, Montreal
A. M. Fraser, Regina	Rhode Island.	
John Woods, Spartanburg	Saskatchewan.	A. H. Tasker, Regina
Rev. Frank Fox, D. D., Sioux Falls	South Carolina.	J. B. Green, Greenwood
Dr. H. M. Hamill, Nashville	South Dakota.	G. A. Uline, Dell Rapids
Rev. William M. Anderson, D. D., Dallas	Tennessee.	W. H. Raymond, Nashville
F. J. Lucas, Salt Lake City	Texas.	Rev. J. T. McClure, Dallas
Isaac Thomas, Rutland	Utah.	
	Vermont.	H. A. Slayton, Morrisville

Organization

Committeemen.	Alternates.
Rev. A. L. Phillips, D. D., Richmond Virginia. Washington (E.)	Frank T. Crump, Richmond
W. L. McEachran, Spokane Washington (W.)	M. M. Higley, Spokane
F. L. Stocking, Tacoma West Virginia.	E. S. Osborne, Seattle
Pres. D. B. Purinton, LL. D., Morgantown Wisconsin.	Rev. G. H. Crook Ravenswood
S. B. Harding, Waukesha Wyoming.	S. F. Shattuck, Neenah
Rt. Rev. N. S. Thomas, Cheyenne Mexico.	L. L. Laughlin, Laramie
Rev. C. Scott Williams, Mexico City Cuba.	Rev. J. D. Eaton, Chihuahua
Rev. H. B. Bardwell Havana	Rev. H. R. Moseley, D. D., Sanctus Spiritus

THE CONVENTION STORY

THEME:

“THE OPEN BIBLE AND THE UPLIFTED CROSS”

TUESDAY, JUNE 20

MORNING, AFTERNOON, EVENING

Tuesday, the opening day of the Convention, was designated as “Home Mission Day.” Conferences, presided over by Mr. George G. Wallace, of Omaha, Neb., Chairman of the International Missionary Committee, but planned by Rev. Wm. A. Brown, International Missionary Superintendent, were conducted in the Coliseum, which was beautifully decorated with flags and banners. High up back of the platform was a beautiful scenic banner nearly two hundred feet long with the picture of the Goddess of Liberty in New York Harbor, at one end and the Ferry building in San Francisco at the other and these words on a streamer between the two, “Westward the Star of Bethlehem takes its Way,” and “We have seen His Star in the East and are come to Worship Him.”

The morning and afternoon conferences were participated in by the home missionaries from fields west of the Rocky Mountains; officials of the denominational Home Mission Boards and the Missionary Department of the International Sunday-school Association; and by Missionary leaders of State and Provincial Associations.

At the afternoon session five hundred and sixty-seven Chinese, Japanese and Koreans, in native costume, from many different Sunday-schools around the Bay, were seated on the platform and sang several Gospel songs in their own languages.

In the evening a great Home Mission mass-meeting was held. An abridged report of the addresses of the entire day will be found in this book beginning with page 379.

WEDNESDAY, JUNE 21**MORNING AND AFTERNOON**

Wednesday morning and afternoon were given over to six Departmental Conferences: Elementary, reported on page 223; Secondary, page 268; Adult, page 297; Teacher Training, page 329; Home, page 367; Visitation, page 360. Each of these Conferences was intensely interesting and practically helpful.

WEDNESDAY EVENING, JUNE 21

Mr. A. B. McCrillis, Vice-President, was in the chair. The audience repeated the 23rd Psalm and "All Hail the Power of Jesus' Name" was sung. Prayer was offered by Rev. George A. Hough, Ph. D., San Francisco, Pastor Grace Methodist Episcopal Church.

MR. MARION LAWRENCE: King George is to be crowned tomorrow, and the Canadian delegates will meet at the end of the platform at the close of this service to arrange a suitable exercise.

The following committee on resolutions was appointed: Chairman, Alexander Henry, Pennsylvania; W. C. Hall, Indiana; A. L. Phillips, Virginia; Theron Gibson, Toronto, Canada; C. C. Chapman, California; Philip E. Howard, Pennsylvania, and H. L. Baker, Louisiana.

The following constitute the Nominating Committee:

Alberta, A. Butchart.
Alabama, D. W. Sims.
Arizona, E. D. Raley.
Arkansas, Will R. Stuck.
British Columbia, C. E. Mahon.
California (N.), H. Morton.
California (S.), C. H. Ainley.
Colorado, Rev. J. C. Carman.
Connecticut, Thos. B. Walker.
Delaware, Miss Edna Ewell.
District of Columbia, James W. Reisner.
Florida, William Rogers.
Illinois, T. B. Stevenson.
Indiana, D. O. Skillen.
Iowa, Rev. I. T. Underwood.
Kansas, J. H. Engle.
Kentucky, Huston Quin.
Louisiana, Thos V. Ellzey.
Maine, H. E. Lufkin.
Manitoba, A. H. F. Stelck.
Maryland, Rev. Conrad Clever.
Massachusetts, Winfield H. Brooks.
Mexico, C. Scott Williams.
Michigan, E. K. Warren.
Minnesota, A. M. Locker.
Mississippi, J. E. Byrd.
Missouri, D. P. Gribben.
Montana, E. M. Yearian.

Nebraska, A. G. Walker.
Nevada, W. Clarence Leach.
New Hampshire, Mrs. G. W. Hendrick.
New Jersey, Geo. E. Hall.
New York, Frank L. Brown.
North Carolina, J. Van Carter.
North Dakota, R. B. Griffith.
Nova Scotia, G. R. Smith.
Ohio, W. A. Eudaly.
Oklahoma, J. O. McCollister.
Ontario, Rev. E. W. Halpenny.
Oregon, Rev. Chas. A. Phipps.
Pennsylvania, Rev. Alexander Henry.
Quebec, Rev. E. T. Capel.
Rhode Island, A. B. McCrillis.
South Carolina, W. I. Herbert.
South Dakota, A. A. Rowen.
Tennessee, E. E. French.
Texas, W. N. Wiggins.
Utah, Rev. Wildman Murphy.
Vermont, Rev. H. A. Durfee.
Virginia, Rev. A. L. Phillips.
Washington (E.), R. Cross.
Washington (W.), E. S. Osborne.
West Virginia, J. C. Bardall.
Wisconsin, S. B. Harding.
Wyoming, P. A. Shope.

MR. A. B. McCRILLIS: No one here can regret more than I do the fact that our honored president, Judge Stites, of Louisville, Ky., is unable to be present, so that in the natural order of succession, and because of the fact that your Dr. Bell is otherwise employed during the evening, it devolves upon me to try to fill his place.

REV. H. H. BELL, D. D., Chairman San Francisco Local Committee: In behalf of our general committee, Mr. President, I am authorized to present to the presiding officer of the convention this gavel made from the redwood of California. I take pleasure in handing it to you.

MR. McCRILLIS: I accept this as a symbol of authority. It confers no authority. Authority is not needed here. We are all of us brethren, but I accept it as your recognition of the fact that I am to be your servant this evening. Thank you, Dr. Bell.

It is now my privilege to introduce to you, as the representative of the Governor, the Hon. A. E. Boynton, the presiding officer of your State Senate, who will represent the Governor in welcoming this great Convention to this great city of San Francisco.

ADDRESSES OF WELCOME

In Behalf of the State

HON. A. E. BOYNTON

Mr. Chairman, Sunday-school Workers of America, Ladies and Gentlemen:

His Excellency, the Governor of the State of California, has delegated to me the very pleasant task of extending to you a hearty welcome to California. Governor Johnson sincerely regrets his inability to be present on this very happy occasion to encourage you in your wonderful work, a work that is most important to the welfare and happiness of the civilized world, for it is in the Sunday-school that the seeds of Christianity are planted. If the seed takes root and grows, the result is almost sure to be a good Christian man or woman, "God's noblest product," and every State composed of such men and women is bound to withstand the political storms of the ages. Therefore, the State is and must be tremendously interested in the results of your work.

Let us hope that this Convention held on the western slope of the American continent may be a successful one in every sense.

When your labors are ended tarry with us long enough to learn something of our great commonwealth, this unpeopled empire which

nature has decreed shall be the garden spot of the world, an empire filled to overflowing with natural resources, with sparkling streams, limpid lakes and magnificent mountains.

Let friendships be here formed that will last as long as life itself, and when you shall have returned to that place which you call home, it is our earnest wish you may carry with you pleasant thoughts that will always be treasured in memory's storehouse. And so, on behalf of his Excellency, the Governor, and in the name of the people of this great State, I welcome you, yes, thrice welcome you, to our own California.

In Behalf of San Francisco

HON. P. H. MCCARTHY, MAYOR

Mr. Chairman and Delegates to this Great International Sunday-school Convention, Ladies and Gentlemen:

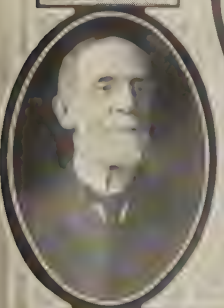
To say that I am pleased with being here this evening in order to welcome you in behalf of the people of this great city of San Francisco, is putting it very mildly. It is indeed more than a pleasure to look into the countenances of these delegates who are gathered here for the purpose of doing good, to uplift humanity and to make better men and better women, and as a result better citizenship the world over. You have paid us the compliment of coming to our city, which has been more sorely stricken than any other city under the sun by the ravages of fire and a very mild tremble of the earth's surface. Despite that, you agreed to hold your magnificent convention in this city. I say to you, my friends, that San Francisco and her people welcome you in a manner calculated to exceed any welcome you have ever received from any people anywhere.

We hope you will enjoy yourselves here in connection with the great work which you have in hand, and we trust that while you are not busily engaged with your work that you will take the time to look over San Francisco and see what we have done to rehabilitate ourselves since that devastation by fire on the 18th day of April, 1906.

A great deal has been said and written about the people of this city, but let me say to you, my friends, that no better people live in the world and no more God-fearing or God-loving people can be found anywhere than in San Francisco and in California. We hope and pray that your coming here will help us to become better. We feel that no people anywhere are at any time so good that they cannot be better. May God bless your work and make your organization a credit to the States and Provinces to which you belong.



International Vice-Presidents



SECRETARIES AND TREASURERS



WILLIAM A. PETERSEN
TREASURER



WILLIAM A. PETERSEN
ASS'T. TREASURER



ALFRED E. MASCH
RECORDING SECRETARY



E. M. MCCARTHY
ASS'T RECORD. SECY



NEW YORK



MASSACHUSETTS

LIFE MEMBERS



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W.N. HARTSHORN
MASSACHUSETTS





E. J. MILLICK
PENNSYLVANIA



W. W. MILLIGAN
NEW YORK



W. A. L. DECTAN
NEW YORK



H. J. MILNES
PENNSYLVANIA



GEO. J. DOOL
NEW YORK



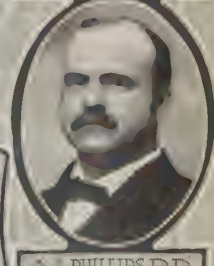
F. MESSICK
ILLINOIS



E. J. DOOL
WEST VIRGINIA



H. A. DORSEN
NEW YORK



A. PHILLIPS, D.D.
VIRGINIA

2nd DISTRICT
INTERNATIONAL
EXECUTIVE
COMMITTEE













DR. J. F. ROBINSON
NEW MEXICO



8TH
DISTRICT

INTERNATIONAL
EXECUTIVE
COMMITTEE



Wm. MCCOY
NEW MEXICO



W. J. McEWEN
NEW MEXICO

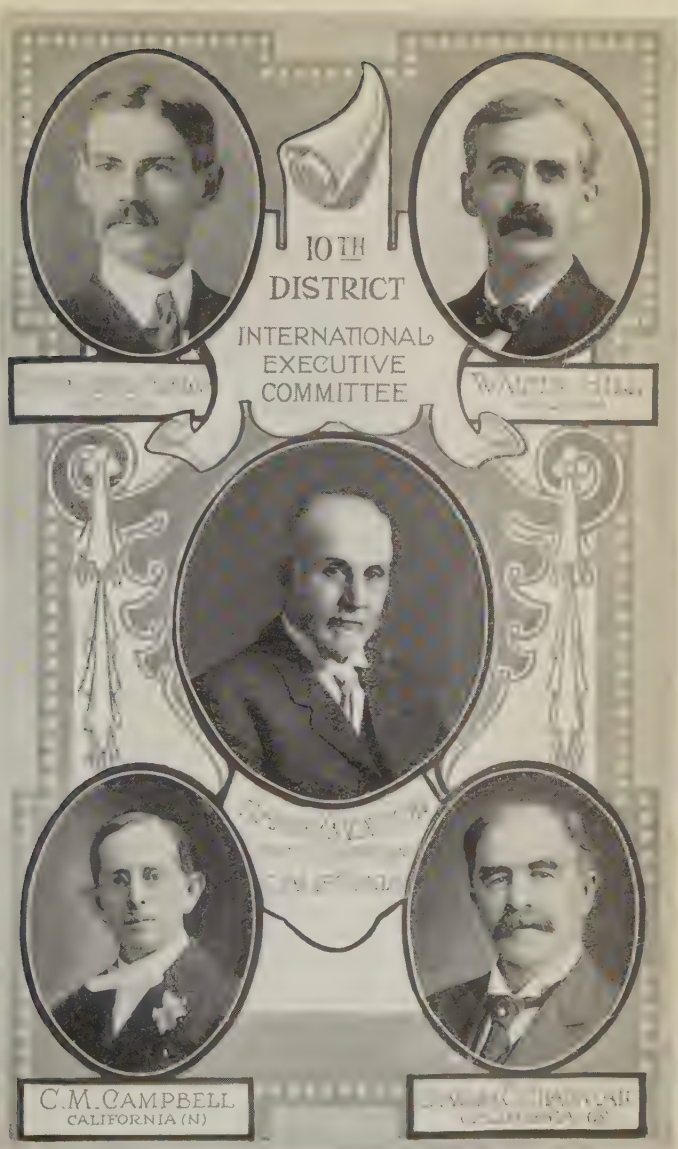


EDWIN A. THOMAS
WYOMING



F. L. LUCAS
WYOMING



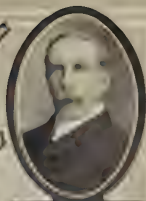




INTERNATIONAL WORKERS



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



W. C. BROWN



In Behalf of the Business Men of San Francisco

MR. ROLLA V. WATT

Fellow Workers:

Now that you have heard these words of welcome from the Chief Executive of this city, it is my great privilege to speak to you on behalf of the business men of San Francisco. We appreciate your coming on your own account and because of those you represent, not only the children but also the youth of this country, for the Sunday-school has ceased to be a children's organization and has become what its name implies, a school; a school for all ages, for the study of the Bible, the study of the best things in life, the study of the varied means of service and of the will of God concerning His people. Engaged as you are in this laudable work your presence and deliberations among us lead to higher thinking and to greater consideration of these more important themes. We welcome you to San Francisco hoping you will become better acquainted with us. We have undoubtedly been much in the public eye, whether because of our unprecedented misfortune in 1906, of our follies and wickedness, of our magnificent material recovery since the disaster, of our political gymnastics or because of our spectacular and successful fight for the Panama Pacific Exposition, I cannot say.

There are sixty thousand children and youth in our schools—public, private and parochial—not more than one-third of whom attend the Sunday-schools of any denomination. It is to be hoped, therefore, that this Convention will result in fixing our attention upon the higher phases of life. We need what you stand for, the highest, the best things in life—the supremacy of the spiritual over the material, character founded upon truth and godliness.

May I refer briefly to material things. In this city five years ago, following a tremblore which would in itself have been but a seven days' wonder, involving a monetary loss of, say, fifteen million dollars, a fire broke out which destroyed twenty-eight thousand buildings, one-half of which were occupied as dwellings and apartments, the remainder comprising practically the entire business section of our city. This conflagration resulted in a direct loss to the wealth of this city and, therefore, to the world, by the absolute destruction of more than three hundred and fifty million dollars' worth of property—an unprecedented loss. San Francisco was reimbursed by insurance companies to the extent of approximately one-half this vast sum, but there was the great loss to our citizens of at least one hundred and

seventy-five million dollars. What has been done since that fateful day in April, 1906? Look about you and see. Have our business men faltered? Have they not pressed forward against almost insurmountable obstacles? Twenty-eight thousand buildings destroyed, but thirty-two thousand two hundred and forty-one building permits granted since!

The churches were hard hit by the disaster. Thousands of communicants lost their homes and were scattered broadcast. The business of the financial supporters of all the churches was swept away so that without exception great difficulties confronted all denominations. Naturally the first struggle was for places of abode and then for the rehabilitation of places of business, and then, in this pleasure-loving city, there was a demand for places of amusement, and finally for the restoration of houses of worship.

When in the East I am often asked if we do not live in daily terror of earthquakes, to which I reply that we of San Francisco are not as much afraid of earthquakes as you Middle West people are of cyclones and you of the great Eastern cities of sun stroke. Most people who visit us wish they might experience a little quake just to see how it feels, but none of us ever want to try a cyclone or a sun stroke when we go East. With a mean summer temperature of sixty-two and winter of fifty-two, we work at all times with less inconvenience than other people. Our climatic conditions would permit of the Panama Pacific Exposition being open for twelve consecutive months without discomfort to visitors or employes.

To this city which I have so inadequately represented, the city by the Golden Gate, the city of almost miraculous recovery, the city of enterprise and outlook, the city of the Panama Canal, the city which needs your type of Christian faith and devotion, we cordially welcome you on behalf of our business men. You will find the bad if you look for it, for it is almost unrestrained I am sorry to admit, but we invite you to all that is good and there is much of it. Judge us by our best and not by our worst, by what you see of good in us and not by the bad. San Francisco will yet show to the world that at *heart* she is *sound* and that she stands for righteousness in *private* and in *public* life. We trust your stay amongst us may be delightful and that when you go, if you must go, you may carry with you impressions of the hearty, whole-souled Western hospitality which we feel in our hearts towards you and which we trust we may have the happiness to make you feel.

In Behalf of the General Committee

REV. H. H. BELL, D. D., CHAIRMAN

I think no greater honor could be given any man than that which devolves upon me in representing the General Committee of splendid business and professional men who have prepared for your coming. Our General Committee greets you.

Our Commonwealth should be congratulated upon the coming into our midst of such a distinguished band of the followers of Christ. From all quarters of our great continent you have come. Our welcome to you is as rich and as royal and as large and as loving as we know how to make it. We welcome you because of the Christian character and citizenship which you represent. Long ago Aristotle said, "They who give meditation to the government of men must recognize as first and chief of all the proper teaching of the children." The work that you do recognizes that; therefore, the work you represent is at the very foundation of the best character and the best citizenship of our great continent.

We welcome you also because of the splendid Association you represent. In this day of modern enterprises God has ordained nothing greater in its organization, personal, individual policy or possibilities than the great International Sunday School Association.

We welcome you also because of the self-sacrifice you have exhibited in coming here to assist your brothers and sisters who are on the firing line. Our task here is not small. Hereafter you will understand it better, and you will sympathize with us more deeply and will pray for us more earnestly and will realize that we are fighting your battles and the battles of this great continent, morally, religiously, if not also educationally, scientifically and otherwise.

We welcome you also because of the fact that you bring to San Francisco and this great Commonwealth a greater focusing of the world's family and individual altars in their petitions to Almighty God than ever has been the case before. You prayed for us when we were passing through that greatest disaster of the century; but the world is now praying for San Francisco.

We welcome you here because of the mighty appeal that the future makes to the present, the challenge that it makes. What is that challenge? It comes up from this western slope where you have shoved us just as far as you can from the center, and it is that we lift up here on this Pacific slope, at this Golden Gate, high and higher still

the Light of the World that His rays may reach yonder and meet the need of the sleeping giants of the Orient.

RESPONSES TO THE WELCOME

A. B. McCRILLIS: Now for a fitting response to the addresses which have been made we turn to the southland, and introduce to you Dr. H. M. Hamill, of Nashville, Tennessee, Superintendent of Teacher-Training work of the Methodist Episcopal Church South.

Dr. Hamill's Response

Mr. President:

Certainly a man must do well within the compass of ten minutes or less to respond to these most gracious addresses of welcome.

California is a great State, great to those who come as well as to those that dwell here. Down on that splendid trip from Portland the other day, a gentleman with unusual enthusiasm pointed out to me the natural features of that great route over the Southern Pacific. He said, "Here is a mine from which one hundred and fifty million dollars of gold has been extracted and given to the world, and over here are the bubbling streams that give you soda water without charge," and I thoroughly enjoyed it; it was the most delightful drink I ever had. He said, "When we want a well in California we simply pull up a carrot."

We have had a great welcome. The flowers—God's thoughts incarnate they are so beautiful—the sunshine smiling upon us, the weather like paradise to a man that has come out from the presence of the thermometer ranging from 100 to 102—the cordial welcome, the splendid equipment, the magnificent provision made for the housing of this great Convention, the right hand of fellowship, the warm-hearted fraternity and the grace of San Francisco and the great Commonwealth behind it, make us feel entirely at home. We are glad to be here. We come not like the Argonauts of old, the founders of this great Commonwealth, who came across the plains, and climbed the mountains before they were tunneled, and crossed the streams before they were bridged, and did not have the shining steel rails of the great trans-continental lines to bear them in luxury in sleepers, but we come as the Argonauts of a new era, as Sunday-school crusaders, bearing the open Bible and the uplifted cross in our hands. We come not with the water of irrigation that has made your State to smile with beauty and to give forth in luxury; we come with the Water of Life which you need and which doubtless many of you have. We come not to

look upon your great and stately trees of the primeval forest; we come with the tall trees of righteousness. We come not to dig gold out of your mines, but to bring you the pure gold of Christian character. We come not to lay tribute unto ourselves upon your smiling fields where the great ploughs and reapers are passing day by day, but we come to bring you the Bread of Life.

Welcome us for the sake of the sections from which we come! From far above the shining waters of the St. Lawrence as it goes singing in music and sunshine to the sea; and from the far-away Mississippi which flows onward to the Gulf; and from where the dawn uplifts itself beyond the forests of Maine down to where the mocking-bird is singing day and night in the savannahs of the South, we come with warm hearts loving you, with churches united, and with a great host of a million men added to our Sunday-schools in the last five years. We come with the grace of the best institution upon the face of the earth to help save your cosmopolitan population, for it is the touch of grace that makes the whole world kin.

A. B. MCCRILLIS: Now having heard the eloquent response from the Southland, who can respond for the rest of the country so well as the Hon. Justice J. J. MacLaren, of Toronto, Justice of the Court of Appeals of Ontario, Canada.

Justice MacLaren's Response

Mr. President:

It is difficult to find words adequately to express the appreciation of the International Sunday School Association of the very hearty welcomes which have been accorded to its delegates by the authorities of the State of California, of the City of San Francisco and by the representatives of the commercial and religious interests of this city. Many of these delegates are visiting your Commonwealth and city for the first time, and all of us are very deeply impressed by the extent and magnificence of your territory and resources and also by the wonderful progress you have already made in their development. Especially are we amazed at the courage and rapidity with which the city has arisen from its ashes since its recent calamity to its present magnificence. San Francisco may have in the past welcomed even larger conventions than the present one; but I venture to say with confidence that it has never welcomed one more representative of the highest and best interests of this North American continent. This is no mere body of holiday excursionists; but is composed of carefully selected representatives of the Sunday-school workers in their respective states

and countries, each of them a leader in his or her own locality. Each State in your Union is entitled to send four times as many delegates as it has members in the two houses of your National Congress, while Canada and other outside countries send a proportionate number according to their population.

These delegates are the representatives of 1,500,000 officers and teachers who are actively engaged Sunday after Sunday in training the 15,000,000 of pupils under their care in the important principles of the Word of God that will qualify them for the highest duties of citizenship in their respective countries. And be it remembered that these services are rendered without fee or reward. I venture to claim on their behalf that this is the most powerful moral and religious force on this continent today. We have come to your city not only to transact the business to be done at a triennial convention; but also to learn how you are grappling with some of the problems such as the Christianization of the Asiatics and other problems that are felt here more acutely than in the East. Some of us had hoped that our coming here might also be of some assistance in impressing upon this great Commonwealth and city a higher appreciation of some of those great Christian principles which we have in common both East and West, but after listening to the glowing description that has been given us by his Honor, the Mayor, of the high state of public and civic morality here, I am of opinion that most of us have been made to feel that we ought to be able to learn much while here, and that we will go back to our respective homes determined to work more earnestly to secure the adoption of high standards there. (Laughter.) On behalf of my fellow delegates I beg heartily to thank you for your very cordial welcome.

Coronation of the King of England

MR. MARION LAWRENCE: I move that our Chairman be requested to appoint a committee which shall tonight draft a suitable resolution that shall convey our love, our confidence and our high esteem to the incoming king to be crowned tomorrow in Great Britain.

The motion was seconded, and it unanimously prevailed. The delegates sang "God Save the King" and "America."

Then followed the two great addresses of the evening, "The Sunday-school in the Christian Conquest of North America," by David G. Downey, D. D., Chicago, Corresponding Secretary Board of Sunday-schools, Methodist Episcopal Church, reported on page 569, and "The Open Bible and the Uplifted Cross," by J. Wilbur Chapman, D. D.,

New York City, Corresponding Secretary Presbyterian General Assembly's Evangelistic Committee, reported on page 91.

Prayer and benediction by Rev. W. H. Bagby, San Francisco, Pastor West Side Christian Church.

THURSDAY MORNING, JUNE 22

Rev. H. H. Bell, D. D., presiding. Prayer was offered by Rev. Orville Coats, D. D., Oakland, Cal., Pastor Tenth Avenue Baptist Church.

Rev. E. M. Sein, General Secretary for the Republic of Mexico, made his report (see page 530).

The West Indies and Central America were next reported upon by Rev. Aquila Lucas, International Secretary for these fields (see page 533).

Rev. W. C. Merritt, Secretary for the Northwest, having been detained in Hawaii, his report was not presented to the Convention but will be found on page 160.

Coronation Demonstration

At this point the Canadian delegates marched into the Convention hall in a body singing "The Maple Leaf Forever." They filed on the platform, the audience standing and giving them a Chautauqua salute. The Canadians gave three cheers for the King and three cheers for America. Then the audience gave three cheers.

The report of the Temperance Department was presented by Mrs. Zillah Foster Stevens, Secretary of the International Temperance Department Committee (see page 430).

THE CHAIRMAN: Yesterday at the International Executive Committee meeting our dear Brother Hartshorn was taken suddenly ill and had to take to his bed. In his absence his report will be read by his Secretary, Mr. George W. Penniman (see page 115).

At the request of the Chairman, Mr. W. C. Pearce, the International Superintendent Adult Bible Class Department, offered a fervent prayer for the blessing of God to rest upon Mr. Hartshorn.

THE CHAIRMAN: The following will constitute the committee to prepare the resolution of congratulation for their majesties, King George and Queen Mary of England: Mr. Justice Maclaren, Ontario; Principal E. L. Rexford, Montreal; E. K. Warren, Three Oaks, Mich.; W. N. Hartsorn, Boston, and Bishop E. H. Hughes, San Francisco.

It was moved, seconded and carried that the gentlemen named constitute said committee. Later the committee met and sent the following:

Message to the King and Queen of England

“Four thousand delegates in Triennial International Sunday School Convention, assembled in San Francisco, representing a constituency of sixteen millions in the United States, Canada, Newfoundland, the West Indies and Mexico, respectfully tender their most hearty congratulations to their majesties on their coronation.”

Partial Report of Nominating Committee

Mr. Eudaly, Chairman of the Nominating Committee, made a partial report, bringing in the nominations for President, Vice-Presidents, Recording and Assistant Recording Secretaries, Treasurer and Assistant Treasurers and representatives for the eleven districts. For names see page 33.

Death of Herbert Moninger

MR. MARION LAWRENCE: There was a man in Sunday-school circles to whom our eyes always turned with joy and our hearts with love. I have been asked to read this telegram which has come into my hands in the last ten minutes and words cannot express my sorrow. It reads, “Herbert Moninger died last night.”

DR. JOSEPH CLARK, OHIO: In the face of this very sad message I claim the privilege, as Secretary of the Ohio State Association, in our great sorrow, to suggest this message to Mrs. Moninger and family, and as I do so I recall the fact that eight years ago this young man came to his Sunday-school vision under a message which fell under God from my lips, and he has always called me his Sunday-school father. As a father mourns over a son so do I this morning mourn for Herbert Moninger, and I suggest this telegram of loving sympathy to the family: “Mrs. Herbert Moninger and family, Cincinnati, Ohio. The Thirteenth International Sunday-school Convention in session is sorrowing with you and praying for you in the home-going of your beloved husband. May the God of all comfort, sustain and strengthen you.” I move that this telegram be sent.

MR. LAWRENCE: As a mark of sympathy let us not put the motion in any audible way, but those who favor it will quietly rise and be seated.

The motion was unanimously adopted, the Convention being hushed to silence.

A Survey of the Field

Mr. Marion Lawrence, General Secretary, then read his report, which will be found on page 119.

Dr. J. Wilbur Chapman gave his first message on "Soul Winning and Christian Service" (see page 94).

Prayer and benediction was then offered by Rev. N. W. Pendleton, Pastor Covenant Baptist Church, San Francisco.

THURSDAY AFTERNOON, JUNE 22

Mr. William Hamilton, Toronto, presiding. Prayer was offered by Rev. R. M. Vaughan, Pastor First Baptist Church, Berkeley, Cal.

The following program was then carried out: "Report of Home Department," by Dr. W. A. Duncan, Syracuse, N. Y. (see page 349); "The Sunday-school and Home," by Bishop Hughes, Pasadena, Cal.; "Report of the Visitation Department," by J. Shreve Durham, Chicago, Ill., superintendent (see page 343); "The By-Products of Home Visitation," by Hugh Cork, Chicago, Ill. (see page 358); "The Chicago Home Visitation," by Andrew Stevenson, Chicago, Ill. (see page 356); "Soul Winning and Christian Service," by J. Wilbur Chapman, New York City (see page 96); "Religious Education in the Home," by Rev. R. W. Miller, Philadelphia, Pa. (see page 351); "The Obligation of the Sunday-school to Young Men," by Rev. Merle N. Smith, D. D., Colorado Springs, Colo. (see page 292). Prayer and benediction were offered by Rev. D. Rathbone, D. D., Superintendent Congregational Churches Northern California.

THURSDAY AFTERNOON, JUNE 22

Graded Lesson Conference

There was held in the First Congregational Church, at the same time the regular Convention was in session at the Coliseum, a conference on "The Graded Lessons," presided over by Prof. Ira M. Price, Secretary of the International Lesson Committee. The addresses and discussions of this conference will be found on page 477.

THURSDAY EVENING, JUNE 22

Rev. H. H. Bell, D. D., presiding. Prayer was offered by Rev. T. A. Boyer, D. D., Oakland, Cal., Pastor First Christian Church.

THE CHAIRMAN: Dr. Aked has been laid aside by sickness and his place will be taken by Rev. William Rader, D. D., Pastor of the Calvary Presbyterian Church, San Francisco, upon the subject "Three Hundred Years of the English Bible" (see page 547). The next address was upon the subject, "The Bible and the Common People," by Dr. H. M. Hamill, Nashville, Tenn., Superintendent of Teacher Training,

Methodist Episcopal Church South, and Chairman International Committee on Education (see page 549).

At this point Mr. Fred Emerson Brooks was introduced as California's poet, and he recited the original poem.

The closing address of the evening was delivered by Rev. Robt. F. Coyle, D. D., of Denver, Colo., upon the subject "Men and Nations as Affected by the Teachings of the Bible" (see page 558).

The closing prayer and benediction was given by Rev. W. J. Fisher, D. D., San Francisco, Pastor Seventh Avenue Presbyterian Church.

FRIDAY MORNING, JUNE 23

The Elementary Division Session

This Division embraces the Cradle Roll, the Beginners, the Primary and the Junior Departments. Mr. A. H. Mills, Decatur, Ill., Chairman Elementary Department Committee, presided. Prayer was offered by the Rev. Thos. Boyd of Fresno, Cal.

"The Report of the Elementary Department" was given by Mrs. Mary Foster Bryner, Chicago, International Elementary Superintendent. (See page 205.) "Progress in Organization" was the next topic by Mrs. Maud Junkin Baldwin, Philadelphia, Elementary Superintendent, Pennsylvania. (See page 212.) "Progress in Graded Unions" was presented by Miss Meme Brockway, Los Angeles, Cal., Elementary Superintendent California (S.). (See page 215.) "Impression Translated to Expression" was the topic treated by Miss Helen Palk, Elementary Superintendent Manitoba, Winnipeg, Manitoba. (See page 218.) "A Teacher's Parable" was recited by Mrs. Phoebe A. Curtiss, Elementary Superintendent Ohio, Columbus, Ohio. (See page 219.)

The Gideons

Mr. W. E. Henderson, General Secretary of the Gideons, was introduced to the convention. He told of the effort of the Gideons to place a Bible in each hotel room in San Francisco.

"The Report of Special Committee on Scope and Work of the International Sunday-school Convention" was presented by Dr. H. M. Hamill, Chairman, and was referred to the Board of Trustees for approval. (See page 20.)

The closing prayer was offered by Rev. John Carman, Denver, Colo.

FRIDAY AFTERNOON, JUNE 23

Intermediate and Senior Departments

Mr. Frank L. Brown, Brooklyn, N. Y., member of Committee on Intermediate and Senior Departments, presided. Prayer was offered by

Rev. S. C. Patterson, Berkeley, Cal., Pastor North Congregational Church.

The "Report of Committee on Intermediate and Senior Departments" was read by Mr. Edgar H. Nichols, Chicago, Ill., Chairman. (See page 247.) "The Ten Years an Asset and an Opportunity" was the subject of an address by Rev. Edgar Blake, D. D., Chicago, Assistant Corresponding Secretary Board of Sunday-schools, Methodist Episcopal Church. (See page 252.)

Prayer and benediction pronounced by Rev. Loyal L. Wirt, D. D., Pastor of the First Congregational Church, Oakland, Cal.

The Men's Parade

Promptly at 6:15 p. m. nearly ten thousand men, each carrying a Bible furnished by the Gideons, began their march in front of the St. Francis Hotel to the Coliseum, where the great mass meeting for men was held. Tens of thousands of women were massed in Alamo Park, who reviewed the parade, being led in a praise service there by Dr. Chapman until the men arrived.

FRIDAY EVENING, JUNE 23

Meeting for Men

Rev. H. H. Bell, D. D., was the presiding officer. Prayer was made by Rev. E. P. Dennett, D. D., San Francisco, Pastor Wesley Methodist Episcopal Church.

A telegram from the Baptist Alliance was read by Mr. F. A. Wells: "The Baptist World's Alliance in convention with 4,000 registration and representatives from nearly all the nations of the world, sends cordial fraternal greeting to the Thirteenth International Sunday-school Association in session in San Francisco, with the hope and prayer that the divine guidance in all matters may mark their session. Read Ephesians IV, 11-13."

The following is the telegram which the convention directed to be sent: "The Thirteenth International Sunday-school convention, with 3,500 registered delegates, in San Francisco assembled, sends most cordial Christian greetings to the Baptist World's Alliance now in session in Philadelphia, with the sincere desire and earnest prayer that all your deliberations may be inspired by the divine guidance and that the riches of divine grace may abide with you in your world-wide outlook. Read Ephesians III, 16-19."

The following resolution of sympathy with Mr. W. H. Hartshorn was read by Mr. Marion Lawrance and unanimously adopted:

"Dear Brother Hartshorn: While we are gathered 5,000 strong in this great meeting tonight we do not forget you or your devotion to the work so dear to all of us. We honor you for your achievements; we love you for your sterling manhood. We extend to you the hand-grasp of men who, with you, desire to honor our Lord and Master Jesus Christ in loyal service. Together we pray that speedily restored health and ever widening opportunity for service may be vouchsafed to you in the name of the strong Son of God."

Introductions

Mr. George W. Dickie, the builder of the warship Oregon, and Mr. J. S. Webster, Chairman of the Finance Committee, were introduced to the Convention and they expressed their gratification over the success of the Men's Parade.

Prof. B. P. Stout, of the Gideons, was introduced, and sang "The Sword of the Lord and of Gideon."

The "Report of Adult Department" was given by Mr. W. C. Pearce, Chicago, International Superintendent. (See page 276.) "My Brother and I" was the subject of an address by Rev. Chas. D. Bulla, Nashville, Tenn., Superintendent Adult Bible Class Work, M. E. Church, South. (See page 290). Mr. Robert P. Shepherd, St. Louis, Mo., editor Bible School Literature, Christian Evangelist, spoke on the subject, "A Man's Job." "The Adult Bible Class and Christian Citizenship" was the subject treated by Hon. Melvin S. Nash, Hanover, Mass., member of the State Senate from Plymouth County. (See page 304.)

Prayer and benediction was pronounced by Rev. Edward A. Wicher, D. D., of the Theological Seminary at San Anselmo, Cal.

Two Meetings for Women

At the same time the mass-meeting for men was being held at the Coliseum there were two mass-meetings for women being held. At the First Congregational Church Mrs. Mary Foster Bryner presided and the following program was carried out: "Report of Adult Department Superintendent," by W. C. Pearce, Chicago, Ill. (See page 276.) "The Possibilities of the Modern Young Woman," by Miss Elizabeth Kilpatrick, Corinth, Miss., Field Secretary Sunday-school Board, M. E. Church, South. "Just Over the Hill," by Miss Margaret Slattery, Boston, Mass.

At the Wesley Methodist Church Mrs. J. W. Barnes presided, and this was the program: "Report of Adult Department," by W. C. Pearce, Chicago, Ills. "The Senior Boys," by Mrs. S. P. Moore, Birmingham,

Ala. "Spiritual Motherhood," by Mrs. A. A. Lamoreaux, Chicago, Ill.

SATURDAY MORNING, JUNE 24

Rev. H. H. Bell, D. D., presiding. Prayer was offered by the Rev. Frank Fox, D. D., Sioux Falls, S. D.

The Nominating Committee

MR. EUDALY: I move that as soon as the States, Territories, Provinces and Districts furnish the names of the alternates to the Executive Committee they be recorded as such. The motion was seconded and it prevailed.

The "Report of the International Treasurer" was presented by Mr. Fred A. Wells, Chicago. (See page 167.)

Presentation of Portrait of William Reynolds

MR. MARION LAWRENCE: We have a great friend of our Association who is not with us today; it is the man whose product is often in our mouths. I refer to Mr. H. J. Heinz of Pittsburgh. Mr. Heinz is present through his representative, his private secretary, Mr. E. D. McCafferty, to whom you will listen for a moment.

MR. E. D. McCAFFERTY: Mr. Chairman and fellow-workers: The most important work of this great convention is to plan for the future activities of the International Sunday-school Association. That is the especial purpose of this morning's meeting. Your look should be forward and your command onward. But as the work of these great leaders who have been translated to the Sunday-school triumphant is a constant source of vital inspiration to those that are called to bear the heat and burden of the day, it is fitting we should pause for a moment to contemplate in love and veneration the names and memories of some of them whose work has laid the foundation upon which our work rests.

From 1887 to 1897 there traveled up and down this land one whom the lamented B. F. Jacobs described as "a man of princely form and manner, bold and courageous, a leader of men, but gentle as a child." Such is the description of the first field superintendent of this Association, William Reynolds, who was converted in 1857, founded Calvary Presbyterian Church at Peoria, Ills., his home, in 1867, chosen superintendent of this Association in 1887 and passed from this life in 1897, with these words upon his lips, "I die with the harness on." That was the forty years' measure of this man's religious life, but its measure in results and influence will be revealed only in the records of heaven. Thirty-six years a superintendent, twice president of the Illinois

Association, once the president of the International Sunday-school Association, and for ten years its field superintendent, this record will remind us of the large part he had in the work of the Sunday-school. And when we recall that he gave up his commercial business that he might engage wholly in the business of the Sunday-school, devoting to it the last ten intensely active years of his life, we will understand the statement made of him that "no other American has ever had such a place and none will leave a richer legacy."

Three years ago at the International Sunday-school convention at Louisville, a portrait of Dr. John Potts—that rugged giant of the great country to our north—was presented to this Association. One year ago at the World's convention at Washington a portrait of B. F. Jacobs, the immortal founder of the International Lesson series, was also presented. This year the same donor has seen fit to honor the memory of William Reynolds by having his portrait painted. Potts, Jacobs, Reynolds! a triumvirate of masterful leaders of Sunday-school work, all gone to their reward, but all living in the hearts and minds of those who knew their work, and who will continue to live in the work they did so well. As William Reynolds was a co-worker with John Potts and B. F. Jacobs in their life time it is fitting that his portrait should take its place in the International Portrait Gallery of Immortals. Therefore, in behalf of **Mr. H. J. Heinz, of Pittsburgh, Pa.**, a member of the Executive Committee of this Association and Pennsylvania's honored State President, who is unavoidably absent from this Convention, and who has conceived this idea of an International Gallery, I have the honor and pleasure of presenting to this convention this portrait of William Reynolds, who was great in his life, great in his love and great in his work.

The portrait was unveiled, the audience rising.

MR. LAWRENCE: Let us receive this portrait standing, and listen to a motion which will be offered by Dr. Hamill, who for ten years was the colleague of Mr. Reynolds in the International work.

DR. H. M. HAMILL: I move that this telegraphic letter be sent to Mr. Heinz in response to his gift.

"San Francisco, Cal., June 24, 1911.

"**Mr. H. J. Heinz, Pittsburgh, Pa.:**

"McCafferty has presented to the International Sunday School Association on your behalf the portrait of William Reynolds, our first Field Superintendent and foremost International Organizer. The International Convention by rising vote acknowledges your continued noble effort to perpetuate the memory of the founders of the International Association."

Dr. Hamill's motion was seconded, and it enthusiastically and unanimously prevailed.

Mr. E. H. Nichols of Chicago then took the chair.

"A Message from Mr. Hartshorn" was then given by Mr. Geo. W. Penniman, as follows:

I desire on behalf of Mr. Hartshorn, the newly elected President of our Association, first to read a message: "The beautiful flowers that have found their way to my room from the various committees and the delegates who have come from the remotest sections of our continent have greatly touched and cheered me during the days that I have been unexpectedly prevented from taking my usual part in the program of this great convention. For these tokens and expressions of love I am profoundly grateful. I am assured by my physician that after further rest I can attend the later sessions of the convention.

"For more than a year past it has been my purpose to so build the program that the delegates may be seized with the conviction that the Sunday-school is the supreme agency within the church to induce Bible study, to build Christian character and to gain and retain church membership. Young people who are out of the Sunday-school of today will be out of the church tomorrow. From the Sunday-school of today is obtained the leadership that is commanding the forces within the church that are operating to Christianize the world.

"Great plans for future achievement have unfolded as this convention has proceeded. We are in the land of great things, great resources, great opportunities. At the Coliseum this morning we shall enter upon the most delightful session. No delegate and no friend of the convention can afford to be absent. A quarter of a million dollars will be discovered. It will be a season of hilarious giving. It is a real grief that I cannot be present, but I shall certainly hope to have a part in discovering the quarter of a million dollars."

Raising the Money

At this point Mr. Marion Lawrance took the platform and raised the money for the work for the next three years. Seventy-five children dressed in white, each wearing a California poppy-colored sash on which was the name of a state or province, assisted by indicating on a large bulletin board the total amount raised as each \$1,000 was pledged.

The following letter was received indicating:

Mr. Hartshorn's Pledge

"Brethren Lawrance, Warren and Wells:

"Referring to my brief conference with you in my room this morn-

ing, let me repeat that it is my desire to underwrite five thousand dollars per year for the next triennium; said amount to be used for carrying on the work under the supervision of the committee on work among the Negroes, and to be paid through the International Treasurer. I shall hope that this amount will be considerably increased as the work develops.

"If agreeable, I should like to make with these gifts, the following life memberships:

Rev. John E. White, Atlanta, Ga.
 Wilbur P. Thirkield, President, Howard University, Washington, D. C.
 Thomas V. Ellzey, General Secretary for Louisiana.
 R. M. Weaver, Committeeman from Mississippi.
 Rev. George Sale, Superintendent of Education, American Baptist Home Missionary Society, Atlanta, Ga.
 Rev. J. Wilbur Chapman, New York.
 Bishop George W. Clinton, North Carolina.
 R. H. Boyd, D. D., Nashville, Tenn.
 Bishop Wesley J. Gains, Atlanta, Ga.
 Gen. R. D. Johnston, Birmingham, Ala.
 A. B. McCrillis, Providence, R. I.
 President Ralph W. McGranhan, Knoxville College, Knoxville, Tenn.
 President Charles R. Meserve, Shaw University, Raleigh, N. C.
 J. G. Snedecor, Tuscaloosa, Ala.
 President L. M. Dunton, Orangeburg, S. C.

BISHOP GEORGE W. CLINTON, D. D., LL. D., Bishop of the A. M. E. Zion Church: On behalf of the 36,000 Negro Sunday-schools and 2,000,000 Negro Sunday-school scholars, I wish to express my profound gratitude and thanks of all the Negroes of this country for the splendid gift made by Mr. Hartshorn and for his eloquent book, "An Era of Progress and Promise" through which he has given us so much encouragement.

Telegram from Mrs. Hartshorn

"With real pleasure I wish to renew my pledge of \$500 a year for the next three years to the work of the International Sunday School Association. There is no gift I am permitted to make that affords me greater pleasure than this. If agreeable to the convention I desire to make Mrs. J. Wilbur Chapman a life member of the Association with this gift."

MR. E. D. McCAFFERTY: Mr. Heinz is absent from this convention, much to his regret. It is his habit in Pennsylvania to fine his friends when they do not come to the convention. He said he wanted to be fined here, and he has authorized a fine of \$2,000 a year.

MR. E. K. WARREN: Good! But send word to him that we would rather he would come himself and bring his fine.

The result of the pledging was \$143,261 for the three years.

**Greeting from the Hawaii Sunday School Convention Now in Session
at Honolulu**

“International Sunday School Association,
San Francisco, California.

“Enthusiastic Greetings, Hawaiian Convention. Ephesians two, nineteen twenty-two, reading we for ‘ye.’ RICE, President.”

Thus changed it reads:

“Now therefore we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God;

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone;

“In whom all the building fitly framed together groweth unto an holy temple in the Lord:

“In whom we also are builded together for an habitation of God through the Spirit.”

The convention directed that a similar message should be sent in reply.

Prayer and benediction were pronounced by Dr. H. M. Hamill, Nashville, Tenn.

SUNDAY AFTERNOON, JUNE 25

Temperance Mass-Meeting at Coliseum

Mr. George W. Penniman, Boston, Mass., presiding. Prayer was offered by Rev. E. L. Walz, Pastor Green Street Congregational Church, San Francisco.

The following speakers treated the subjects attached to their names: “Temperance in the Sunday-School,” by Mrs. Zillah Foster Stevens, Alton, Ill. (See page 434.) “The Federal Government and the Liquor Traffic,” by Rev. A. C. Bane, D. D., San Francisco. (See page 436.) “A New Patriotism,” by Rev. P. A. Baker, D. D., Westerville, Ohio. (See page 445.) “Our Attitude to the Temperance Reform,” by Rev. C. H. Mead, New York. (See page 441.)

Prayer and benediction were pronounced by Rev. J. M. McElhinney, San Francisco, Pastor Holly Park Presbyterian Church.

SUNDAY AFTERNOON CONFERENCES

Four conferences were held simultaneously. The Superintendents’ Conference was conducted at the First Baptist Church by Marion Lawrence, Chicago, Ill., a report of which will be found on page 539. The Elementary Conference was at the First Congregational Church, in charge of Mrs. J. A. Walker, Denver, Colorado, and will be found re-

ported on page 223. The Secondary Teachers' Conference was held at the Central Methodist Church and was in charge of Mr. W. C. Johnston, Denver, Colorado, and is reported on page 268. The Adult Teachers' Conference was held at the Y. M. C. A. and was presided over by Mr. A. H. Mills, Decatur, Ill., a report of which will be found on page 297.

SUNDAY AFTERNOON, JUNE 25

Greek Theatre Meeting at Berkeley

A great mass-meeting was held at the Greek Theater in Berkeley, at 3 p. m., presided over by Rev. W. M. Anderson, of Dallas, Texas. The song service was led by Prof. E. O. Excell, of Chicago, Ill. Addresses were delivered as follows: "The Man and the Book," Wilbur P. Thirskield, D. D., Washington, D. C. "Furnishing for God's People," Rev. Robt. F. Coyle, D. D., Denver, Colo. "The Projected Life," Rev. W. B. Hinson, D. D., Portland, Oregon.

There were nearly ten thousand people in the theater and Miss Margaret Slattery, of Boston, Mass., addressed nearly four thousand out on the campus who could not get in.

SUNDAY EVENING, JUNE 25

Hon. N. B. Broughton, Raleigh, N. C., Member Committee on Work among the Negroes, presiding. Prayer was offered by Rev. J. N. Riddle, San Francisco, Pastor Third Baptist Church.

MR. BROUGHTON: Three years ago the latter part of this coming August a great conference was held at Mr. Hartshorn's home in Clifton, near Boston. It was a most remarkable meeting in the men Mr. Hartshorn had brought there for the consideration of the great subject he had before them. It was remarkable in the things which were discussed and in its findings or conclusions. Men came from all over the South, men representing the white people and men representing the Negroes of the South, men from the North and Northwest and the East; and for nearly a week they were sitting together considering and praying over the things that should be done. Mr. George W. Penniman, of Boston, the secretary of that conference, will now tell us the story of the same. "The Story of the Clifton Conference" was then given by Mr. George W. Penniman, Boston, Secretary of the Clifton Conference, 1908. The next address, "Achievements of the Sunday-School Among the Negroes," was by Bishop George W. Clinton, D. D., LL. D., Charlotte, N. C., Bishop of the A. M. E. Zion Church. (See page 521.) Then Wilbur P. Thirskield, D. D., LL. D., President Howard University,

Washington, D. C., spoke on "A Program for Constructive Sunday-School Work Among the Colored People." (See page 526.) The subject of the last address was "The Negro's Debt to the Sunday-School," by Rev. A. L. Phillips, Richmond, Va., Superintendent Sabbath School Work, Southern Presbyterian Church. (See page 524.) Prayer and benediction was offered by Rev. R. K. Ham, San Francisco, Pastor Mission Congregational Church.

MONDAY MORNING, JUNE 26

The Lesson Committee Session

Rev. H. H. Bell, D. D., presiding. Prayer was offered by Rev. J. M. Jackson, San Francisco, Pastor Hamilton Methodist Episcopal Church.

Introduction of Youngest Delegate

PROF. EXCELL: Here is the youngest delegate, Willie Reich, of Burr Mission Sunday-school, Chicago. He will be eight years old this month, and he is a regular delegate to this convention.

The "Report of the Lesson Committee" was read by Prof. Ira M. Price, Ph. D., Chicago, Secretary. (See page 454.) "The Sufficiency of the Bible as the Text-Book of the Sunday-school" was the subject of an address by Prof. J. R. Sampey, D. D., Louisville, Ky., Member of the Lesson Committee. (See page 465.) "The Material of the Graded Lessons" was discussed by Rev. E. M. Fergusson, Philadelphia, Pa., Educational Superintendent Sunday-school Missions, Presbyterian Church. (See page 468.) "The Essential Aims of Religious Education" was treated by Rev. J. T. McFarland, D. D., New York, Editor Sunday-school Publications, Methodist Episcopal Church. (See page 492.)

Further Report of the Nominating Committee

MR. EUDALY: Mr. Fred A. Wells, who has been the treasurer of this Association, has been promoted to the chairmanship of the Executive Committee. I hold in my hand his resignation as treasurer. It is as follows: "I beg leave herewith to tender my resignation of the office of treasurer of the International Sunday School Association." I move that his resignation be accepted.

The motion was seconded and it prevailed.

MR. EUDALY: I beg leave to submit the following names for treasurer and assistant treasurer. I offer the name of Mr. W. A. Peterson, for treasurer and the name of Mr. Andrew Stevenson for assistant treasurer. I move their election.

The motion was seconded and it prevailed unanimously.

MR. EUDALY: Mr. George W. Bailey, of Philadelphia, whom you elected one of the vice-presidents, has been duly elected an honorary member of the executive committee for life, therefore vacating the office of vice-president. I have the pleasure of nominating for vice-president Mr. H. P. Crowell, and I move his election.

The motion was seconded and it prevailed.

Prayer and benediction was offered by Rev. Harold H. Kelly, director of Religious Education, St. Mark's Episcopal Church, Berkeley, Cal.

MONDAY AFTERNOON, JUNE 26

Education and Teacher Training

Rev. David G. Downey, D. D., Chicago, Corresponding Secretary Board of Sunday-schools, Methodist Episcopal Church, presiding. Rev. W. E. Crouser, San Francisco, Pastor First English Lutheran Church, offered prayer. The "Report of Commission on Education" was presented by Dr. Hamill, Nashville, Tenn., Chairman. (See page 316.) "Report of the Teacher Training Department" was given by Rev. Franklin McElfresh, Chicago, Ill., International Superintendent. (See page 309.) "The Sunday-school as an Educational Institution" was the subject of an address by Prof. M. A. Honline, Dayton, Ohio, Director of Religious Education of the United Brethren Church. (See page 319.) "The College and the Sunday-school" was treated in a paper by Rev. E. B. Chappell, D. D., Nashville, Tenn., Sunday School Editor M. E. Church, South. (See page 321.) "The Next Things in Religious Education" was the next address by Rev. B. S. Winchester, D. D., Boston, Educational Secretary Congregational Sunday-school and Publishing Society. (See page 326.)

Place of Next International Convention

Four places, New Orleans, Cleveland, Indianapolis and Chicago, had come before the Executive Committee asking for the 1914 Convention. When the pleas had been made and all the reasons set forth, Mr. Thos. V. Ellzey, General Secretary of Louisiana, came before the Convention stating that while they were reluctant to give up the Convention for New Orleans yet all things considered their people, who had really expected to take the 1914 Convention back with them, would give way to Chicago. This was seconded by W. C. Hall, of Indianapolis, and Dr. Jos. Clark, of Ohio, and the Convention voted unanimously to accept the Chicago invitation for the Convention of 1914.

Prayer and benediction were pronounced by Dr. H. M. Hamill, Nashville, Tenn.

Personal Purity Conference

While the Convention was in session at the Coliseum a Purity Conference lasting from 2 p. m. to 3:30 p. m., was conducted by Mr. E. K. Warren, of Three Oaks, Mich., and Mr. E. K. Mohr, Superintendent of the Purity Department, Michigan Sunday-school Association, at the First Congregational Church. (See page 450.)

MONDAY EVENING, JUNE 26

Missionary Department Meeting

Mr. George G. Wallace, Omaha, Neb., Chairman, Missionary Department Committee, presiding. Prayer was offered by Rev. Lapsley A. McAfee, D. D., Berkeley, Cal., Pastor First Presbyterian Church. The "Report of the Missionary Department" was presented by Rev. W. A. Brown, Chicago, International Superintendent. (See page 372.)

During the report of Mr. Brown an Indian woman named "Lowell" and her papoose, "Daisy," were presented to the Convention, both being dressed in native costume.

Miss Margaret Woo and Miss Ida Lee, two young Chinese ladies, dressed in native garb, sang in English, "That Man of Calvary." They elicited tremendous applause.

Mr. Harry Wade Hicks, New York City, General Secretary, Missionary Education Movement, spoke on "Missionary Education in the Sunday-school." (See page 427.) "The Sunday-school Unifying Protestantism in North America" was the subject of an address by Bishop Eugene R. Hendrix, LL. D., Kansas City, Mo., Bishop of the Methodist Episcopal Church South; President Federal Council of the Churches of Christ in America. (See page 565.)

The following letter from Dr. George W. Bailey was read by Mr. Marion Lawrance:

"Winthrop Centre, Me., June 19, 1911.

"To the President and Members of the Thirteenth International Sunday School Convention—the President of the World's Sunday School Association sends affectionate greeting.

"For three years I have looked forward to meeting you face to face, but our Heavenly Father is manifesting his love by denying me this privilege, but he graciously permits the joy of uninterrupted communication between my island home and San Francisco, via Heaven.

"Though sundered far by faith we meet,
Around one common mercy seat."

"I am holding you in well nigh constant remembrance, and with my windows open toward Jerusalem, at least three times, daily, I am praying that the blessing of Almighty God may rest upon and abide with you, and that all your deliberations and conclusions may clearly indicate that you are being guided by a wiser than human intelligence.

"Scientists tell us by passing a current of electricity through an ordinary magnet, its power of attraction is thereby increased a thousand fold; my prayer is that in some such proportion the Holy Spirit may come into the life of each delegate. With such an infilling of the Spirit of God, the open Bible and uplifted Cross would to many have a new meaning, the children and youth of North America won for Christ, and the world will be blessed through the San Francisco Convention.

"With unbounded gratitude for the tie which binds our hearts in Christian love and service,

(Signed) GEO. W. BAILEY."

Prayer and benediction were pronounced by Rev. George W. White, Pastor First Methodist Episcopal Church, Oakland, Cal.

TUESDAY MORNING, JUNE 27

Departmental Conferences

The fourteenth session of the Convention was held in eight different conferences located and conducted as follows: Elementary Division Conference, First Congregational Church, Mrs. H. M. Hamill, Nashville, Tenn., presiding. (See page 223.) Secondary Division Conference, Central Methodist Church, Mr. John R. Pepper, Memphis, Tenn., presiding. (See page 268.) Adult Division Conference, Y. M. C. A., Mr. R. W. Weaver, Corinth, Miss., presiding. (See page 297.) Teacher Training Department Conference, First Baptist Church, Dr. H. M. Hamill, Nashville, Tenn., presiding. (See page 329.) Home Department Conference, Wesley M. E. Church Auditorium, Hon. Justice J. J. MacLaren, LL. D., Toronto, Ontario, presiding. (See page 367.) Home Visitation Department Conference, Wesley M. E. Church Sunday-School room, Mr. William Hamilton, Toronto, Ontario, presiding. (See page 360.) Missionary Department Conference, Howard Presbyterian Church, Mr. George G. Wallace, Omaha, Neb., presiding. (See page 420.) Pastors' Conference, Calvary Presbyterian Church, Rev. E. R. Dille, D. D., San Francisco, presiding. (See page 544.) Each of these conferences was well attended and much enthusiasm for the work was aroused.

TUESDAY AFTERNOON, JUNE 27**The Golden Gate Session**

“Because of today, what of tomorrow?”

Rev. H. H. Bell, D. D., presiding. Prayer was offered by Rev. John G. Dick, Pastor United Presbyterian Church, Oakland, Calif.

Brief Addresses

Rev. Elson I. Rexford, LL. D., Montreal, Quebec, Principal Diocesan College; Member International Lesson Committee, being introduced, said: “It has been my pleasure as well as duty to attend thirteen meetings of the Lesson Committee here during the past few days and you will easily understand that my opportunities for coming into touch with the main work of the convention have been limited.

“I put three thoughts before you which have been impressed upon my mind in connection with this gathering. I have been impressed with the splendid optimism of our friends in this state of California. In the East we live much in the past, but in the West there is little or no past to live in, and they, therefore, live exclusively in the present, and it is most refreshing to one who has been brought up in the East to come into touch with that splendid hopefulness which characterizes all the life here. They tell us that if you bring an orange tree here from the south you are simply astonished at the results produced. I feel that the seeds which are being planted in connection with the Sunday-school work will find in this California soil a most favorable condition under which to develop and that we may look in the future for some of the most splendid results in Sunday-school work to be produced on this western coast.

“During the past decade the question of the graded Sunday-school has been one of the most vital we have had under consideration, and while there may be differences of opinion as to the methods and extent of grading, I think we may come to this conclusion, that the graded Sunday-school is the Sunday-school of the future.

“One of the most important aspects of the life and work of the Sunday-school is the missionary aspect. We have come to realize that if we would do the best work for our young people, we must look out for their activities and that those activities must be directed to the betterment of others. This convention has contributed greatly toward this end and I feel sure more definite work will be the result in the lives of multitudes of Sunday-school workers.”

A Vision and a Hope

MR. E. K. WARREN: I want to tell you about a plan, which at present is only a vision and a hope,—namely, to secure and set aside a

beautiful section of the eastern shore of Lake Michigan—easy of access—only sixty miles from Chicago by boat and ninety miles by rail—known as Higman Park, Benton Harbor, Michigan, having a beautiful shore line of more than a mile, sloping from the water at a width of from one to two hundred feet, giving a wide expanse (ten acres) of clean sand sloping gently to the water's edge, the whole shore line being perfectly safe for children to walk or wade and older persons to bathe, boat and fish.

Back of this beach the banks rise gently from a few feet in height to steep banks from sixty to eighty feet above the water. For more than half a mile this bluff presents an unobstructed view of Lake Michigan which is unsurpassed. One can look for miles in three directions, with the light-house, the harbor, and the life-saving station of St. Joseph near the center. More than half a million people land at this harbor each season.

Beyond the high bluff is a table-land, broken by valleys and ravines, and covered with a fine growth of primeval forest, through which are lovely drives and walks. The table-lands also include meadow, orchard, and golf course. The fine, natural drainage has been made sanitary by a full sewer system. Lake Michigan water is pumped into the storage tank and distributed through pipes where needed. Electric light and telephone service are supplied at moderate cost.

On the property, and only a few rods from the Lake Michigan beach, is an inside harbor, safe at all times for launches, yachts, canoes and boats, formed by the Paw Paw River, which, in turn, leads out into and up the famous St. Joseph River, or out through the harbor entrance to the open lake. The property has a hotel with equipment, several cottages, a casino, and a building for serving refreshments, and dressing rooms for bathers.

The plan calls for the obtaining of this property without any financial or legal obligation or responsibility on the part of the International Sunday School Association, and the legal title and business management shall be placed in and under the control of an interdenominational Board of Trustees whose object and work shall be to give young men and women evangelistic education and training in God's Word, which in their lives shall honor the Father, the Son and Holy Ghost and build up the Kingdom of Christ on earth; and that so far as possible the privilege and right shall be granted this Association to hold schools, classes, conferences, conventions, meetings, entertainments, reunions, picnics, summer camps, athletics, field and water sports which shall have for

their object the best development physically, mentally and spiritually of the boys and girls of North America who are under the influence and guidance of this Association, and that suitable location be granted for temporary camps and buildings, as well as for the erection of permanent buildings—the location and conditions to be subject to the approval of the Board of Control.

A committee of the Executive having been appointed to look into this matter, presented the following resolution, which was unanimously adopted:

RESOLVED, That this committee has heard with pleasure of the plan which has been conceived by our beloved Vice-Chairman, E. K. Warren, of securing and dedicating perpetually, to God and to Christian uses, a beautiful tract of land on the shores of Lake Michigan;

That we heartily approve this noble impulse and purpose and rejoice in the prospect of finding in the plan added opportunities for this Association without increasing its responsibilities.

Respectfully submitted,

GEORGE C. WALLACE,
W. C. HALL,
W. W. MILLAN.

A. L. PHILLIPS,
CHARLES C. CHAPMAN.

Resolution in Regard to Mr. H. S. Harris

Read by Mr. Lawrance.

“To the Christian Workers of South America, Greeting:

“The Thirteenth International Sunday School Convention assembled at San Francisco, representing the nearly seventeen million Sunday-school workers of North America, sends you this message of cordial Christian greeting by the hands of our representative, Rev. H. S. Harris. He comes to you from this great convention, which has as its motto, “The Open Bible and the Uplifted Cross,” and which has reported an increase of 1,700,000 in Sunday-school membership in the last three years and an addition to the church from the Sunday-school of 1,200,000.

“We reach out our hands of sympathetic interest and love to those who are bringing to our sister continent the light of the Book and assure you of our unfailing prayer for you in your heroic efforts for the development of the cause of Christ through the training of the young for Him.

“Whatever we have in our Sunday-school methods and experience that may forward your work we gladly place at your disposal. We look forward with sure faith to the day when these two continents through the mighty agency of the Bible school shall be one in the great purpose

to bring in the Kingdom of our Christ through "The Open Bible and the Uplifted Cross."

The foregoing resolution was unanimously adopted.

VARIOUS GREETINGS READ BY MR. LAWRENCE

The following greetings were presented to the Convention:

From Canonsburg, Pa.

"President of International Sunday-school Association, San Francisco, California.

"The Washington County, Penna, Sunday-school Association in Convention assembled send greetings. Two thousand men in our adult parade tonight
G. D. KERR, County President."

From Bishop Hartzell

"On Ocean Steamer 'Africa' nearing Cape Town
from Loanda, West Africa.

"International Sunday-school Convention, San Francisco, California.

"Dear Brethren: It is a great disappointment to me not to be able to meet with the representative army of the organized Sunday-school hosts of North and South America, in annual session in the great city by the Golden Gate. I can, however, send a word of cheer from under the Southern Cross which last night shone from the zenith of the Heavens with unwonted brilliancy. In journeying from the North Temperate to the South Temperate Zone, that Cross, first unseen, gradually appears on the horizon and then night after night rises into mid-heavens. Last night as I looked upward, that symbol of our crucified and risen Lord, and beheld it in the midst of the stars and constellations which shine out so wonderfully in this southern world, I said: 'The Church of Jesus Christ, redeemed and commissioned by that same glorified Lord, shall rise and fill the whole earth with salvation.'

"Then I thought of the Sunday-school, representing the Church organized for the salvation of the youth, and I said: 'This has been and will continue to be more and more one of God's chief appointed means in the extension of his Kingdom.'

"Your brother in Christ,

"J. C. HARTZELL."

From Philippine Islands Association

"Chairman International Sunday-school Convention, San Francisco.

"Dear Brother: Will you please convey to the Convention assembled the heartiest greetings from the Sunday-school Workers in the Philippine Islands.

"As yet we are so young we can scarcely walk, but we are learning and we hope to be able to present quite a show of strength by the time we are a year old. The Sunday-school Work has been greatly stimulated already through our organization and splendid progress is being made. We pray for a great time at San Francisco and request that you fail not to remember us in your petitions and plans.

"Very sincerely yours,

"J. L. McLAUGHLIN,

"Secretary Philippine Islands Sunday-school Association."

Cable Message from London, England

"Chairman International Convention, San Francisco.

"Our Union's greetings, Hebrews thirteen, twenty, twenty-one.

"CAREY BONNER, General Secretary."

Which reads as follows:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever, Amen."

From Chairman English Section Lesson Committee

"Dear Brethren: As Chairman of the British Section of the International Lesson Committee I bid you God-speed in the great convention you will be holding in San Francisco. If it had been possible for me to be with you, I should like to have expressed not only on behalf of the Sunday-school Union, but on behalf of the nation to which we belong, the affection in which we hold the American people. The noble suggestion of your President has received a cordial and well nigh unanimous welcome, and we hope and pray that the English speaking people may not only live in peace forever but may exert their vast influence unitedly in promoting the brotherhood of all nations.

"God bless the President! God save the King!

"Yours in the service of our Common Master,

(Signed) "ALFRED ROWLAND."

Introduction of Mr. Ricardo Loilo

DR. BELL: I now have the pleasure of introducing to you a young man from the Philippines who has recently found Christ and is preparing to go back as a missionary to his people, Mr. Ricardo Loilo.

MR. RICARDO LOILO: A year ago I left my native land with the object of acquiring an education and adopting your customs and religion. Two months after my arrival in the city of San Francisco I came into the home of a Christian family. I have great pleasure in giving you the name of my American mother, Mrs. Smith, who is a Sunday-school teacher in the West Side Christian church. I have never failed to attend that Sunday-school and I have been in constant attendance upon this convention.

Last Sunday night was the greatest event in the history of my boyhood—the adoption of the Protestant religion. My friends, when I return home I will do my best to introduce the Holy Bible, the book that gives us the real knowledge of the words of Jesus Christ, our Savior.

O, Heavenly Father bless us, the people of the Kingdom of Jesus Christ in this world, and in the next grant us everlasting honor and glory, Amen.

“The Sunday-schools in Japan, China and Korea” was the subject of an address by Mr. Frank L. Brown, Brooklyn, N. Y., Commissioner of the World’s Association. (See page 576.) “Utilizing Waste Material in the Sunday-school” was presented by Rev. Samuel D. Price, Camden, N. J., Department Superintendent World’s Association. (See page 583.) “The World View and the Sunday-school” was treated by Rev. George E. Burlingame, D. D., Pastor First Baptist Church, San Francisco. (See page 573.)

Prayer and benediction were offered by Rev. Dr. Riggs, Eureka, Cal.

TUESDAY EVENING, JUNE 27

Rev. H. H. Bell, D. D., presided. Prayer was offered by Rev. J. L. Sawyer, D. D., Pastor Hamilton Square Baptist Church, San Francisco.

“Report of Committee on Resolutions” was read by Dr. Alex Henry, of Philadelphia. (See page 85.)

A Vote of Thanks

The Convention tendered a vote of thanks to Mr. and Mrs. Russell, of San Francisco, for opening their beautiful home for inspection by the delegates of its art treasures.

A Plea for the Gideons

Mr. Marion Lawrance made a strong plea in behalf of the Gideons, urging the Convention to contribute enough to pay for the Bibles which were there at that time for distribution in the hotels of San Francisco.

The amount of \$6,018.00 was subscribed.

There were a number of speakers who gave impressions of the Convention and a very impressive closing consecration service was conducted by Rev. J. Wilbur Chapman, D. D., New York. (See page 111.)

Adjournment

It was moved that the Convention do now stand adjourned.

The motion was seconded and prevailed.

REPORT OF COMMITTEE ON RESOLUTIONS

Gratitude to God.

The Thirteenth International Sunday-school Convention, meeting in San Francisco, reviews, with gratitude to God, the marvelous progress made by the Sunday-schools of our field since the Louisville Convention, and looks forward hopefully to yet greater progress in the years to come.

Unity of the Church.

We recognize in this gathering of Christian men and women, members of so many denominations, a conspicuous evidence and manifestation of the essential unity of the Church. We believe that no other organization has been more helpful in bringing about this unity, and we pledge ourselves to strive in the future, as in the past, to promote the fellowship and cooperation of Christians of every name.

Rejoicing in the service which the International Sunday School Association has been able to render to the denominations, in the providing of lessons and the improving of methods of work, we are desirous of being yet more helpful, as we learn the ways in which we can most effectively plan and work together.

The Golden Gate

Meeting in the city of the Golden Gate, we are reminded of the golden gateway of opportunity for service in our own land and in missionary lands, which God, in His providence, is setting before the Sunday-school. With new determination and courage, we prepare to enter these open doors in order that the coming triennium may be even more abundantly successful than the one that has just closed.

Missionary Vision

We recognize, with thanksgiving, the widening and deepening missionary spirit and interest manifested in every department of Sunday-school work. We rejoice in the cooperation of the International Sun-

day-school Association with the World's Association, and hope that the Sunday-school workers of the International Association will feel an ever-growing interest in the effort to carry the Gospel into every land, and, particularly, to give to missionary lands the advantages of the organized Sunday-school work that we enjoy. We favor the organization of the missionary departments in every State, Provincial, and County Association. We urge our schools to appoint Missionary Committees, to give systematic missionary instruction, and to so enter into the missionary policy of their respective denominations that increased offerings for missionary purposes may be secured; and that the boys and girls of our Sunday-schools may grow up filled with enthusiasm for the work which is hastening the day when the kingdom of this world shall become the kingdom of our Lord and of His Christ.

Enlarging the Schools

Sunday-school workers should ever seek for the improvement and development of their Sunday-schools, and yet they should never forget that a school does not exist for itself, but rather for the good it can do to those who may be brought within its influence. We should, therefore, strive as we increase the efficiency of our schools, to enlarge the number to whom they minister.

In every community, there are many, not now attending the Sunday-school, who should be enjoying the opportunity the Sunday-school affords for the study of the Word of God. Let an earnest appeal go forth from this Convention to Sunday-school workers everywhere, to unceasingly endeavor to increase the membership of their schools and thus enlarge their opportunities for service.

Winning Souls

Realizing how easily we may become absorbed in the pursuit of things not essential, we would remind ourselves and our fellow workers, that the supreme end of our Sunday-school work is the salvation of souls. Unless this be secured, we toil in vain. Let us, therefore, plan and work and pray for this result, and be satisfied with no achievement that falls short of it. Relying upon God's promises, we will faithfully labor, assured that He will bless our efforts in the salvation of many precious souls.

The Teen Age

In the more recent development of our Sunday-school work, we note, with much satisfaction, the substantial progress made by the Advanced, now the Secondary Division. Considering that this branch of our work

has not had a Superintendent giving it his undivided efforts, we feel that much has been accomplished. The work is better understood and a deeper interest manifested in this, the teen age of our youth. While we earnestly hope that there may soon be provided a Superintendent for this department, we also recognize the desirability of specialists for both the boys and girls and trust that the near future may provide such superintendents.

Temperance

We commend earnestly to all Sunday-schools, faithfulness and diligence in such use of the Temperance Lessons as shall educate every member for Total Abstinence, the Destruction of the Liquor Traffic, the Extinction of the Cigarette Habit, and the surrender of every self-indulgence which impairs or destroys the power to render service to God and to man.

Recognizing the value and importance of World's Temperance Sunday as a special occasion of Temperance Instruction and Temperance Pledge Signing, we urge the observance of that day in every Sunday-school, and we earnestly request that in the schedule of Graded Lessons, as in the Uniform Lesson Plan, World's Temperance Sunday Lessons shall be provided.

With thanksgiving to God, we rejoice in the awakening of the conscience of the church and community towards the evils of intemperance, and especially do we thank God for the united efforts of religious, moral and civic agencies, in combating these evils, and for the victories won by this army of allies over the saloon, that great destroyer of body, mind and soul. We rejoice that in these victories the Sunday-school has its vital share.

In hearty cooperation with other agencies, the Sunday-school pledges itself to unceasing warfare against the legalized saloon, looking with unfaltering confidence for the coming of that day when we may join the song of triumph:—"Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

Men and Religion Forward Movement

We recognize in "The Men and Religion Forward Movement" a most favorable opportunity for the men and boys in all our schools to improve their methods of Bible Study, to increase their interest in missions, to open new avenues of social service, and to lead multitudes to Jesus Christ as Savior and Lord, and we approve the action of the Executive Committee by which the International Sunday-school Association is

brought into vital cooperation with this movement and, by which, at least two of our expert workers are assigned to special duty in connection therewith. All County, State and Provincial Associations are earnestly urged to identify themselves with this effort as early as possible and to give it vigorous and enthusiastic support.

The Bible in the Public School

In consequence of the exclusion of the Bible from very many of our public and other week-day schools, millions of our youth are growing up without any adequate knowledge of the Word of God. We are strongly of the opinion that the Bible should be found in every school. We, therefore, express our appreciation of the efforts of the legislators who have arranged for the use of the Bible in the public and week-day schools of their States or Provinces, and we urge all Sunday-school workers to continue their influence in persuading legislators in other States and Provinces to follow the good example.

Uniform Law of Marriage and Divorce

The teachings of God's Word are continually violated by the increasing number of divorces granted in our own and other lands. In the consequent breaking up of families, multitudes of children are made to grievously suffer. The International Sunday-school Association would favor the submission of an amendment to the Federal Constitution, delegating the control of all questions of marriage and divorce to the Federal Congress, and exhorts all American States and Provinces to take action to secure a uniform marriage law conforming to the highest standards.

International Peace

The International Sunday-school Association, having learned, through an experience of more than thirty-five years, how good and how pleasant it is for brethren of different nations to dwell together in unity, declares itself as favoring most heartily the promotion of International Peace, and the settlement of all international questions of dispute by arbitration.

Representing an enrollment of more than 16,000,000, we unitedly lift up our voices, asking our respective governments to adopt the arbitration treaty already negotiated, and to do all in their power to hasten the day when men shall learn war no more and shall be free to devote themselves to the pursuits of peace.

Called Home

Since our meeting in Louisville, two of our State Secretaries, Mr. W. C. Shafer of West Virginia, and Mr. E. A. Fox of Kentucky, have been called home. As State Secretaries they had many difficulties to encounter, and not a few burdens to bear. They met these difficulties with courage, and bore their burdens with fortitude. They were earnest, faithful and efficient workers, and did much to advance the interests of organized Sunday-school work in their respective fields. While we realize our loss, in that we no longer enjoy their fellowship and cooperation, we rejoice in the assurance that they have entered upon their eternal reward.

Appreciation

The delegates to the Thirteenth International Sunday-school Convention would hereby express heartfelt gratitude to the Local Committee of Arrangements, to the State Sunday-school Association, and to the people of this city, for the thoughtful and comprehensive provision for their comfort and convenience.

To the newspapers of the city, whose most liberal assignment of space to the Convention reports and whose evident appreciation of the significance of this occasion will be memorable in the annals of International Conventions.

To the ushers and to the pages who, at no little sacrifice of themselves, have devoted many hours to the delicate and difficult tasks committed to their care, and who, with ready courtesy and promptness, have aided officials and delegates alike.

To the police of San Francisco, whose efficiency contributed so largely to the arrangement and care of the line of march during the great parade of men's classes.

To the honored marshals and assistants, under whose skillful control that parade was made a noble object lesson of discipline and enthusiasm, typical of the Sunday-school of today in its virility and onward sweep of achievement.

To the churches and Y. M. C. A., for their open-hearted hospitality tendered in the use of facilities on every hand.

To the transportation companies, one and all, by whose provision for the delegates, in special trains and otherwise, luxurious travel, on well-maintained schedule time at a minimum of cost, has been made possible.

To the leader of our music, Professor E. O. Excell, to Professor Al-

vin W. Roper, our pianist, and to others who assisted them in their inspiring leadership of the song service.

To these and to all others who have helped to make this Convention so delightful and so helpful, we express our sincere thanks.

Respectfully submitted by the Committee,

ALEXANDER HENRY, Chairman.

W. C. HALL,

A. L. PHILLIPS,

THERON GIBSON,

PHILIP E. HOWARD,

C. C. CHAPMAN,

H. L. BAKER.

DEVOTIONAL SERVICES

GENERAL THEME:

“SOUL WINNING AND CHRISTIAN SERVICE”

CONDUCTED BY REV. J. WILBUR CHAPMAN, D. D., CORRESPONDING SECRETARY PRESBYTERIAN GENERAL ASSEMBLY COMMITTEE ON
EVANGELISTIC WORK

WEDNESDAY EVENING, JUNE 21

“The Open Bible and the Uplifted Cross”

The Bible is a storehouse of richest treasure the like of which the world has never found.

Here is a revelation of God so plainly made that the wayfaring man though a fool need not err in finding Him.

Here is a picture of Jesus so wondrously presented that all who have looked upon it from the first day of its presentation to the present time have been strangely fascinated.

Here is a secret of holy living so fully and freely presented that the most despairing have sought and found the truth and have gone forth conquering and to conquer.

Here is a pathway to glory along which many feet have walked, and into which the hosts of all good and true have, day by day, been pressing.

Here is an incomparable description of eternity which, as we read, we find ourselves thrilled through and through.

All this may be true and we still be helpless and hopeless. What is the value of a storehouse if the door be locked and the key is missing? What is the use of priceless treasure when the way to find it is lost and there is no guide at hand to give us direction, but it is the open Bible we have today, and this is our encouragement.

God, Himself, by whose inspiration holy men of old wrote the various books threw the gates ajar, and the whole sinning, suffering world has been asked to enter and find rest and peace. Yet though the Book is open there are many places of interest yet to investigate, heights to scale, depths to sound, mysteries to solve and promises to prove. For

every one of those doors which seem to be locked there is a key and there is but one key. It is hardly necessary to say this key is Christ and His story.

THE BOOK IS THE WORD OF GOD

Its security is assured, in the first verse of the 5th chapter of the Revelation; it is said to be in the right hand of Him that sitteth upon the throne. It was a mighty hand; it held the winds and the seas, parted the waters for the Israelites, and then drew the seas together lest the Egyptians should overtake them; wrote the law upon the tables of stone, which we are sometimes said to break, but as a matter of fact, we do not break God's laws; we rather break ourselves against them. I am wondering how we would treat the Open Book if we knew that it was in His hand, and I am wondering what would be our judgment if that hand should be turned against us. Did you know that the history of Israel is the history of the treatment of the law, which is the Word of God? When the law was honored the people were blest; when the law was neglected the people wandered. So it is with the Bible. The Bible Loving Day is a day of power; the day when the Bible is neglected and forgotten is a day of weakness.

In the 7th verse of the 5th chapter of the Revelation the Book is said to be in His hand who was the "Lion of the tribe of Judah," on the one hand and "The Slain Lamb" on the other. He opens the Book, and there must be loyalty to Him if we would know its power. Place Him on the same level with Confucius and you will have a great teacher; set Him side by side with Buddha and you may have a great martyr; make Him only a man, even though He be the very best, and you will have heights that mock you and ideals that discourage you, but make Him Jesus, God's Son, and at His touch the Book will open and the way to life be plain, and you may be given strength to walk in it.

You will never have the best of the Bible if you study it only as literature that is good but not the best; nor will you discover its power if you make it only the subject of criticism. You will find the best that is in it when you study with the heart, and when you seek its truth that you may live by it. When He opens the Book there is light; this finds me in my darkness; there is life; this thrills my very soul; there is power; this overcomes my weakness and gives me victory.

In Australia a gentleman of means agreed to give to a certain denomination a beautiful church building. He only stipulated that his daughter should be given the privilege of unlocking the door of the church on the day of dedication. As a matter of sentiment he had fashioned a golden key. He placed the key in a beautiful case and gave it to his

daughter. The day of dedication came and the golden key was thrust in the lock, but all attempts to open the door and turn the key ended in failure. At last an old fashioned key which had been provided in case of emergency was thrust into the lock, and the bolt went back with a click and the door was opened. The key which freely opens the mysteries of God's Word is not intellectual nor is it scientific, though in the Bible there is a field for both; it is the key which is within the reach of the plainest and humblest, and He who opens the Book so places in their hands the key which makes every mystery plain. Associated with this key is a thrilling story. On earth we preach about it; in heaven they sing it. Throughout eternity there shall be given an explanation concerning it. The story leads to the Uplifted Cross.

The Open Bible stimulates our hope.

The Uplifted Cross makes possible eternal life.

The Open Bible challenges the attention of the world's greatest musicians, and the oratorio of the Messiah is born, inspires the thought of the greatest artists and the representation of Christ on Calvary is upon canvas, interests the greatest historians, and the libraries of the world are enriched by their study; summons the men of the greatest intellectual ability, and as they read the pages of this Book scientists, orators and leaders of men pay tribute to its greatness.

The Uplifted Cross on the other hand stretches forth its arms in invitation and promises blessings for all who will accept the gift. It is for the strongest and the weakest, the greatest and the least, for the one who has been slain by his appetites, bound by his passions and discouraged by constant failure. None are too hopeless. Science speaks of the "survival of the fittest;" the Uplifted Cross makes possible the redemption of the lowest.

The subjects, "The Open Bible" and "The Uplifted Cross," are closely interwoven; together they make life worth living and earth like heaven. It is not easy to find a text that would include them both. The best one, however, is in the Revelation, 5th chapter, and the 9th verse, and reads: "Thou art worthy to take the Book and to open the seals thereof, for Thou wast slain." He is always worthy. When the world must have a Redeemer He was worthy to be chosen. When God must have a revelation He was worthy to undertake the task. When the Cross must claim a victim He was counted worthy and starts upon the journey, every step of which meant suffering. When lost and fallen must have a Savior He is worthy to offer Himself and to be accepted; and now that history has reached its climax and the Book is to be opened for revelation and judgment, He is counted worthy.

THE UPLIFTED CROSS

This is the hope of the sin smitten world. There is really only one story in the Bible. We must be seeking for that; all else is supplemental and explanatory. Because there is but one story; I am undisturbed in this day of the Bible trial. The question of authorship does not invalidate this story. The number of authors, be they many or few, will not diminish my interest in my search. This story starts in Genesis where the seed of the woman it is said will bruise the serpent's head, goes on to the smitten rock which, as it sends forth its refreshing waters, is a type of Him who said at the last great day of the feast, "If any man thirst let him come unto me and drink."

Types and figures grow plainer and plainer as we turn over the pages of the Bible, until at last He is cradled in the manger, lives in Nazareth, preaches in Galilee, suffers in Gethsemane, dies on Calvary, rests for a while in Joseph's tomb, and then ascends up into heaven.

This story binds the whole Book together. Let us lift up the Cross. None are too helpless, none too deep in sin, none have wandered too far in the land of despair. There is hope for all. The Bible begins with God walking in the garden seeking the wandered, and closes with the invitation, "The Spirit and the Bride say come and let him that heareth say come and let him that is athirst come, and whosoever will, let him take of the water of life freely."

THURSDAY MORNING, JUNE 22

"The Preparation of Our Very Selves for Soul Winning"

My text is found in Isaiah, the 49th chapter, 2nd verse: "He hath made me a polished shaft, in his quiver hath He hid me." This reference is primarily to Him who was God's chosen messenger, who sped straight as an arrow to the mark, saying as He came into the world, "Lo I come to do thy will." The message, however, is for us who would be soul winners. If we are to be personal workers the work must always begin with us as individuals. No acquaintance with methods, no distinction among men, no past successes, no amount of intellectual equipment, no amount of culture and no amount of genius can take the place of personal soul culture if we are to win those with whom we come in contact.

"Thou must be true thyself
If thou the truth would teach,
It takes the overflow of heart
To give the lips full speech."

Fitness for service implies three things: a divine endowment, a divine call, and a surrender to God.

The text is suggestive. It indicates definiteness of use. An arrow is for a single purpose, it is to be shot straight at the mark. There is only one way to live in this world, and living that way there is peace and joy. Money cannot buy it. Distinction cannot earn it.

Here is also directed motion. The aim is everything. The arrow cannot aim itself. There is no such thing as an aimless life.

God has a plan for the life of every man and woman here. It is no more disastrous for your arm to be out of its socket, or for the planet to go swinging out of its orbit, than for your life to swing out of harmony with God's will.

The text indicates derived energy. The arrow has no power of its own. It is the Master's power. When He places it upon the string and draws back His arm and lets the arrow go it speeds straight to the mark. We are not obliged to preach or sing in our own strength nor labor to win souls in our own strength. It is when we yield to Him that He gives us the power. Years ago Ole Bull went to Princeton to play, and when he had finished his marvelous performance one of the professors said: "What is the secret of your playing? is it in the bow?" "No," he replied, "but I think it is here: when I have an inspiration to play, when the music thrills my soul, there must be an outlet, and when I take the violin in my hands the outlet is found there." God is always seeking an outlet, and if your life is surrendered to Him He will use you. A friend of mine was playing golf on a Monday morning. He said to the caddie, "I suppose you had a good rest yesterday!" "No, yesterday was my busy day." That distinguished Sunday-school teacher, my friend, laid his hand upon the lad's head and said, "My boy, you should not break the Lord's day; you should keep God's holy day." The boy was so much impressed that three weeks from that time he became a Christian, and six months afterwards he entered a preparatory school, and four years from that time he graduated and started out as a student for the ministry and is today setting his face towards the goal of preaching the gospel. B. F. Jacobs came onto a platform so crowded he could hardly step. A little boy was at the foot of the platform. Mr. Jacobs laid his hand upon the boy's head and said, "My boy, I wish you would let me step where you are sitting." The boy rose courteously. Mr. Jacobs' face was covered with a smile and he said, "I hope that some day you will be a preacher of the Gospel." Time passed, the Spirit of God convicted him, that boy has grown to manhood, and today he is a Baptist minister in one of the eastern cities

preaching the Gospel with power. When our lives are surrendered to Him, when our wills are His, when our purposes are right, when our actions mean honor to Jesus, and when the life is clean He will use us.

Notice the thought of nearness. Said Mr. Moody, "God uses the man nearest to Him." In addition to that, it is the man whose life is the cleanest. How may I be near Him? First, read His Word daily; and, second, speak to Him in prayer. Mr. Moody used to say, "When we read God's Word He speaks to us, but when we pray we talk to Him." Both are necessary if we are to be near to Him. Lastly, let us walk with Him. I am persuaded if you should seek to win your scholar or your boy or your friend you would find that you were coming close in touch with Him who came to seek and to save that which was lost.

THURSDAY AFTERNOON, JUNE 22

"Starting Right"

"Everyone over against his house." Nehemiah 3:28.

The first part of the Book of Nehemiah gives us a striking picture of destruction and as we look about us we see a city in ruins; the walls are down; the homes have been destroyed; the people are in despair; so great is the desolation that even the temple has been defaced. When the tidings concerning the havoc which has been wrought in the city of Jerusalem reached Nehemiah he was well nigh broken-hearted. Speaking about the story that had been brought to him he said: "And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem is also broken down, and the gates thereof are burned with fire." Nehemiah 1:3.

When he reaches the city of Jerusalem he goes about to view the ruins and he thus describes his journey: "So I came to Jerusalem and was there three days. Then I told them of the hand of my God which was good upon me; as also the king's words that He had spoken unto us. And they said, Let us rise up and build. So they strengthened their hands for this good work." Nehemiah 2:11, 18.

This picture of despair as seen in the olden days in Jerusalem is almost, if not quite, being repeated today. The case is really desperate. The need of Divine help in the reconstruction of human lives has never been greater. Hosts of men find the following testimony a description of their own experience. It is a young university man who is speaking, and before a great crowd of people he says:

"Probably nine out of every ten of you men standing in front of me know who I am and know my family well. You will no doubt be sur-

prised to hear of the awful experiences through which I have gone during the past six months. Just six months ago, as most of you know, I was an active Christian worker, and there are many of you in front of me who, as recently as last July sat and heard me preach. During the last six months trouble came upon me, and in a weak moment, losing faith in God, I took to drink, and sank as low as it is possible for any man to sink. Not even the prodigal could have fallen lower than I did. Disowned by my mother; cast aside by my brother and sisters; despised by the members and officers of the church to which I belonged and in which I preached, I was in every respect an outcast.

“Just before Christmas, whilst tramping on the road, I actually took the shirt off my back to sell it for drink, so miserable was I. My nights I spent in the open fields, waking in the morning covered with frost. Something seemed to compel me to attend the meetings in this city. I attended night after night, and although the singing and the addresses had a wonderful effect upon me, I kept struggling against the working of the Spirit, until the singing of the chorus, “I am Included,” brought home to me as never before, the fact, that even I, wretched outcast that I was, had not gone too far. I then and there made up my mind to accept the promise of John 3:16. From that time I have realized as never before that Christ went to Calvary not so much for the world, as He did for me. And I intended to devote the rest of my life in winning souls for Him.”

There is surely cause for great alarm because of the condition of affairs, and for the following reasons: Home life is not what it used to be. In the olden times the home was a harbor into which tempest-tossed souls came day after day, and thus protected, had time to regain lost strength and go forth again to battle with the storm. It was once true that fathers were priests in their own households and mothers were saints. The best memory that some of us have is that which centers in a home where love ruled and reigned; where Christ was honored; where the Bible was read, explained and loved, and where the very atmosphere was like heaven. In many instances today this is missing and he is to be pitied who has not such a memory as this, and such an influence in his life. The family altar in too many households has been broken down or given up.

“What led you to Christ?” was the question asked of a distinguished worker. And the answer quickly given was, “My father’s prayers at the family altar. They followed me through my manhood and compelled me eventually to accept Christ.” When the family altar is gone from a home, it is like the taking away of a sure foundation or the depriving of

the arch of its keystone. Better sacrifice everything than this spirit of prayer.

It is barely possible that because of conditions, family prayers may not be conducted today as in other days, but there is at least time for a verse of Scripture and a prayer out of a full heart, and the influence of even so brief a service will keep the members of the household from many a failure.

With the beginning of the fourth Chapter of Nehemiah there is a change in the story as told by the prophet. There is a ring of triumph when he announces: "So built we the wall; and all the wall was joined together unto the half thereof; for the people had a mind to work." Nehemiah 4:6. And the completeness of his work is described when he says: "Now it came to pass when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed * * * " Nehemiah 7:1. I am sure it is quite true that out from all the despair which sometimes appalls us, we shall come into the same complete victory. But if we are to win others to Christ and if our work is to be a work of prevention so that our children shall not go astray, and our friends may not wander, then it will be essential that we should, like Nehemiah of old, begin to build everyone over against his own house.

It is a sad thing to find so many people in the world who are a public success and a private failure. Great Superintendents of Sunday-schools, and poor fathers; experienced Sunday-school teachers, and inconsistent in their own homes; eloquent preachers and poor illustrations of the Spirit of Jesus; famed for piety as revealed to the public eye and quite as famed on the other side for lack of piety when living out of the lime light, in the common round of daily duties with those who know us best and ought to speak of us most highly.

If our work is to be as God would have it where shall it begin? By all means let it begin with ourselves. There is a text of Scripture which every Christian must say over and over. He might begin the day with it and it might not be amiss for him to say it over before he closes his eyes in sleep. "Search me, oh God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me." Psalm 139:23. It is quite unnecessary to study the methods of men if we cannot bear the test of God's searching eye. We must be right in our own homes.

Beginning in the home it is quite easy to go out into a wider circle and serve. The tendency, however, is to begin in some public place, and oftentimes because of this we fail to win those who work by our side, who sit with us at our own table and who live with us day after day and

for whom we are specially responsible. It will also be necessary for us to enlarge the circle and reach our own places of business. Two business men journeyed into a New England city together for twenty years. One of them was a Christian, the other was not. They were both dying the same day, and the man who was not a Christian when he heard that his friend was dying, had a right to say to his wife, "It is a strange thing that my friend and I have known each other so well, and love each other so dearly, that he has allowed me to come to this day without a warning."

A business man rose in a meeting to say, "I have been greatly concerned about one young man who works in my office. I asked him if he would not come to the office a little earlier this morning. When he came and we were alone I asked him if he knew why I had got him to come a little earlier. When he told me that he did not, I said to him, 'I am a Christian, I have asked you to come this morning that I might explain the way to you and urge you to take your stand for Him.' That morning I had the great joy of leading my employe to Christ. I gave him a little pocket Testament in which I wrote his name and under his name I wrote this Scripture, 'Thou art my son, this day have I begotten thee,' and after that I signed my name. Three days later, said the business man, the young man of whom I speak, led three others to Christ one of whom was the head book-keeper in my office."

If we are to be successful soul winners it is essential not only that we should get right with God but that we should keep right with Him. There must be a quick confession of sin and a quick turning away from all that would work against Christ. Our friends with whom we live and labor are keen critics, and as a rule, just ones. They know when we are wrong and nothing so hinders a testimony as to allow a wrong to go unrighted. When before our own households and with those who know us best, and with those by whose side we toil, in shop, or store, or office, or with those whom we employ, we keep ourselves unspotted from the world, we have an unanswerable argument for Christ and a testimony as regards the value of following Him, which cannot be gainsaid.

MONDAY MORNING, JUNE 26

"Seeking to Save Those Near Us"

"He first findeth his own brother." John 1:41.

The test of a man's Christian character is usually in his home. It is rather easy to be good when the multitude will applaud you. It is a very easy thing apparently to be virtuous when you live in the lime light,

but to go back to your own home and be true and have your own brother say that you are a consistent Christian and to have those who know you best approve you the most thoroughly, that is a great thing. Of course, the only foundation for assurance of salvation is found in the Word of God but there is a practical way of finding out whether you are a Christian or not. Answer this question: "Am I a comfortable sort of a person to live with?"

"He first findeth his own brother." The other day I was reading comments upon this verse written by an old Welsh preacher. He gave two interpretations. He said, "The word 'first' means that he probably began the day with soul winning." It is a great way to begin a day. If you start in the morning to win souls to Jesus Christ you will not drift at noon and you will come to the end of the day with your soul on fire. This old Welsh preacher said, "Possibly it may have been like this, that Andrew and John were walking together and they said after they had seen Jesus that it would be a great thing to win Simon Peter, that he would make a marvelous servant of the Master, and so they started to find him, and Andrew found him first." Whether that is the correct interpretation or not does not matter this morning. I only say this, that the supreme business of a Christian is to seek and win others to Christ.

Let me say two things. First, the strangest thing in the world to me is that we should say that we believe the Scriptures and allow our friends to drift away into eternity unwarned. Second, it is equally strange that we should say that it is a heroic thing to rescue a man who is in physical danger and then we should make such little effort to save those who are in spiritual danger.

We should seek to win others to Christ because the majority of seekers come to Christ through personal effort. Preaching is inspiring, singing is thrilling, but the majority of people come to Christ when the personal word is spoken and when the personal effort is put forth in their behalf.

Also, it is an endless chain and we never know where the work will stop. A Christian traveling man spoke to a worldly man and asked him if he would permit him to put his name down in a little book and pray for him daily. He said "Certainly." The Christian man said, "I only ask you one thing, that when you are converted you will let me know." In the course of time the worldly man was converted, and he was used to lead to Christ, S. M. Sayford, and he was used of God to lead to Christ, Charles K. Ober and Charles K. Ober was used of God to lead to Christ, John R. Mott.

You are your brother's keeper. God will require your children at your hands and He will require your Sunday-school scholars at your hands. He will require your business associates at your hands.

We are not responsible for their conversion but we are responsible for making the way to Christ plain, and we are responsible for inviting all with whom we come in contact to know Him as a Savior.

How may we do this work? First, get right with God. You may know the best methods in the world and fail as a personal worker. You may have the highest education and fail as a personal worker. Mr. Moody said, "God does not want golden vessels, nor does He seek silver but He must have clean vessels." Get right with God! Surrender fully to Him! When you have surrendered to Him, God will give His Holy Spirit as an equipment for service. Then the work is begun and the one in our home and the one in our class He will help us to influence.

I was in the city of London on the twenty-third day of last March when his majesty, the King, gave the Stanhope medal to the one who was supposed to be the bravest man of all the past year. This brave man was one of the under officers of a fishing vessel. One night the storm was heavy but it was absolutely essential that they should shoot out the trawl. The rope became twisted and one of the sailors was knocked over board. Instantly went up the cry "Man overboard!" They threw out the searchlight. As this man went overboard his oil-skin overcoat went up over his head and arm and it seemed as if he surely would go down. The first officer of the boat threw off his oil-skin coat and jumped into the sea; by means of the searchlight he found the sailor who was sinking. His own hands were oily so when they threw the rope he could not hold it. They threw it the second time, and then they gave a cheer because they found his arm was about the sinking sailor and he had twisted the rope about his elbow and they drew them nearer and nearer the vessel. Suddenly the boat gave a lurch, and the wind striking the two men in the sea threw back the oil-skin coat from off the sailor's face, and the first officer looking down saw the white face of his own brother. He had saved him.

If our hearts are right with God and if our wills are surrendered to God we will be soul winners.

SATURDAY MORNING, JUNE 24

"Our Responsibility for Souls"

"If thou warn the wicked of his way to turn from it, and if he do not turn from his way he shall die in his iniquity, but thou has delivered thy soul." Ezekiel 30:9.

A city is in danger. The watchmen are placed upon the walls. They look away in the distance to see the first appearance of the enemy. The Word of God says that if they sound a trumpet and the people take not warning, the blood shall be upon the people's heads, and the same Word declares that if the watchmen should be sleeping and the trumpet be not sounded and the city captured, the blood of the people will God require at the watchmen's hands. It is a solemn thing to be a preacher of the Gospel. It is an equally solemn thing to be an officer or a teacher of a Sunday-school. God expects us in these days to sound the note of warning because the people are in danger. I believe with all my heart that my child dying before the age of accountability, by the matchless grace of God passes at once into His presence, but who in the world can tell when a child passes the age of accountability? We would better be on the safe side, and it would be well for us to read this Scripture again and again, "He that believeth not is condemned already because he hath not believed on the name of the only begotten Son of God."

There are two statements I should like to make with great care. This is the first one, the Bible is either true or false, one or the other. If it is false, then this great convention is a farce. If it is true, then there is a definite call to you and to me to make its truths known. The second statement is this, our religion is either true or false. If our religion is false then this effort which we are putting forth in San Francisco and throughout the world is in vain; but if it is true, and we know it is true, then there is a responsibility resting upon me as a preacher of the Gospel to invite men to turn to Jesus Christ, and upon me as a Sunday-school worker to seek to bring every boy and girl to a saving knowledge of Jesus Christ.

There is another statement, God does not require conversion at the hands of any of us. I have never made a convert in my life nor have you. The responsibility rests upon us to introduce people to Jesus Christ. Now this can be done by faith and prayer, and by influence. When S. H. Hadley was lying in his coffin a man in rags staggered in and said, "I should like to look upon his face and I should like to yield to the influence of his life and give myself to Jesus Christ," and there he came into the Kingdom.

It is a possible thing for us to lead people to Jesus Christ by sounding a warning. Whatever else I preach in my sermons I must preach in such a way that men may know that without Christ they are in danger and with Christ they may pass through darkness into light and from bondage into freedom.

We may also win them by persuasion. Not by scolding or nagging but by persuasion; it is the tear in the eye, the trembling lip, the pathos in the voice, the warm hand clasp; sometimes it is the sob by which we may persuade them to turn to Jesus.

There is a special obligation resting upon us to reach the people nearest us. Ordinarily the policeman can reach his fellow officer, the fireman can reach his friend, the sailor can reach his companion on the vessel, the business man can reach his companion in business, but while this is true as a principle yet God gives us the opportunity of speaking to all classes of people, and this work may be done at any time, by anybody and in any place.

Over in England a minister said to one of his bedridden church members, "You may become a soul winner." "How?" "By taking this little book which I now give you and write in it the names of the people for whom you should pray." She wrote down fifty-seven. I saw the man who received into the church every one of the fifty-seven.

When God calls us to do a work He equips us to do that work, and if this be true we can win people to Christ.

One other thing needs to be said. No business man is free from responsibility until he has spoken to the man who is not a Christian if he comes within reach of his influence. One of the great business men in the city of Chicago talking with a fellow business man who was not a Christian about a matter of business that involved an investment of a million dollars, said to him, "Are you a Christian?" and he said "No, sir." "Well," said he, "before we complete this business transaction I should like to have the privilege of leading you to Christ," and he did lead him to Christ.

But our work is not all done when we lead them to Christ; there is the keeping them for Christ. Mel Trotter, one of the greatest rescue mission workers in the world, was saved by the power of God under the influence of Harry Monroe. They say that Harry Monroe went for three weeks every day to sit by his side. John B. Gough attended a temperance meeting and signed the pledge, and all through the night a thousand demons clutched at his throat demanding that he should drink. He stood it until eleven o'clock in the morning, when he put on his hat and coat and started for the door. As he put his hand upon it the gentleman with whom he had been the night before put his hand upon the other side of the door and opened it as well. Said he, "Where are you going?" "I am going to get a drink." "No, you are not," and he took him to his home and put him in his bed and spent an hour with him

in prayer. He strengthened him physically and spiritually and saved him to the church.

Let us win the children, but in God's name when we win them let us hold them.

FRIDAY MORNING, JUNE 23

“Value of Early Training”

This morning it was assumed that there were present 4,200 people. You will remember the test that was made when we asked those who had found Christ at different periods to stand. We find that of the 4,200 people 3,260 came to Christ before they were sixteen years of age; that the majority of the ministers in the audience came to Christ before they were sixteen years of age; between the ages of sixteen and twenty, forty ministers came to Christ, and beyond twenty only fifteen. Now one more test, how many of you Christian people came to Christ from Christian homes? (It seemed as if the whole convention stood up.)

In the second epistle to Timothy, third chapter and 15th verse you will find the text: “From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Timothy's position was ideal. He had a noble grandmother. I am sure he had good parents and he had the apostle Paul. It is a sad thing that every child in this present day has not the same heritage, but we can see to it that our children at least have fathers and mothers after God's own heart. Because the home is not right, in many instances, our boys and girls drift away from the Savior. There came into our meetings a few months ago one of the most distinguished rescue mission workers in the world and I asked him to give his testimony. He said that when a man came into his mission drunk and in rags it was a comparatively easy matter to turn this man back again to God if he had a memory of a Christian home. With the home right, I believe the army moving away from the Sunday-school and the church and the Master will be called to a halt.

I am perfectly sure it is vastly easier to lead people to Christ than to hold them when they are once led. In a great meeting in the city of New York a man arose to say that he believed what the church needed in these days is ministers with the ability to draw. The presiding officer was Dr. Henry Van Dyke. I can see him now as rising to his feet and lifting high his hand he said, “That is not true; what the church needs today and what the kingdom needs is ability to hold the people.” My conviction is that the memory of a godly mother and a Christian

father and a faithful Sunday-School teacher, such as I had, is of the mightiest influence to keep a boy from drifting away from his early teaching. Alas! they do drift. I have had two sad experiences along this line. There came into the city of Philadelphia years ago a man who said that the people in the slums were the lost sheep of our own household. Some of the ministers indignantly denied it. I was asked to serve on a committee to prove or to disprove his statement. I made my way through the slums of Philadelphia. The vilest woman I have ever seen sat in a hovel. When I was introduced to the little company as the minister of Bethany church this woman rose to her feet and raising her hand above my head she uttered the vilest oath I have ever heard and then said this, "I was carried a baby into Bethany Sunday-school, I was there until I was fifteen years of age and I drifted and I am here." The other illustration was in a western city. I preached at midnight to a company of fallen men and lost women. When I asked all who knew the twenty-third Psalm to say it with me every one seemed to speak. When I announced the old hymns my mother used to love, "Come thou fount of every blessing" and "There is a fountain filled with blood" they all sang. When I said, "Every one of you who has been prayed for at some time drop on your knees and let me fall in the midst of you in prayer," the entire crowd of fifteen hundred fallen men and lost women waited for the prayer. Then I made my way into a box of the theater where a few girls sat, the youngest of them fourteen and the oldest eighteen. Poor girls! They had tried for the one night service to appear respectable. They came with the clothing they had cast off to put on their false finery, and I said, "Girls, I have a daughter back in the East, she is the age of the youngest of you, and I could wish she had never been born rather than find her here tonight." Then I said to them, "How many of you have been in the other days in Sunday-school?" I can feel my face flush now as I heard them say, one after another, every one of them, in that perfect hell-hole on earth, that they had been in Sunday-school as scholars. They had drifted. But as has been suggested here this afternoon, the case is not hopeless. I think I know how to turn them back again to the Savior.

First, let the home be right. Let the boy have the memory of a father who prayed for him, and the memory of a mother who was consistent in her life.

Second, let the Sunday-school be true. A few weeks ago I sat on the bench with one of the Christian judges of the city of Brooklyn, New York. I heard him sentence to prison not less than one hundred men and boys. As we were waiting for one boy to appear before us his honor

said this to me: "I have been on this bench for five years, and not in all that time have I sentenced to prison or had before me a boy who was in faithful attendance upon the Sunday-school." Then said he to me, "If we could keep the boys of New York in the Sunday-school we could save them from the prisons." And if every boy could have such a memory of his Sunday-school teacher as I have of mine, what a precious thing it would be! She was a little old-fashioned woman and she turned around to me in the Grace Methodist Sunday-school of Richmond, Indiana, with her face shining and her eyes overflowing with tears, and she put her hand under my elbow and said, "I think you had better rise." While I have never been a member of the Methodist Episcopal church, my membership is elsewhere, yet I owe an inexpressible debt of gratitude to the church of my mother and to the Sunday-school teacher in that church because she led me to Christ, and the memory of her life has kept me when the tide has been swift and temptations have been terrific.

Third, let us teach the children the Bible. If the boys and girls knew God's Word they would not drift. They have a wrong idea of it. I said in New York a while ago that the Bible is the most fascinating book in all the world for a boy. Two or three days afterwards a little boy came down the aisle of the church and he had a new Bible in his hand. He said, "I thought you said the Bible is interesting?" I said, "It is." He said, "My mother bought me a new one and I started to read it and it is not interesting." It occurred to me to ask where he had begun, and he said, "I started in at First Chronicles and I have gone through them and started in on Second Chronicles, and the Bible is not for a boy." I said, "Let me have your Bible" and I wrote on the fly-leaf those stories that have thrilled the world's greatest men and interested boys. I said, "Read those and you will find it." Two or three days afterwards he came back again and said, "I have found it." I think that if our boys and girls could know God's Word as it is, seeing Him the chief among ten thousand and understanding what it means to serve Him, the boys would not drift.

Boys do not want to go wrong nor do girls. No one could persuade me that they do. We ought to teach our boys and girls that if they do slip there is a way of escape, and a power that can make them good. I hold in my hand my knife and I take my hand away from the knife and it falls to the floor; why? because of what Bishop Hughes said, there is the law of gravitation pulling it down. Why do our boys drift and our girls go astray? There is a moral law of gravitation that pulls and pulls and pulls. It is a very easy thing to fall. I hold my knife in my hand

and I say, "Don't you fall" and I take my fingers away and down the knife goes. Is there any way to keep it from falling? Yes. I hold my knife in my hand and I take out of my pocket a magnet and I touch the magnet to the back of the knife and I take away my fingers and I say nothing to the knife and the law of gravitation keeps pulling down all the time but there is another law that keeps pulling up; and what I want our boys and girls to understand is this, that the law of the Spirit of life in Christ Jesus sets us free from the law of sin and death. Give a boy that vision and he will not drift far away from it. There is a dark picture, but, thanks be unto God; the light is breaking.

God help us to be true!

FRIDAY AFTERNOON, JUNE 23

"Possibilities Wrapped Up in a Boy"

My text is the 9th verse of the 6th chapter of John's Gospel, "There is a lad here."

He is a lad! It is a safe time to reach him. It is the time in his life before there is a tendency to sin. It is a time before the world has claimed him. It is a time before his will has been weakened. It is a time when his ideals are high. It is a time when his affections are strong. We will make an eternal mistake if we let the boy become twenty years of age without winning him to Christ. It has been said that only five per cent. of the boys come to Christ after they are twenty. The other day in England I came in contact with a distinguished Baptist minister. When he was but a lad he was apprenticed by his father to the great firm of Hitchcock & Williams, London. The Williams of that firm was the Sir George Williams, the founder of the Y. M. C. A. When the articles of agreement had been signed by the father and the members of the firm Mr. Hitchcock, who is the father-in-law of Sir George Williams, arose and said, "Let us close the door and draw the curtains and let us pray; we have signed the articles of agreement for your boy; let us pray that he may find Christ in this store as well." In two years he was a Christian, the articles of agreement were cancelled and he became a student in Spurgeon's college. He was none other than the Rev. C. B. Sawday.

"The lad is here within the sound of our voices and within the reach of our influence. He will soon be gone. Boys grow to young manhood in an incredibly short space of time, and when they start wrong it is almost impossible to turn them back. A friend of mine told me he was crossing the Alps last summer. When he came up to the most dangerous place his guide said to him, "Do you see those tracks in the snow?"

My friend said he did. Said the guide, "Do you notice how they are farther and farther apart?" My friend said, "Yes." And the guide told him this story. He said, "A week ago a young telegraph operator was climbing this pathway alone; his hat blew off and without thinking he turned to catch it, and he lost his balance and started down the snow; his steps grew farther and farther apart, and at last it was impossible for him to stop and he went over the abyss yonder." The reason why it is so difficult to reach a boy after twenty is this, he has all the forces of evil drawing him down; and we shall have to answer some day to God if we allow the boys to slip away.

It is a marvelous thing that is accomplished when we introduce a boy to Jesus. The child in the text possessed five loaves and two fishes but there was enough food under the touch of Jesus to feed the entire multitude. No one understands what he is doing when he wins a boy to Jesus. I wonder what that man in glory thinks today as he looks into the face of Spurgeon! He won him when he was a boy. I wonder what that Christian worker thinks today in glory as he sees Moody? He won him before he was fairly on the way to young manhood. Passing through China a short time ago I found that the students of China exercise a mighty influence. Many of them were educated at Yale and Harvard. Most of them went back to China without becoming Christians. If all the students from China who were educated in America had been won to Christ, I feel that the Christian students in China today would exercise almost a great enough influence to turn the whole tide of the continent. There is one exception to the rule. A little Chinese boy came into a school just out of Boston. He was placed in the home of a plain Christian woman. She saw her opportunity. She treated him as if he were her own child. She prayed with him at night. She gave him a mother's attention. She introduced him to Jesus, and the boy after his graduation from one of our universities went back to China a pronounced Christian. When we reached China the government had just started him back to this country with forty Chinese boys, to place them in institutions of learning. He placed them in Christian institutions. That woman never knew what she was doing when she saved for Christ a little Chinese boy.

Matthew Henry, Jonathan Edwards, Charles Wesley, John Wesley, Charles Haddon Spurgeon and John Hall all came to Christ when they were boys. "There is a lad here;" we must seek him, and with the help of God we must save him.

MONDAY AFTERNOON, JUNE 26**“Carelessness Concerning Myself and Surroundings”**

“They have made me the keeper of vineyards; but mine own vineyard have I not kept.” Solomon 1:6.

This is a text of Scripture rebuking the man who is a public success and a private failure. It is so much easier to preach than to practice. It is so much easier to be a Sunday-school superintendent and be successful in that work than to be a true father and a kind friend and a sincere consistent Christian laboring in the ordinary round of life's duties. It is so much easier to be a Sunday-school teacher looking into the faces of children only one day in the week than it is to be a consistent follower of Jesus Christ in the home and with our immediate circle of friends, and because this is true we need this text.

God is the Maker. He has equipped us with talent. He has opened before us doors of opportunity. He brings within the reach of our influence the Sunday-school scholar. He puts us in home circles with our little ones and if this is true one of these days we shall be called to account for the way we have used time and talent.

Life is only great when we fit into God's will. It is not so much a question as to where we labor, whether our position be small or great, if we are doing God's will then life is surely great. When a business man feels called to business, a physician to practice medicine, a lawyer to plead at the bar, a young man to devote himself to missions, and a young woman feels that she has resting upon her an obligation for social service, and we all fit into His will, then life really becomes magnificent; and when you have been called to be a Sunday-school teacher it is as great a mission as if you were called to preach or to labor in a foreign field. God is the Maker and He has a plan for every life.

What is your vineyard? My vineyard, first of all, is my own heart and my own life. Let me say over and over, to be a successful soul winner does not of necessity mean to know methods nor even to know God's Word. You may commit to memory all the verses of Scripture, and if you do not allow them to influence your life, you cannot become a soul winner. I received one day a letter from Kansas, and in the letter was a postal card, and in that letter this request: “Write me on this postal card the rules for soul winning.” I have Dr. Torrey's book on soul winning, three hundred pages long, but I can write on a postal today in one sentence the best rule for soul winning, and it is this: “Search me, O God, and know my heart, try me and know my thought, and see if there be any wicked way in me.”

My life is my vineyard, and if I succeed in every other place and fail here the failure is a stupendous one, indeed.

My home is my vineyard. It is not right that I should go out into the world and be a successful preacher, if I could be, and lose my influence over my own children. It is not right that I should shine as a great Sunday-school superintendent, if that were possible, and not give a ringing testimony to those who know me in business. My home is my vineyard and I must be right there.

If I am a minister of the Gospel, my church is my vineyard. One of my friends said to me, "When you are in Venice visit St. Mark's cathedral, and look at those alabaster pillars on either side of the high altar." I looked and I saw the high altar ablaze with jewels and the alabaster pillars were common looking indeed, but as I gazed at them my guide said to me, "When I call your attention to the pillar on the right look then and tell me what you see." He went out of sight, and said, "Look!" and I saw that pillar on the right of the high altar marvelously changed. I saw the blue sky and the green foliage and almost all the colors in the opal; and when he came back I said, "What did you do?" He said, "I cast the light of this taper upon it, and when the light of the taper touched it the pillar was changed."

My position as a minister is this, I must cast the light on the people, the light of God's Word and the light of Jesus Christ whom I must exalt. He has made me a keeper of vineyards.

We are not called to do this work alone. If I were called to preach in my own strength, certainly I should fail, and if you were called to teach in your own strength you too would fail. F. B. Meyer tells the story of the two artists, father and son, who modeled in clay. The old father had come to the end of his artistic career but still he went on with his work. One day he finished a bit of modeling and the work was all imperfect but he did not notice it, and he went away to his sleep and came back the next morning to stand by his artist son, who passing through the studio after his father had retired, saw the imperfect work and ran his deft fingers over the model and made it perfect. In the morning when they stood before that bit of work the old artist's face flushed and his eyes filled with tears as he said, "I can work as well as ever I did." He never knew that his son's deft fingers had taken away the marks of weakness. I never preach a sermon, and you never sing your song, and you never attempt to do your work as a Christian that it does not all pass through His hands, and when it reaches God because of His touch the work is perfect.

CLOSING SESSION, TUESDAY EVENING, JUNE 27**Consecration Service**

“First, they gave their own selves to the Lord.”—II Cor. 8:5.

This has been a marvelous gathering. We have ascended to great heights and have had wonderful visions. We are to determine in the next twenty minutes what this whole convention is to mean to us and to those whom we represent.

Paul established the church in Corinth. The church people began to drift and then he attempted in every possible way to turn them back again to the Master. He gave them three great illustrations of consecration. He said, “You know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor.” He said, “I would remind you of the time when I came into the city of Corinth,” and he might have said, “although I used to sit at Gamaliel’s feet yet I went into the home of Aquila and Priscilla and made myself of no reputation if only I might win you to the Savior.” Then he told them of the churches of Macedonia. These churches had had their property taken away from them, they were reduced to absolute beggary. There came an appeal for the poor saints of Jerusalem and these Macedonian churches gave liberally, and in order that the apostle might make these Corinthians understand why they had given he uses this very illustration which is my text, “First, they gave their own selves to the Lord.”

It is the secret of giving and it is the secret of holy living. A very well-to-do officer of my church was going away for a season and he said to me, “If you would like to do so you may dispense my charity; all you need to do is to listen to the appeal to determine whether or no you think it is a just appeal; then sign your name to a slip of paper and send it in to my secretary and my secretary will see that it goes to the cashier and you will have the money to give away.” My church officer stayed away thirty days. I was sorry when he came home. I had a perfectly splendid time. It is so much more of a delight to give away another man’s money than to give away your own. And yet that is the secret of the text this evening. If I am a Christian I am His, His by the decree of God, His by the redemptive price paid by Jesus Christ upon the cross, His because again and again and again I have said, “Here, Lord, I give myself to Thee” and “Take me as I am.”

I am pleading this evening for an entire surrender to Jesus. First, the gift must be voluntary. You do not know me very well; if you did you must not allow me to influence you personally. If I had the power of eloquence, eloquence must not persuade you. If I had the gift

of the singer, the song must not move you. You must yield yourself to God because the life of compromise does not pay, the life of half surrender does not count. It must be a voluntary gift.

It must be unselfish. When we were in Sydney, Australia, there came a man into our mission from six hundred miles away, a minister of the Gospel, and he came saying, "I am here for a blessing, I am here for the infilling of the holy Spirit of God." Then he said, "I have lost my power. And my church people told me that unless my old power comes back, my ability to draw a crowd and sway it, I must leave my pulpit." Then I knew he was not on the way to victory. Two men in the New Testament were filled with the Spirit of God especially. One of them was Peter, the fisherman, and when he preached three thousand souls came pressing into the Kingdom. Stephen was the other. He was equally filled but was stoned to death. I wonder how many of us, if we knew that when we got back home we would be stoned to death, would get on our feet in token of full surrender! You cannot mark out the channel; you can only yield your will to God.

When you have yielded yourself to Him you cannot take the gift back. I have seen children place their playthings in mother's lap and say, "These things are for you," and I have seen them come back in ten minutes and carry them away for their own pleasure. It was at Northfield, it was in the World's great convention at Washington, it was at Winona or it was when your baby died you said,

"Here, Lord, I give myself to Thee,
Friends and time and earthly store."

and you went back and picked the gift up again, and you have robbed God. But the gift is irrevocable, you cannot take it back. Surrender means getting into position, and that is always power. The other day in Wales I saw the home where Frances Ridley Havergal lived. One day when she was very ill a friend brought in an aeolian harp. She thought she could get music out of it with her fingers but she could not; then she put it in the window where it was meant to be, where the breezes of the sea could thrum it, and she was thrilled with the music. We have no power as preachers or teachers until we get into position, and the only position for a Christian is this,

"Here, Lord, I give myself to Thee."

And notice this, it is the only life that counts. The man who is living a half-hearted life, the man who is living in an inconsistent way, the man who is living with some sin hidden deep in his heart, the man whose

vision is so blinded by inconsistency that he cannot see Jesus, is living a life that does not count, except against himself.

If you come to the place tonight where you place all you have upon the altar, and then take your hands off, that is victory. It is victory for the man who is a minister of the Gospel. Why was it that the name of John Wesley was virtually a byword in America in 1727? Why was it he could not shake one single village, much less a continent? And why was it that in 1739 he shook three kingdoms? What made the change? John Wesley tells us that in 1739 he brought all his power of intellect, and all his power of heart, and every ambition of his life and placed these things before God, and he says that he was born again into power in 1739.

I am going to plead with you to yield. Let me tell you that it is not easy. No man in this building understands it better, I think, than I that it is not easy. There are men and women in this audience who can more easily bend a bar of iron than their wills. D. L. Moody came into my church when I was a young minister; he laid his hand upon my shoulder and said that there was a missing note in my preaching. He said, "All your training in the schools will not help you unless you get this." I confess that I did not like to be rebuked by a man who had never been in a university when I knew I had, but I know that on the 16th day of October, 1892, there came into my life a new impulse, there came a new vision, there came a new passion for souls, there came a new understanding of preaching, and there came a new desire to turn men towards righteousness, and if there has been in my ministry anything of help to the church, I know when it came to me. It is not easy.

Before you bow your heads in prayer let me say that you should do it now before the door of opportunity shuts; before your Sunday-school scholars have moved away and you have no chance to win them; before God takes you out of the place where He intended to use you; before sickness claims you; before the judgment is upon you. Do it now!

I wonder if it pays! The other day I said to William Booth in London—one of his eyes is blind and the other eye is defective, and he was pushing up into Switzerland to preach—"General Booth, does the way grow brighter?" With his eyes glistening with tears he said, "This is the brightest day I have ever known; the only life that counts is for others."

A friend of mine tells about one of our very wealthy women of the City of New York. As she passed out of her dressing room she was met by her maid who told her that the baby was worse, and the Christian

woman said to herself, "I can keep my appointment in the home of my friend and then I can hurry back to the baby." As she started down the steps she heard her baby sobbing, and she hurried into the dining room and picked up the most beautiful bunch of grapes she could find; she carried it into the nursery and looking down into the flushed face of her little child and holding up the grapes she said, "Darling, mother brought you this and she will be back in a moment." She hastened away to pay her respects to her friend. Her carriage was driven quickly back to her home and she sprang from it, but she had not returned soon enough. She made her way to the nursery. Her child was unconscious. She saw in the little chubby hand three crushed grapes from the bunch of grapes. Dropping on her knees she sobbed as if her heart would break, and that seemed to arouse the baby who opened her eyes a moment and said, "Mamma, I kept the best for you, I did, I kept the best for you." That was the last word she said. The woman took the crushed grapes in her hand and went into her room and refused to be comforted. She walked up and down the floor the day and night, and when her husband said, "My darling, it is God's will," she said, as her eyes flashed back in anger, "It could not be His will to break my heart." On the morning of the second day, having neither eaten nor slept, she came into the dining room, and she saw on the mantelpiece in the room the three crushed grapes, and she heard her baby say again, "I kept the best for you, the very best for you I kept." Down on her knees she went and sobbed out, "I will give the best to Thee, O God, my baby! I will give the best." Let us ask God to help us to give it to Him now.

O Thou, Who didst suffer and die, Thou shalt have the best! Every thought of my mind, every power of my will, every strength of my heart, take it!

It must be no power of mine that moves you to a decision. This is the 27th day of June, 1911. I want you to put it in your Bibles, and this is the surrender: "I yield myself to God tonight to live more than ever so as to please Him; I yield myself to God's service to win others to Christ; I yield myself to God so that I may hold my scholars when once they are won; I yield myself to God in order that I may preach as I should; I yield now."

DEPARTMENT OF ADMINISTRATION

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TRIENNIAL SURVEY OF THE WORK.

1908 to 1911.

BY THE EXECUTIVE COMMITTEE. W. N. HARTSHORN, Chairman.

[This report as distributed at San Francisco was illustrated by a picture of a passenger train of seven cars and engine. The cars were placarded with the names of the various denominations and the whole train was labeled "The International Sunday School System." We greatly regret that the cut could not be adapted to these pages.—Ed.]

The International Sunday-school System made its survey, finished its grade, completed its track, and equipped and operated its first train from Indianapolis, Indiana, in 1872. Mr. B. F. Jacobs, Chicago, discovered the route and was the Superintendent of the Promotion and

Construction Department. Rev. John H. Vincent early became his associate. This System has over 28,000,000 stockholders, located all over the world. It is now giving special attention to its "Grades." Also, to straightening its curves and introducing safety signals.

The International Sunday-school System, either by its direct line or its branches, aims to reach every Sunday-school on this continent. It is now making surveys to extend its lines around the globe. Its trains are splendidly equipped. Day coaches only. An approved Guide Book has been adopted. Interpreters accompany each train. Each passenger hears the Guide Book interpreted in his own tongue. It may be Methodist, Baptist, Presbyterian, Congregationalist, or any one of the more than twenty other tongues.

The International Sunday-school System has more than 16,000,000 regular patrons; a President and board of ninety-six directors who command the services of more than 1,600,000 local and traveling agents who represent the system at over 173,000 stations in the United States and Canada. At each station is a reservoir into which has been gathered material which is available for the use of every station agent along the line. The dividends are paid "on demand" and average a full hundred per cent.

The International Sunday-school System of Lessons is Uniform and Graded. One-half billion copies of Lesson Helps are issued annually. Millions of dollars are invested by the different publishers. The Bible is the text-book. The yearly product of Bibles and parts of Bibles is approximately 50,000,000 copies. The total issues of the British and Foreign Bible Society and the American Bible Society have exceeded 300,000,000 volumes. The Bible in whole, or in part, is printed in 526 languages and dialects.

The train represented, in its make-up, some of the denominations co-operating to produce and distribute annually more than half a billion copies of the *International Lesson Helps* used by the Sunday-schools throughout the world.

The denominations furnished the men who discovered the Uniform Lesson system, and who promoted its adoption in 1872. From the first Lesson Committee to the present, which is the seventh, its membership has represented the scholarship as well as the leadership of the great denominations.

The denominations have presented some of their choicest men for this service. B. F. Jacobs and Dr. (now Bishop) John H. Vincent were leaders in the Baptist and in the Methodist Church; A. E. Dunning represented the Congregational Church; Dr. John A. Broadus, the

Southern Baptist; Dr. John Potts the Canadian Methodist; Dr. Alexander G. Tyng, the Episcopal Church; and Mr. John Hall, the Presbyterian.

In the development of the organized Sunday-school work, whose unity was made possible by the adoption of the Uniform Lesson system, men from the foremost ranks of the denominations have been commissioned to become leaders in the continent-wide service.

The International Sunday-school Association is strong and helpful only so far as it has the intelligent, loyal and enthusiastic confidence and coöperation of the denominations. It cannot exist as a separate entity, apart from its relations to the various denominations.

The International and World's Associations, through their multiform agencies, gather into common reservoirs, the tested plans, principles and methods of the Sunday-schools of the world, and through thousands of living "pipe lines" distribute them to the individual schools, so that the most remote or isolated school is brought in contact with world forces. That which is the discovery of each denomination or school also becomes the property of all.

Because of this force and power of the denominations and the necessity of close, vital relationships, we welcome the organization of the "Sunday-school council of Evangelical Denominations," representing the leading denominations of the continent.

Through this organization, which is very fraternal, the International Association can maintain, by conference and counsel, desirable relations with the denominations. Some of the misunderstandings of the past may be corrected, and mistakes of plan and policy may be avoided in the future.

At Buffalo, N. Y., March 11, 1911, an important conference was held, between three representatives of the "council" and three members of the International Committee, to consider matters of common interest, concerning which there had been some misunderstanding. The conference was brief, brotherly and beneficial, and we believe will mark the beginning of a new era of helpful coöperation.

Just so far as these conferences may be continued will the work of the International Sunday-school Association, in respect to the coöperation of the denominational forces, be strengthened and advanced.

During the three trienniums since the Denver Convention, we have endeavored to utilize the great forces and factors that center in a carefully planned and "thought-out" conference.

Perhaps the most potential of these conferences have been held in Winona, Ind., in Boston and in Clifton, Mass.

The Winona Lake Conference of 1903; the Clifton Conference of Lesson Editors in 1905; the Boston, or "Fenway," Conference in 1908; of the Lesson Committee, the Lesson editors and writers, publishers and educators, representing a constituency of 13,000,000; and the conference in 1908 at Clifton, of fifty white and twenty-five colored men to consider the moral and religious education of the negro, are perhaps the most notable of these conferences.

The conference at Clifton in August, 1908, was declared by one of the leading white men of the South to be "a gathering of more intelligence and experience on the question of negro education than was ever assembled before in this country."

Similar conferences have been held in many southern cities, on the problems of "the moral and religious education of the negro," and new ways of helpful service have been discovered. We expect that plans will be considered and adopted at San Francisco that will accomplish much in the solution of these problems.

We believe that semi-annual "conferences" between the trustees of the International Association and the denominational leaders should be held, and that no plans that are vital in Sunday-school work should be entered upon or undertaken by one force without the knowledge and coöperation of the other.

We believe that there should be, at least, an annual conference between the Trustees, our International Secretaries and Superintendents, and all State Secretaries, and representatives from the State Executive Committee. Through these conferences the combined wisdom and experience of these forces could be utilized for the improvement of methods of the work carried on by each state. The wisdom and experience of each would become the valuable asset for all.

We believe that there should be, at least, an annual conference of the International Secretaries and Superintendents, with all the denominational State or District Secretaries. For instance: One of the largest denominations employs eight or ten Secretaries. In the states where these Secretaries are employed, and the state interdenominational work is established, there is probably much duplication, and instead of being constructive and coöperating, the work is naturally more or less competitive.

Conferences like these will do much to avoid the waste that now prevails. The denominational boards should also be invited to these joint conferences.

While, much has been achieved in the conferences held during the last two trienniums, there yet remains much more to be done. When Mr.

Jacobs wished to introduce the Uniform System of Lessons, and secure the study of the same topic, and the same text, by all the schools all over this continent, he made his first appeal to the denomination, and the denominational press. There were no other agencies he could so well employ to accomplish his purpose.

We are more and more convinced that in the universal use and permanency of any lesson system in this country, or the adoption of standards and methods for education, we must keep in intelligent and close relationship with the denominations. The denominations are permanent—they are abiding and have authority—and now that they are organized, within themselves, they are the most powerful agency in the world for the accomplishment of the things for which the International Association was created.

An intelligently planned conference, where all difficulties can be considered, becomes a royal highway, along which all the Sunday-school agencies of the world may pass safely and keep step together.

We may profitably inaugurate conferences with the pastors' meetings, which are usually held on Monday, of each week, with the theological seminary presidents and faculties, with college presidents, and with many organizations that exist for the moral and the religious training of the youth and young manhood of this continent.

It is fitting that we should quote here, the words spoken by President Taft, in the World's Sixth Convention, Washington, D. C., May 19, 1910:

“No matter what views are taken of general education, we all agree—Protestant, Catholic and Jew alike—that Sunday-school education is absolutely necessary to secure the moral uplift and religious spirit.”

Let us all get aboard the International Sunday-school System Train.

The General Secretary's Report

THE GOLDEN GATE.

Many conventions assemble at the Golden Gate, but none of them more appropriately than this one, representing the Sunday Schools of North America, for “The Sunday School is the Golden Gate to the Church's Promised Land.” We are welcomed by our brethren of the Sunset State to a city which fire and earthquake could not destroy, and which has risen Phoenix-like from its own ashes, to lift its triumphant head in splendor and beauty, the pride of the Coast, the admiration of our Land, the surprise of the world.

This Convention is needed here. We have come to join hands with our brethren and help them if we can to solve the problems confronting them because of their geographical location. Facing the East, they welcome multitudes of our own people who are flocking to these shores. Facing the West, they meet upon the coast the hosts who come from Oriental lands with their own religions and customs. To assimilate and christianize these foreign-speaking peoples, and maintain the purity of our American ideals, is a task that will require great wisdom and consecration. These problems as well as all other problems of the world are to be solved, if solved at all, through the power of

“The Open Bible and the Uplifted Cross.”

This is a strategic time and place, for the Pacific coast holds the key, religiously, to our continent, and here we must sound the note strong and clear of the evangelization of the world through the study of the Word of God. There should be no uncertain tone go forth from this great convention as to the fundamentals of our religion; the Bible as the all-sufficient Word of God and the rule of life; the Church as God's appointed agency to do His work; the Sabbath to be kept lest our national life be undermined; temperance, righteousness and purity in personal life—these things we should stand for as a flint if America is ever to fulfill her God-appointed mission in the world.

We never can teach the people until we reach them and we cannot reach them unless we reach them while they are young. If, as a result of this convention, the Churches and Sunday Schools of this great Coast can be multiplied, vitalized and spiritualized, we shall have justified the time, labor and expense of our coming, and rendered the greatest possible service to our brethren here, our continent and to the Kingdom of God.

Let us take up our tasks with courage, confidence and great faith and in the spirit of our risen Lord, whose we are and whom we serve.

SUNDAY SCHOOLS THE WORLD AROUND.

“It is daybreak everywhere.”

The Sunday School as a Missionary Agency is now recognized in every land.

One hundred and seventy-five missionaries were in attendance at the Washington convention.

Nearly \$70,000.00 for the World's Sunday School Work for the next three years was raised at Washington.

The World's Association is planning for a tour of England, Ireland, Scotland and Wales this coming fall.

The World's Association has sent a Secretary to China and contributed an additional \$1,000 for Sunday School literature in Chinese.

Mr. Frank L. Brown visited China, Japan and Korea this spring, attending their regular annual conventions and many other meetings.

Three thousand registered delegates and forty-five countries were represented at the World's greatest Sunday School convention in Washington last May.

Our World's Association, American Section, has given financial aid since the Washington convention to China, Japan, the Philippines, Korea, Turkey, Bohemia, Italy and North Africa.

Five thousand five hundred Twentieth Century Sunday School pictures in colors, 17x24 inches in size, have been distributed gratuitously among the Sunday Schools in Russia, Mexico, China, Cuba, Korea, Japan, the Philippines, Turkey and India.

The work of the World's Association has had the recognition and approval of the combined Mission Boards of the United States and Canada, as voiced in the report of their Committee of Reference and Counsel, January, 1911.

Rev. John Davidson, of Scotland, is to make a tour this summer of Bohemia, Bulgaria and Austria-Hungary, under the auspices of the World's Association, with a view of stimulating the Sunday School work of these countries.

Rev. H. S. Harris, formerly a Spanish-speaking missionary to Cuba, sails July 12th for a 16,000-mile tour of investigation in South America, seeking ways whereby we may help the Sunday School work in that dark continent.

The annual output of Bibles and parts of Bibles in the world is now estimated at 15,000,000 copies, and they are issued in 500 languages and dialects. The Word is the seed and our Association is helping to "sow the world down" with it by popularizing Bible Study.

Mr. Frank L. Brown has just returned from a four months' Sunday School tour to the Orient. On Saturday, February 25th, last, he organized the Philippine Islands Sunday School Association in a great meeting in Manila at which 2,000 people were present, and the World's Association is sending them \$500.00 this year for their work.

ORGANIZED SUNDAY SCHOOL WORK IN AMERICA.

Every Canadian province has a General Secretary of its own.

Our scholars now number 14,946,504, being a gain of 1,431,006.

One million six hundred and seventy thousand eight hundred and forty-six enrolled officers and teachers means a gain of 76,172.

Three hundred and sixty-seven more counties are now organized than were reported at Louisville.

We record 173,459 Sunday Schools, as against 161,750 three years ago.

Thirty-four thousand Home Daily Bible Readings have been issued during the past year.

Two hundred and thirty-seven cities are organized as against 182 three years ago.

Ohio carries off the palm for the largest men's parade—13,100 men being in line.

Six million one hundred and eighty-five thousand nine hundred and seventy-five pieces of literature have been issued from our office during the last three years.

We are glad to record that we have 1,050 Banner counties as against 716 three years ago, a gain of 46 per cent.

Forty-eight Sunday School Conventions for every day in the year is what it means to hold 53,380 Conventions in three years.

Twenty-seven thousand eight hundred and seventy Cradle Rolls with 687,625 babies in them show a gain of 60 per cent. in three years in this department.

The Home Department has made a commendable gain, reporting 19,700 departments with 644,417 enrolled members.

Michigan leads the way with a Rural Department in its state work and has a secretary devoting full time to it.

Over 20,950 Adult Classes are enrolled in our office, having a membership of probably nearly a million.

The number of salaried workers in the various states and provinces has increased from 116 to 154.

Four hundred and six thousand six hundred and seventy-five emblems or buttons have been sent out from our office in three years, 344,000 of which were for the Adult Department.

We have issued 23,835 first-standard diplomas and 570 advanced diplomas to as many people who have satisfactorily passed Teacher Training examinations.

Every state but four in the Union has a General Secretary. Two of these are now looking for secretaries and the other two—Utah and Nevada—are unable at present to support them.

Alberta has purchased a fine site for a Summer School. Word comes from Secretary Kenny that "Nothing could be more fascinating than the Sunday School prospect in this province."

One hundred and thirty-six thousand two hundred and seventy Teacher

Training students have been reported to our office, not counting over 50,000 reported from denominational sources, indicating that probably 200,000 people are now studying Teacher Training Courses.

Texas pledges one-tenth of its income to the International Work, with a minimum guarantee of \$2,900 a year, agreeing to support an International Worker for the fields of New Mexico, Arizona, Utah and Nevada.

The total Sunday School enrollment of North America as at present reported is 16,617,350, showing a net gain for the three years of 1,507,178. This means that 1,376 new members join our Sunday Schools for every day of the year.

One million one hundred and ninety-three thousand four hundred and twenty-two conversions reported for the triennium indicate a gain of over 290,000 above the figures reported at Louisville. When we consider that this means the conversion of over 1,000 souls a day it ought to make us truly thankful.

Kansas has contributed \$500 for the work in the Philippines; has elected a Missionary Superintendent on full time for their state; raised their pledge to the International Sunday School Association sixty-six per cent. This was all done in their last convention with 2,525 delegates present.

The growth of Teacher Training during the last nine years is indicated by the following: At the Denver Convention in 1902, we reported one person in 111 of the officers and teachers in North America as enrolled in a Teacher Training Class; at Toronto in 1905, the proportion was one in 64; at Louisville in 1908, it was one in 20, and now it is one in 12.

THE OLD GUARD

It is good, as we meet in our great convention today, to remind ourselves that we are building upon foundations well laid many years ago by hands and hearts that are with us no longer. Their spirits, however, are here today. We feel the presence of many of "The Old Guard," and doubt not they are rejoicing at the progress that has been made by the Association to which they devoted so much of their lives. There are many of them, but into the faces of a few we are permitted to look today, through the munificence and kindly forethought of our brother, H. J. Heinz, of Pittsburg. He has presented us with these magnificent portraits, and it is his purpose that they should attend all of these great conventions. Just a look into their faces ought to encourage us for the work that remains for us to do.

FIELD WORK.

The following table shows the amount of field work that has been done during the last three years by our International representatives. The totals command attention.

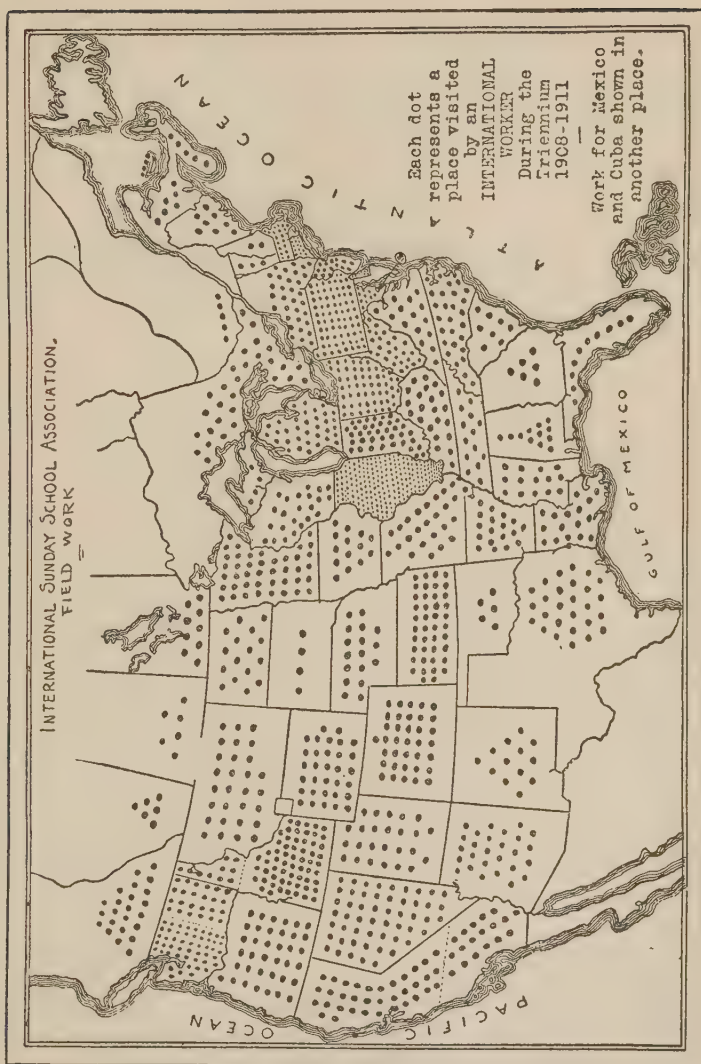
Our force has traveled 650,150 miles, visited 800 states (of course, this means the visiting of every state and province and often many visits to one state or province), and they have visited 1862 towns or cities. The total number of addresses, conferences, etc., is 12,584.

FIELD WORK OF THE INTERNATIONAL FORCE FOR THE TRIENNium 1908-1911.

Name of Worker	States and Provinces visited	State and Provincial Conventions attended	Other places visited	Addresses State or Provincial Conventions	Other addresses and conferences	Total number addresses and conferences	Miles traveled	Money raised for local work
Mr. Lawrance.....	115	39	118	217	1,400	1,617	97,044	\$ 80,858.00
Mr. Cork.....	41	26	128	129	444	573	60,766	20,900.00
Mr. Pearce.....	160	43	208	257	2,082	2,339	119,069	59,610.75
Mrs. Bryner.....	100	39	144	214	1,346	1,560	68,396	8,548.83
Dr. McElfresh.....	140	37	233	147	1,689	1,836	77,985	12,990.00
Mr. Durham.....	36	12	78	68	732	800	28,893	30,439.25
Mr. Brown.....	79	27	130	179	1,004	1,183	49,115	24,898.00
Mr. Merritt.....	70	19	310	54	1,157	1,211	64,858	10,773.00
Mr. Sein.....	.....	.....	112	.....	.....	360	33,143	.....
Mr. Lucas.....	59	13	146	41	1,064	1,105	50,881	.....
Totals .....	.....	255	1,607	1,306	10,918	12,584	650,150	\$249,017.92

STATEMENT OF PRINTED MATTER FOR TRIENNium 1908-1911.

Miscellaneous printing.....	1,970,100	
Elementary leaflets.....	275,500	
Advanced division leaflets.....	117,000	
Adult leaflets.....	564,400	
Teacher training leaflets.....	178,250	
Visitation cards.....	303,500	
Visitation cards.....	1,616,000	
Missionary leaflets.....	71,500	
General leaflets.....	956,000	
Spanish leaflets.....	33,000	
Home daily Bible readings, 1910.....	25,000	
Home daily Bible readings, 1911.....	34,000	
Advanced division certificates.....	2,000	6,134,250
Adult certificates.....	20,125	
Teacher training certificates.....	5,500	
Teacher training diplomas.....	24,100	
Elementary emblems.....	24,400	51,725
Advanced division emblems.....	25,250	
Adult emblems.....	344,000	
Teacher training emblems.....	6,900	
Home department emblems.....	6,125	
		406,675
Total pieces—leaflets, certificates and emblems.....		6,592,650



OUR GENERAL AND DEPARTMENTAL WORK

Like every great enterprise, our business is conducted under the direction of a committee by general officers and departmental superintendents. The Department of General Administration, in office and field, is in charge of the General Secretary and his associate.

MR. HUGH CORK, ASSISTANT GENERAL SECRETARY

Mr. Cork makes the assignments for all of the field workers, gathers the statistics and has general oversight of the headquarters office, and, in the absence of the General Secretary, acts in his stead.

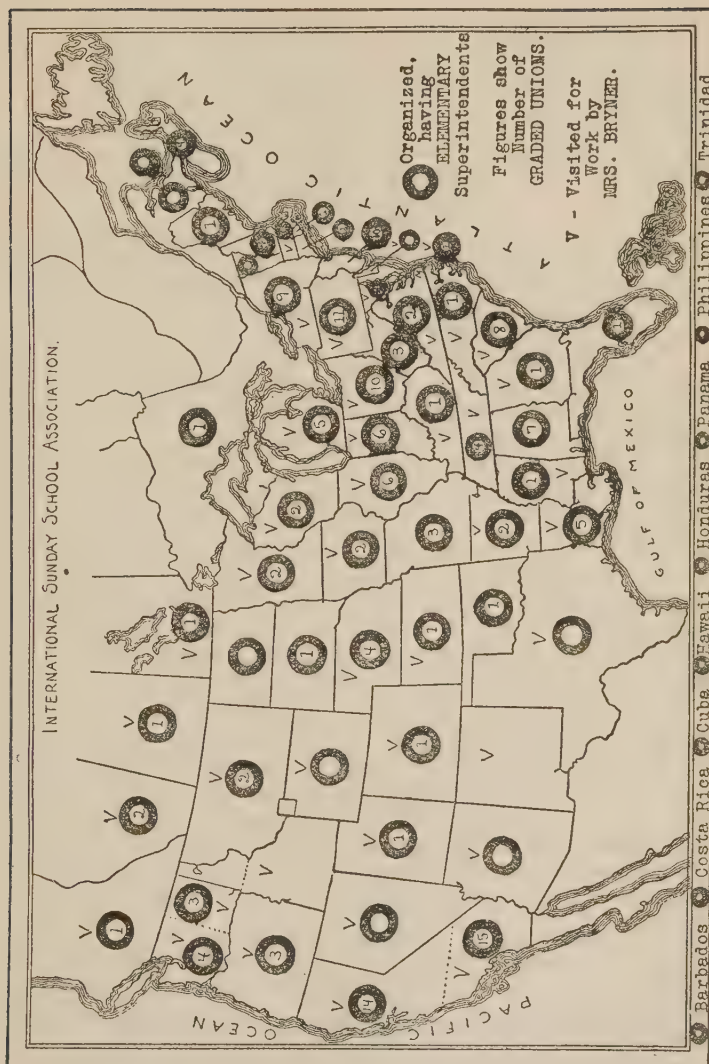
DEPARTMENTAL SUPERINTENDENTS

Elementary.....	Mrs. Mary Foster Bryner
Adult.....	Mr. W. C. Pearce
Teacher Training.....	Dr. Franklin McElfresh
Visitation.....	Mr. J. Shreve Durham
Missionary.....	Rev. Wm. A. Brown.

Rev. W. C. Merritt represents us in the Northwest field; Rev. E. M. Sein is General Secretary for Mexico, and Rev. Aquila Lucas is the field worker for the West Indies, Central America and the northern part of South America. Mrs. Zillah Foster Stevens, though not under salary, is efficiently representing the Temperance Department to the extent of her available time and physical strength. In the absence of a paid superintendent for the Intermediate and Senior Departments, Mr. E. H. Nichols, Chairman of the Subcommittee, has been practically serving in that capacity without compensation.

All of the above Superintendents and Secretaries will report the work which has been done in their respective departments. My purpose here is simply to make brief mention of each department in order that this General Report may present at least something along all lines of activity.

Our Association has abundant occasion for congratulation upon the splendid ability and faithfulness of our Assistant General Secretary and Departmental Representatives mentioned above. They are indefatigable, self-sacrificing and true to the principles for which our organization stands. The same can be said of our splendid corps of office secretaries and helpers, whose names we gladly give below:



Miss Susie E. Ramsey.	Miss Jean E. Jamieson.
Miss Annabelle Owens.	Miss Rose Arnold.
Miss Nellie Waggener.	Miss Eleanor M. McCann.
Miss Ada Demerest.	Miss Sophia C. Gabriel.
Miss Jane B. Smith.	Bert Cashman.
Mrs. Ethel Wright Loveland.	Edward H. Wigdahl.

ELEMENTARY DEPARTMENT.

Ten Points of Interest.

1. There are sixty-seven Elementary Superintendents in the various Associations working with the International Elementary Superintendent.

2. The International Elementary Superintendent has worked in forty-four different states and provinces during the triennium.

3. With very few exceptions the State and Provincial Elementary Superintendents are graduates of a teacher-training course.

4. Cradle Rolls have increased 54 per cent, with a present membership of 687,627.

5. The three largest known Cradle Rolls are in the Christian Church, Portsmouth, Ohio, 825 members; the Methodist Episcopal Church, Brazil, Indiana, 818 members, and St. Paul's Church of England, Halifax, Nova Scotia, 730.

6. Seventeen Publishing Houses report 20,889 Sunday Schools have introduced the International Graded Lesson into the Elementary Grades, about 12 per cent.

7. There are one hundred and seventy-nine active Graded Unions with a membership of 7,239.

8. The first Graded Union for men was organized in March, 1911, in Birmingham, Alabama, and has a membership of eighty-seven.

9. Seventy-three Graded Unions have continued meetings longer than five years. Newark, New Jersey, is the oldest, organized forty-one years ago.

10. Fifty-one have a membership of fifty or more. The three largest are Los Angeles, California, 316 members; Birmingham, Alabama, 301 members, and Chicago, Illinois, 205 members; the latter are memberships of \$1.00 each.

INTERMEDIATE AND SENIOR DEPARTMENTS.

Organization of an Advanced Division has been effected in thirty-nine states and provinces. Thirty-seven have appointed Superintendents, one employed for full time, nine for part time, and twenty-seven render voluntary service.

Twenty states and provinces, reporting, have counties organized. Ne-

braska leads with ninety, or every county organized and having a superintendent. Inland Empire, comprising eastern Washington and northern Idaho, has fifteen of the seventeen counties, and Colorado, Minnesota and Kentucky more than one-half.

For the assistance of Superintendents, leaflet No. 1, "Organization of Associations," was prepared.. This gives suggestions for work in state or province, county, district, etc. Leaflet No. 2, dealing with "Organization in the Local School," is intended to help in organizing departments and classes in this division.

Classes organized according to standard may receive International certificate. More than 740 certificates have already been issued.

The Advanced Division button, royal blue and white, is being largely used. More than 18,500 have been sent out from our office alone since March 26, 1910.

With the organization of departments and classes, giving better teaching conditions, the teaching has been much improved. One of the greatest advance steps taken has been the introduction of the International Graded Lessons. Reports indicate that the first year of the Intermediate course has been very generally adopted and has proven interesting and valuable.

Not only has there been a search for better teaching material, but greater interest has been shown in principles of teaching. Teachers are studying the pupils of this age as never before. Four books for Advanced Division Specialized have been approved by the Committee on Education. Many of the Graded Sunday School Teachers' Unions have introduced an Intermediate section, giving special help to teachers of this age.

These departments have had no regularly employed International Superintendent. However, the work at conventions has not suffered for the state and provincial associations have, without exception, provided for its presentation on all annual convention programs.

This work has been publicly presented more than three hundred times within the last triennium by the different members of the committee.

ADULT DEPARTMENT.

March 25 1908	1,632 Classes
March 25 1911	20,950 Classes

STANDARD OF ORGANIZATION.

1. The class shall have at least the following officers: A Teacher, a President, a Vice-President, a Secretary and a Treasurer. It shall also have at least four standing committees, as follows: Membership, Social, Devotional and Missionary. It is not required that these committees be known by these particular names, but that the class have four committees which are responsible for these four kinds of work.

2. The class shall be definitely connected with some Sunday School.

3. Age 20 years and upwards. (Where in the judgment of any local school conditions make it necessary pupils under 20 may be included.)

STANDARD OF SERVICE.

1. Increase the membership by fifty percent. by January 1, 1912, or secure an equivalent increase through the organization of other classes. This is to be interpreted as an annual increase after 1912.

2. Bibles used in the classes.

3. A definite contribution to missions.

4. Personal evangelism.

5. Other definite Christian work in the community.

6. Representation in Teacher Training, Study Class or Reading Course, with a view to larger service.

ADULT BIBLE CLASS READING COURSE

as adopted by the Sunday School Council of the Evangelical Denomination.

“The Romance of the English Bible”—John T. Faris.

“The Church’s One Foundation”—W. Robertson Nicoll.

“Aliens or Americans?”—Howard B. Grose.

“Taking Men Alive”—Charles Gallaudet Trumbull.

“The Efficient Layman”—Henry F. Cope.

DEPARTMENT OF EDUCATION.

The Department of Education reports an enrollment of 136,270 students through the State and Provincial Associations, and more than 50,000 additional are reported who enrolled directly with the Denominational Boards; so the total number enrolled as students in the Teacher Training Courses for the triennium is above 200,000, or one in eight of the officers and teachers in America. The number of International diplomas issued through the State and Provincial Associations is: 28,014 First Standard and 709 Advanced Standard. These figures show

an enrollment for this triennium double that reported at Louisville, and the number of graduates is nearly three times as many.

The effect of the past has been to enroll the teachers now at work in the Sunday School, and the greater number of students have taken the First Standard Course. This course, elementary, but comprehensive, has proven valuable for information and for awakening desire for higher standards of efficiency.

The significant features of the triennium are:

Emphasis upon the class of students in the school, meeting at the Sunday School hour. This answers the Teacher Training problem of tomorrow.

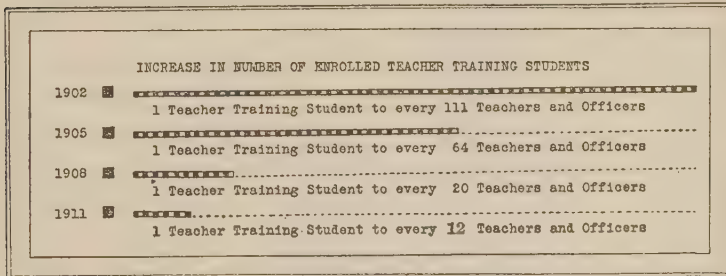
The Advanced Teacher Training Institute in towns and cities. This answers the problem of teachers of teachers.

The special courses for training religious workers in denominational colleges. This gives promise of skilled leadership.

An increase in the number of chairs of religious pedagogy in theological seminaries. This insures a teaching ministry.

The text-books of a more scholarly character, and those adapted to specialization.

The introduction of the Teacher Training work into the mission fields.



During the larger part of the past triennium the work of the Missionary Department was cared for by the devoted labors of the members of the Missionary Committee, of which Mr. George G. Wallace, Omaha, Nebraska, is the Chairman. On February 1, 1910, Rev. William A. Brown became the Missionary Superintendent of the International Sunday School Association. Mr. Brown came to us from the office of Western Field Secretary of the Young People's Missionary Movement, now the Missionary Education Movement, a coöperative organization of all the Home and Foreign Mission Boards of the United States and

from Canada for the promotion of Missionary Education. He came to us through the generosity of Mr. E. K. Warren, who provided the salary.

Practically four of the first six months of Mr. Brown's time was given, with our hearty approval, to the work of the movement, in order to fulfill engagements for which he was already pledged and to complete work for which he was personally responsible—such as the Lake Geneva and the Rocky Mountain Missionary Conferences, the two important western conferences of the movement. Mr. Brown also helped in the campaign of the Laymen's Missionary Movement and in the Woman's Jubilee.

The following tells the story of progress in Missionary Organization:

Three years ago there was one State Missionary Superintendent in the entire International field; on May 1, 1911, all but sixteen State and Provincial Associations had appointed Missionary Superintendents.

Texas added another to her brilliant galaxy of stars by being the first State Association to appoint a Missionary Superintendent.

Kansas is the first State Association to place a Missionary Superintendent in the field for full time.

Alberta, Delaware and Ohio are the three banner Associations with a Missionary Superintendent in every county.

Texas has the largest number of County Missionary Superintendents, 102; Ohio ranks second, with 88; Illinois ranks third, with 86, and Kansas ranks fourth, with 73.

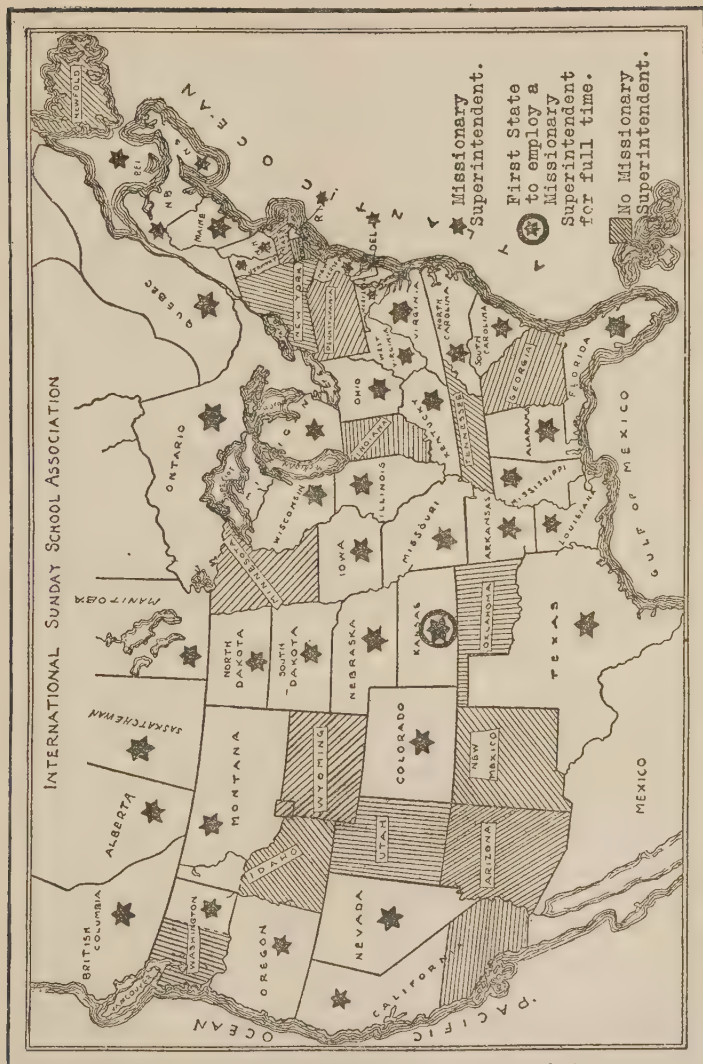
The most effective missionary organization among the County Associations is in Michigan, with a County in Kansas a close second, and a County in Ohio ranking third.

Of Township or District Missionary Superintendents, Chicago, through the Cook County Association, has the largest number.

Of Sunday Schools with Missionary Committees, Detroit, through the Wayne County Association, reports the highest percentage.

HOME VISITATION.





The special attention of Mr. E. K. Warren, Chairman of the Central Executive Committee, was drawn to the value of this work, chiefly as carried on in Kentucky, under the superintendency of Mr. J. Shreve Durham, who was later made Superintendent of the International Department, and Mr. Cork was thus relieved of double duties, though his long experience is not lost to the Committee. This was made possible through the generosity of Mr. Warren, who provided the salary for Mr. Durham to give full time to the direction of the work.

Since the erection of the Visitation Department in the International Association, at the beginning of this triennium, a great work in this line has been done. Thirty-four states and provinces have established Visitation Departments, with superintendents to direct the movement. While only two of the Associations—Kentucky and Ontario—have at any time had on salary superintendents giving full time to the work, the many volunteer superintendents have given much time and splendid leadership. The work has been observed in the forty-six states and provinces during the triennium—extensively in some, only slightly in others. In those states and provinces where it has not been made a department of the Association with a superintendent in charge the General Secretary has directed the work. More than 14,200,000 people have been visited, with great and permanent results, as will be shown by the report of the Superintendent of this Department. Some idea of its large growth and extension can be had from the following maps.

THE GREAT NORTHWEST.

Six years ago Rev. W. C. Merritt entered our employ for the specific purpose of cultivating the great Northwest field. At that time he was secretary of Washington and the only local secretary in that part of the country. The efficiency with which he has done his work is indicated by the fact that every state and province in that field has its own General Secretary today, except Idaho, and they have had one who recently resigned. They are looking for another.

Saskatchewan, Alberta, British Columbia, Western Washington, Eastern Washington, Montana, Wyoming, Idaho and Oregon—in all, nine Associations with nine Secretaries—and this result is due largely to the indefatigable labors of Mr. Merritt.

He has also done efficient work in Arizona, New Mexico, Utah and Nevada and various other states and provinces. Early last month he sailed for Hawaii to attend the convention there and to hold other special meetings. He is expected back before this convention adjourns, though he may not get here, on account of a postponement of their convention,

which is now in session. Mr. Merritt was formerly a missionary for eight years in Hawaii and is thoroughly familiar with their work and their needs. In July he will go to Alaska, holding a convention at Juneau and visiting other places. This will be our first official visit to our great northern territory and their first regular territorial convention.

Some months ago Mr. Merritt sent in his resignation to take effect at the end of September next. This he did, not because he desired to leave our work, but because he felt that the particular task for which he was engaged had been completed. Mr. Merritt is too valuable a foundation builder for this Association to part with just now. We are hoping that he will be chosen by our Committee to take charge of the four weakest states we have, numerically, viz.: Nevada, Utah, Arizona and New Mexico, and I am happy to say that the Texas Association has guaranteed the support of an International Secretary for this particular work if our Committee will undertake it. They would be pleased if Mr. Merritt were selected for this needy field. We could not make a better choice nor a better investment of money.

MEXICO.

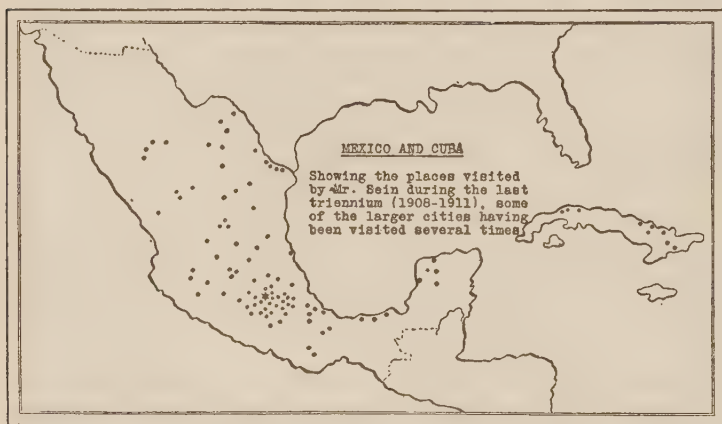
Surely our hearts have gone out to our brethren in Mexico in the troublous times they have been having. They have been obliged to omit their annual convention for this year and their work has been seriously handicapped. We rejoice today, however, at the signs of peace in our sister republic to the south.

Your General Secretary took a party of thirty-nine workers and friends to Old Mexico City to attend their last National Convention, in September of 1910. It was a remarkable convention in many ways, held in the Gante Street Methodist Church, which was formerly a convent. Nearly all parts of the great country were represented by delegates, and the program was of a very high order and made up largely of Mexicans.

We have much to be thankful for, in that the work there is in the hands of such efficient and consecrated men and women. At the closing service of their convention about sixty ministers and missionaries came forward to the platform to reconsecrate their lives to service. It was a scene never to be forgotten. The closing consecration prayer by Rev. Arcadio Morales—often called the “Moody of Mexico”—moved all hearts, even of those who could not understand his Spanish words.

We are not doing enough for Mexico. President Butler, Secretary Williams and, indeed, the entire Committee testify to the splendid service of our good brother, E. M. Sein, who is the General Secretary for Mexico, and who is with us today. They greatly need an office and office help. We are paying them but \$1,200 a year (in gold) and this is for the salary of Mr. Sein. We ought to raise the sum to \$2,000 a year in order that an office and an office secretary may be provided, thus relieving Mr. Sein of much of the detail and enabling him to give more time to the field.

The universal testimony of the thirty-nine members of our Mexico Tour Party last fall was to the splendid efficiency of the Sunday School

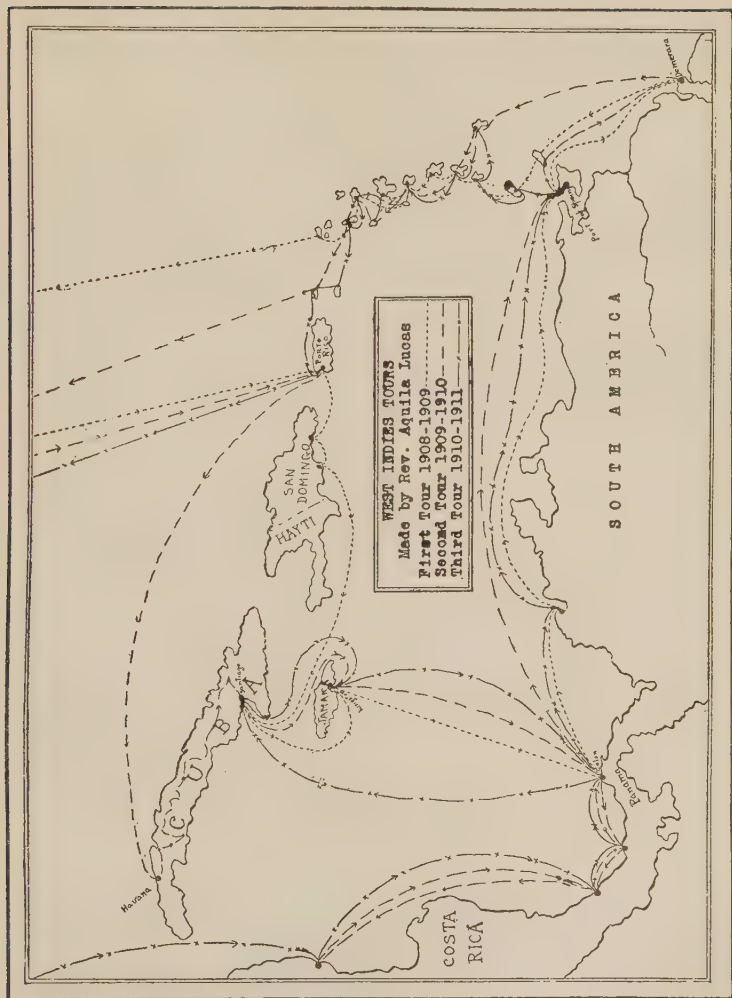


work being done and the devoted consecration and self-sacrifice of the noble missionaries there.

The accompanying map indicates somewhat the extent of Mr. Sein's travels.

CUBA.

Cuba, by the assistance of a thousand dollars a year for three years which Louisiana has generously promised, is now ready for a secretary, and, indeed, they have one already chosen in the person of Rev. S. A. Neblett. Mr. Neblett was elected at their last convention and has not yet taken up the work, but will probably do so in the very near future, as soon as the details can be attended to. He has been one of the missionaries there of high standing and efficiency in the Methodist



Church, South, and is thoroughly familiar with Cuba and the Cuban people; a master of the Spanish language and a brother beloved everywhere he is known. He is at present not only a pastor but also editor of the "Cuba Evangelista," their missionary organ.

THE WEST INDIES, CENTRAL AND SOUTH AMERICA.

Our Mr. Aquila Lucas has a most interesting story to tell of his three years' work in the tropics. The accompanying map will reveal his movements, as he has gone to the South each year, but it does not convey an adequate idea of his splendid service. For seven or eight months each year in this triennium, amid many privations and discomforts and in a climate that is trying and sickly, Mr. Lucas has faithfully discharged every duty that has been placed upon him. He has been highly acceptable everywhere he has gone and our Association is doing no better missionary work than in this part of our great field. His report of these three years of splendid service is worthy of careful consideration.

OUR CHAIRMAN.

Our Chairman, Mr. W. N. Hartshorn, after nine years of indefatigable, self-sacrificing labor, retires from the chairmanship at this convention. The debt of the International Association to Mr. Hartshorn can never be computed. He has given of his time and his fortune without stint, always laboring for the upbuilding of the organization. He has traveled widely, going frequently from ocean to ocean and throughout the Southland, in the interest of the organized Sunday School work.

No adequate history of Sunday School development in this continent would be complete without large mention of Mr. Hartshorn and his work. This Association owes it to itself to place itself upon record in the most generous terms as to its appreciation of his magnificent service. One of the most important tasks before this convention is the selection of a suitable and well qualified successor to Mr. Hartshorn.

DR. GEORGE W. BAILEY.

Our hearts go out today in loving sympathy to our dear brother, Dr. Bailey, who is unable to be with us on account of impaired health. Confined to his room, as he has been for the most part of several months, he has had ample time for thought and prayer, and his counsels have been timely and wise; his prayers, as we all know, fervent and effective. The one great burden of his heart has been that we might not neglect the one important thing. I speak of him at this time partly

for the purpose of turning your minds to this great central figure of the Sunday School world—the President of our World's Association—beloved and honored the world around—but chiefly to emphasize the thing that is heaviest upon his heart. Quite a number of us have visited him in his room during the last few months and we can all testify to the yearning of his heart, as with great earnestness he has pleaded that this convention might emphasize the spiritual side of our work to the end that all who gather here may receive not only a new vision, but a new inspiration for service in soul-winning. As we remember him in prayer today, may we pray also that his prayer may be fulfilled in us.

A NEW ERA IN SUNDAY SCHOOL ASSOCIATION JOURNALISM.

Forty of our Associations issue papers regularly, with a combined monthly circulation of about 125,000 copies. The General Secretaries, through the investigation of a committee appointed by themselves at the Washington convention, ascertained that by syndicating these papers each Association could have as much local matter as before and also twelve additional pages, representing the various departments of World-Wide and International Sunday School work. By this arrangement the papers would be double the size of the average paper published and could be had at about the same cost.

Each paper would retain its own name, control its own policy and furnish its own local copy. The papers all to be published at one place by one concern—the Andrew Stevenson Publishing Company, Chicago—which would provide all advertising and do all the mailing.

The experiment was begun with the Illinois Trumpet Call, January 1, 1911, and has proved so satisfactory that the following papers have now entered into the plan:

Illinois—The Trumpet Call.

Kansas—The Kansas State Sunday School Journal.

Louisiana—The Louisiana Sunday School Success.

Michigan—The Michigan Sunday School Advance.

Minnesota—The Minnesota Sunday School Herald.

Nebraska—The Nebraska Sunday School Record.

North Dakota—North Dakota Live Wires.

Oklahoma—Oklahoma Sunday School Worker.

Wisconsin—Wisconsin Winner.

Wyoming—Wyoming Pathfinder.

The copy for the twelve pages of World and International news for each paper is furnished monthly from the Chicago office and is alike in

all papers coöperating. The International Association assumes no authority or responsibility except for the preparation of the copy. Neither has it any control over the papers, nor has it any financial arrangement whatever with the publishers. The only requirement is that none of these papers shall publish lesson help treatment of any sort.

Our International Association has much to gain by such an arrangement for it practically gives us the widest possible medium of publicity and communication with our constituents without the introduction of an official organ and without cost.

The General Secretaries, as a rule, are heartily in favor of the plan, and we confidently expect that most, and possibly all, of the papers will be enlisted within the next year.

The present postal requirements make it impractical for the Canadian papers to enter into this arrangement at present, though most of the Canadian Associations are in sympathy with it.

A TRAINING SCHOOL FOR ASSOCIATION WORKERS.

There is a continual and growing demand for trained men and women for the organized work. All states and provinces require General Secretaries and many of them Assistant General Secretaries. They also need, as the work develops, Superintendents for the departments, office secretaries, etc. If we are to meet this demand, we must train workers for these positions.

Our Association is in exactly the position the Young Men's Christian Association was twenty-five or thirty years ago, and we must meet our need as they are meeting theirs, by the specific training of workers in such schools as they have established so successfully at Lake Geneva and Silver Bay.

The demand for a Training School is imperative—not a Training School for superintendents and teachers in the local church, but for Association workers, as indicated above, and this field is not occupied. As the work develops, more than one such school may be necessary.

Our committee has definitely voted that such a school is desirable and has already planned that the first session of it shall be held in the summer of 1912. The following conditions are suggestive only and look toward the success of such a school:

First. A committee of our Executive Committee, appointed to have this particular work in charge.

Second. A Superintendent of Training, to devote himself to this particular matter, and such other agencies as look toward the training of Association workers.

Third. It may be best—for the present at least—to hold a summer school where vacation and work may be combined in a suitable locality.

Fourth. A definite location and always meet in the same place and at the same time of the year.

Fifth. Courses of study which can be taken up in a school of this sort and continued at home during the year without serious conflict with other duties.

Sixth. The Superintendent aim to keep in touch with all of the students by correspondence throughout the year.

Seventh. The Superintendent familiar with the needs of the State and Provincial associations and prepared to recommend workers to them for vacancies which may occur, upon application.

THE MEN AND RELIGION FORWARD MOVEMENT.

By vote of our Committee we are definitely committed to coöperation and participation in this great Forward Movement for men and boys. The organizations interested are the International Young Men's Christian Association, all of the Denominational Brotherhoods, the Gideons and the International Sunday School Association.

Very elaborate plans have been made and the arrangements are well under way. The active campaign involves the visitation of about ninety cities by three Tour Parties, giving eight days to a city. The campaign opens about the middle of September, 1911, and closes about the middle of May following. The timeliness of this great movement is very apparent when we consider the following conditions which exist today:

1. The stress of business life.
2. The mad rush for pleasure.
3. The high social tension.
4. The prevalence of wickedness in official life.
5. The greed for graft and power.
6. The desecration of the Sabbath.
7. The apparently slight hold the Church has upon men and boys, as indicated by the fact that there are 3,000,000 more women than men in the Churches of North America.

Our Association is to have one representative in each of the three Tour Parties. These parties will operate simultaneously.

It is hoped that our constituency will heartily support this great movement, and that all the power of the State and Provincial International machinery will be enlisted in this continent-wide work, which means so much to the men and boys of America.

The movement was born of God and presents an opportunity we

cannot afford to pass by. Let us enter into it with all heartiness and faith, not for what we can get, but for what we can give.

A SUNDAY SCHOOL BUILDING.

There is a wide-spread and growing conviction that the time is ripe for the erection of a World's Sunday School building. That great Sunday School seer, to whom we owe an unpayable debt, the late B. F. Jacobs, foretold many years ago that a building would soon be needed.

At the Toronto Convention, in 1905, our Chairman, W. N. Hartshorn, definitely presented the matter, together with a suggestive drawing of such a building. Many Church bodies, Bible Societies, etc., have come to realize the benefit, financially and otherwise, of permanent homes of this kind and the organized Sunday School work will be greatly strengthened, no doubt, if we had a suitable building.

Practical business men and builders tell us that if a building of the right sort were erected in the right part of the right city it would be a source of revenue from the day of its opening. The lower stories of such a building could be rented to suitable business concerns at current prices. The permanent offices of the World's and International Association could be located in it and, likewise, the offices of the local Sunday School Association. There would be many rooms that could be rented to kindred organizations, such as missionary and benevolent societies.

There could be also a good-sized auditorium for large meetings, also a small auditorium, properly fitted up committee rooms; a complete Sunday School Exposition, where there could be displayed every device known to Sunday School workers in the line of appurtenances and equipment, such as maps, charts, blackboards, lesson helps, books, libraries, seating, partitions, diplomas, certificates, printed matter of all kinds and indeed every device that has ever been used in a Sunday School or might be used there. Such an exhibit, with the proper care, kept up to date, would draw thousands of Sunday School workers from all parts of the country to study it.

In the auditorium lectures could be given at stated times, representing the work in general and in various departments, as is done in great manufacturing concerns.

Then, too, such a building could be the permanent home of a Training School for Association Workers—which must come sooner or later, and the sooner the better—if we are to furnish State and Provincial General Secretaries and Assistants, Department Superintendents and

general Sunday School workers properly trained for their tasks in Association work.

As to the proper location of such a building, we may say that while any one of our great cities would certainly be a desirable place to have such a building, Chicago has been waking up to the idea. A strong committee of one hundred business men is now being organized in that city for the general purpose of advancing the Sunday School interests not only of Chicago, but of the state, country and world. One thing to which this committee is looking, though the idea has not fully crystallized, is the ultimate placing of an appropriate Sunday School building in Chicago, which is within two hundred miles of the center of population of the United States. Many men of fortune and great heart are giving buildings to other enterprises because they are worthy of it, but here is an enterprise enrolling more than sixteen million people of all ages, that does more for the good citizenship of North America than all of the others put together. There are probably 2,500,000 men who are voters enrolled in our Sunday Schools. It is the Church of the Living God engaged in its Bible-study service. Four-fifths of those who come into our Churches come through the Sunday School.

More and more the Sunday School vision is coming to the people, and certainly the time is now here when at least one great building should be set apart for this purpose. No man who has at heart the building up of a better citizenship could more worthily bestow his means than to set aside a sufficient sum to establish such an enterprise as this. Many are praying that it may be so, and we trust the attention of this great Convention will be given to the matter so that at least it may be recognized in our resolutions and become a part of our determined purpose.

A SUGGESTION.

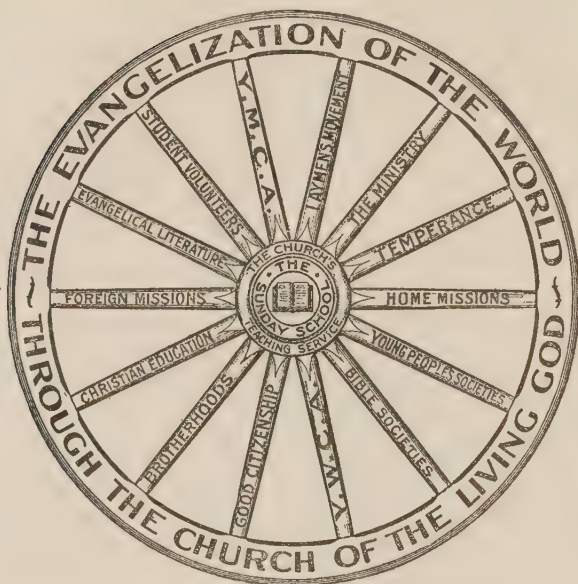
Form of Bequest.

I give and bequeath to The International Sunday-School Association of America the sum of.....dollars to be invested as directed by the Board of Trustees to be used in the promotion of the work of the Association, and the receipt of the Treasurer of said Association shall be a sufficient discharge to my executors for the same.

(Signed) (Seal)

Witness

THE SUNDAY SCHOOL WHEEL.



We have sought, in the accompanying figure of a wheel, to indicate the place of the Sunday School among religious forces. It is worthy of study. "The evangelization of the world through the Church of the Living God" is represented by the felloe of the wheel and binds the whole together. The Church which our Master planted in the earth is all-inclusive. Every Christian Organization is subservient to the Church, and rightly so. The Church, however, has various lines of activity, some of which are represented by the spokes of the wheel. It is through these agencies, chiefly, that the Church is to express itself before the world. The Sunday School is placed at the hub of the wheel for the reason that it is the Bible-studying service of the Church, and it is around the Bible as the Living Word of God that the wheel must revolve.

Not one of the agencies mentioned above and represented by the spokes, can fully and effectively do its work without taking into account the Sunday School, which is the Church engaged in its teaching service. It is from the Sunday School and those who are trained in it, more than from all other sources, that we are to get the three essentials for the

evangelization of the world, viz.: Information—Men—Money. Consequently, the Sunday School should have a higher rating and receive much more generous support.

MORE WORKERS NEEDED.

During the triennium just closing, we have added to our force a Teacher Training Superintendent, a Home Visitation Superintendent, and a Missionary Superintendent, besides transferring Mrs. Bryner from the position of field worker to that of Elementary Superintendent. Still other workers, however, are urgently needed, for a number of our departments are not being cared for as they should be.

For this purpose our Executive Committee, with its eyes ever to the front, has voted that we should raise a budget of at least \$75,000.00 a year for the next three years.

We need the following Secretaries, Superintendents and Field Workers in addition to those we now have, if our work is to advance as it should:

1. A Superintendent for the Temperance Department.
2. A Superintendent for the Intermediate and Senior Departments.
3. A Secretary for the Southland.
4. A Secretary for the Negroes.
5. A College and Seminary Secretary.
6. A Superintendent for the new department of Sunday School Superintendents and officers.
7. A Training Superintendent, to have charge of a Training School, and such other agencies as look toward the training of Association workers.
8. A Financial Secretary.
9. A Publicity Secretary.
10. At least two additional general workers for Convention purposes.

EXTENSIVE VERSUS INTENSIVE SUNDAY SCHOOL WORK.

For the past ten or more years so much attention has been given to the improvement of the local school that we have not grown numerically as we should have done, although the growth for this triennium has been greater than for the last one. Our attention has been directed to such matters as grading, teacher training, organized classes, lesson courses, literature, housing and equipment, etc., to the exclusion in large part, we fear, of systematic ingathering. We have been so intent upon making our schools efficient that we have neglected the great masses outside who are not enlisted with us. Consequently, our enrollment has not kept pace with our improvement.

Our eyes have been fixed upon II Timothy 2:15 so intently that we are in danger of losing sight of Luke 14:23. The one we ought to have done and not to have left the other undone. These two features of Christian work are not inconsistent with each other, but I raise the question whether we have not been placing the emphasis too exclusively upon the school itself, to the neglect of the great masses who are still unreached. True, we must make our schools efficient and attractive in order that they may draw and help the people, but many of the best schools are not growing in numbers as they should.

We have done wisely to emphasize all of these things that tend to improve our Sunday School and give them power. These very things, however, only make it more possible for us at this time to carry on an intelligent and far-reaching campaign for members and this we should do.

It is estimated that there are more youth of day school age in our field who are not enrolled in any Sunday School than there are in all of our Sunday Schools. If our entire population were enrolled in our present Sunday Schools, the schools would average 630 members each, while at present they average 96 members each. There are not Sunday Schools enough and those we have are not large enough. No Sunday School should be content to be smaller than it can be. Under normal conditions a Sunday School should be larger than the Church with which it is connected and yet the reverse is more often the rule.

The Sunday School is a better thermometer of the Church than is generally recognized. A live, vigorous, up-to-date Sunday School is bound to be felt for good in the Church life, and any Church which pays easy-going attention to its Sunday School is starving its own children and itself. In view of this condition, I desire to call special attention to the two following suggestions:

I. SYSTEMATIC INGATHERING.

A Sunday School should have a steady and continuous growth. If the Sunday Schools of North America were to increase their enrollment at the rate of 10 per cent. a year, we could report at our next International Convention a net gain from this source of 5,000,000 members. Surely ten members of any school should be able to bring in one new member in a year. The general apathy in the matter of ingathering is indicated by the fact that during the last three years our enrollment has increased at the rate of about 3 per cent. a year. It has taken thirty members a whole year to bring in one new scholar into the Sunday-school. In other words, the average school of ninety-six members is growing at the rate of three new members a year. Of course the loss

by death, removal and other causes must be made good before the net gain begins to show.

We trust that one result of this Convention, and the reports that go out from it, will be a quickened conscience in regard to ingathering.

II. MISSION SUNDAY SCHOOLS.

We wish to recommend most earnestly that more attention be given also to the planting of Mission Sunday Schools, especially in our great cities and towns. Our cities are our menace. Here the people are congregating in larger numbers every year, and many of them are of foreign birth, and either unacquainted with our Christian institutions or out of sympathy with them. Mission Sunday Schools are not difficult to organize and they are the seed out of which Churches grow. It would be difficult to find a strong city Church or Sunday School that could not plant and maintain at least one Mission Sunday School if it so desired, and it would be stronger for doing it. We are told of one Sunday School in a city in Japan that has eighteen Missions connected with it. One Church in Chicago maintains eight such schools.

Our cities, as a rule, are underchurched rather than overchurched. While the trend of population has been ever toward the West, at the same time it has been growing in the East. The accompanying map will be interesting.

THIRTEENTH TRIENNIAL

International Sunday School Convention, San Francisco, Cal.,

UNITED STATES	SCHOOL ENROLLMENT				ORGANIZATION						
	Sunday Schools.	Officers and Teachers.	Scholars in all Departments.	Total Enrollment.	No. of Counties.	Counties Organized.	Banner Counties.	Cities Organized.	Conventions Held.	Paid Workers, Full Time.	Paid Workers, Part Time.
Alabama	6,735	39,967	356,917	396,884	67	67	67	3	2,875	5	2
Alaska	50	196	2,222	2,418	x	x	x	x	x	+	+
Arizona	159	1,008	10,772	11,780	11	3	+	+	60	+	+
Arkansas	4,335	20,869	227,331	248,200	75	75	30	2	1,155	2	2
California (N)	1,244	12,325	108,979	121,304	48	28	9	4	253	2	+
California (S)	815	10,320	102,680	113,000	10	10	8	7	140	4	+
Colorado	1,138	12,174	109,979	122,153	62	54	+	3	472	3	+
Connecticut	1,129	14,910	126,437	141,347	8	8	7	7	65	2	2
Delaware	408	5,488	50,137	55,625	3	3	3	1	103	1	+
District of Columbia	255	5,219	73,505	78,724	1	1	1	1	6	+	+
Florida	2,558	15,119	121,649	136,768	48	23	+	+	45	1	+
Georgia	8,006	49,988	457,798	507,786	146	50	+	1	200	+	+
Idaho (a)	276	2,000	19,153	21,153	17	17	x	x	140	+	+
Illinois	7,736	95,785	861,347	957,132	102	101	45	5	4,350	7	3
Indiana	5,151	63,425	501,833	565,258	92	90	64	9	3,004	4	1
Iowa	3,996	60,492	404,409	464,901	99	97	29	12	2,112	2	2
Kansas	4,594	47,588	390,468	438,056	105	105	75	11	3,780	4	2
Kentucky	3,745	28,892	299,869	328,761	119	96	51	7	1,600	4	+
Louisiana	3,103	17,273	155,668	172,941	61	58	x	x	760	3	1
Maine	1,150	11,836	95,502	107,338	16	16	16	10	100	2	+
Maryland	2,506	30,297	246,760	277,057	23	20	6	2	246	2	1
Massachusetts	1,942	32,961	329,947	362,908	14	14	x	x	300	3	1
Michigan	3,203	36,618	327,175	363,793	83	68	2	3	1,500	1	2
Minnesota	2,301	22,944	194,994	218,938	86	84	60	5	600	4	2
Mississippi	5,862	32,278	283,515	315,793	78	55	14	3	235	3	+
Missouri	6,844	64,948	547,864	612,812	115	63	41	3	1,344	2	1
Montana	534	5,314	38,491	43,805	29	24	+	2	254	1	+
Nebraska	2,415	19,300	154,800	174,100	92	92	92	9	1,145	5	+
Nevada	100	300	3,973	4,273	15	6	x	x	10	+	+
New Hampshire	603	6,162	49,477	55,639	10	9	4	2	127	1	1
New Jersey	2,370	39,260	372,384	411,644	21	21	x	4	310	3	2
New Mexico	177	2,124	19,912	22,036	26	8	3	4	45	+	+
New York	6,146	100,920	920,418	1,021,338	61	60	x	8	1,200	7	1
North Carolina	7,256	53,045	456,292	539,237	100	40	7	+	637	2	+
North Dakota	1,338	7,081	53,389	60,470	49	46	+	2	425	3	+
Ohio	8,125	119,900	1,015,552	1,135,452	88	88	88	10	9,110	9	+
Oklahoma	2,995	21,546	177,919	199,465	76	61	10	2	835	2	+
Oregon	1,448	12,052	104,924	116,976	34	34	20	4	345	1	1
Pennsylvania	11,161	167,284	1,668,477	1,835,761	67	67	67	9	5,909	10	4
Rhode Island	397	6,193	51,206	57,399	12	12	12	4	66	2	1

STATISTICAL REPORT

June 20-27, 1911, Marion Lawrance, General Secretary.

STATISTICS OF THE VARIOUS DEPARTMENTS.

ELEMENTARY				ADULT	TEACHER TRAINING			HOME		Scholars Joining Church.
Cradle Rolls.	Cradle Roll Membership.	Graded Unions.	Departments Using Graded Lessons.	Organized Classes.	Membership Training Classes.	First Course Graduates.	Advanced Graduates.	Home Departments.	Membership Home Departments.	
320	7,500	7	3,550	306	5,900	1,050	18	280	10,644	*20,205
x	x	x	x	x	x	x	x	x	x	x
30	604	+	16	14	210	50	+	15	265	164
40	1,000	2	275	70	1,231	199	+	200	4,000	4,000
387	8,080	14	330	315	2,885	524	x	217	6,738	8,728
400	11,418	15	760	312	1,581	x	x	275	10,648	10,800
358	8,422	1	409	209	1,891	245	74	186	6,174	10,413
281	7,612	1	244	5	187	20	x	302	10,842	4,712
102	4,075	x	x	49	676	98	2	74	1,638	5,916
130	4,939	1	x	116	307	37	+	85	7,022	6,645
100	3,000	1	x	12	56	x	x	50	3,375	3,375
x	x	1	x	11	135	x	x	200	2,000	*24,018
49	1,053	x	x	25	312	37	+	30	500	*1,656
2,387	52,316	6	3,652	2,370	8,331	2,976	60	1,549	49,602	91,551
1,494	29,235	6	2,027	1,151	9,184	2,465	6	868	25,023	60,792
574	11,108	2	x	637	5,350	923	1	366	9,645	23,713
1,177	22,991	1	x	1,481	1,929	1,158	3	801	18,191	33,204
434	10,093	1	x	660	2,733	639	36	417	10,494	26,567
122	3,209	5	234	58	978	300	x	70	3,130	2,651
324	8,769	1	x	86	264	x	x	235	6,688	6,542
120	3,449	1	x	151	1,572	194	x	90	3,242	26,987
705	20,241	8	1,752	179	158	82	x	802	34,109	29,955
614	12,116	5	x	315	2,713	425	+	400	17,000	25,140
687	13,638	2	1,447	182	5,077	718	35	218	4,070	14,131
201	3,760	1	104	183	375	1,000	x	125	4,201	4,465
239	6,834	3	56	791	1,034	646	9	281	8,328	20,778
88	1,519	2	151	36	206	x	x	24	740	2,816
605	10,200	4	2,396	562	1,134	290	9	302	7,900	16,800
4	217	x	x	+	100	x	x	5	96	75
100	4,415	4	341	51	171	65	x	110	5,107	3,258
1,084	24,855	10	726	275	1,645	164	1	744	32,940	33,766
39	779	x	134	17	41	x	x	18	347	937
1,554	38,207	9	2,948	689	5,722	263	4	1,033	52,705	52,158
75	7,100	1	x	120	60	x	x	92	9,500	*21,768
101	1,514	x	x	36	317	13	+	141	4,116	4,512
3,567	81,113	10	x	2994	19,493	3,173	x	2,478	63,903	120,000
694	4,312	1	x	185	3,440	x	x	520	3,307	27,263
287	5,105	3	208	292	1,723	241	8	135	3,553	6,000
4,832	133,496	11	2,098	2,774	34,636	6,789	220	3,120	110,241	143,377
131	3,156	1	x	91	444	x	x	122	4,129	5,250

UNITED STATES	SCHOOL ENROLLMENT				ORGANIZATION						
	Sunday Schools.	Officers and Teachers.	Scholars in all Departments.	Total Enrollment.	No. of Counties.	Counties Organized.	Banner Counties.	Cities Organized.	Conventions Held.	Paid Workers, Full Time.	Paid Workers, Part Time.
South Carolina	4,989	34,852	326,778	361,630	43	34	4	X	350	1	+
South Dakota	1,146	8,500	60,466	68,966	57	45	1	1	140	2	+
Tennessee	5,983	40,754	352,092	392,846	96	73	17	8	450	2	+
Texas	8,100	61,330	782,670	844,000	249	203	46	8	1,800	7	+
Utah	144	1,015	8,779	9,809	27	5	X	1	30	+	+
Vermont	672	7,422	58,717	66,139	14	14	X	2	300	2	+
Virginia	5,902	49,904	425,498	475,402	100	39	15	4	275	+	+
Washington (E)	852	9,166	70,160	79,326	24	24	22	4	457	3	+
Washington (W)	896	7,809	6,644	73,853	20	18	5	2	150	2	+
West Virginia	2,911	21,129	16,987	190,116	55	50	22	3	745	3	+
Wisconsin	3,288	27,291	216,006	243,297	71	48	5	9	125	2	1
Wyoming	264	1,783	13,149	14,932	14	14	5	+	36	1	+
Hawaii	207	780	11,321	12,101	5	4	+	+	20	1	+
Philippines	311	1,752	15,409	17,161	X	X	X	X	X	+	+
Porto Rico	260	1,300	15,045	16,345	X	X	X	X	10	+	+
TOTAL IN U. S.	160,225	1,570,188	13,907,845	15,478,033	2,944	2,345	964	197	50,754	133	41
CANADA											
Alberta	475	2,910	25,577	28,487	22	4	4	5	200	3	+
British Columbia	410	2,784	36,893	39,677	20	18	2	2	51	1	+
Manitoba	756	5,313	57,910	63,223	27	25	3	1	375	2	+
New Brunswick	1,075	5,850	52,163	58,013	18	18	15	9	375	2	+
Prince Edward Island											
Nova Scotia	1,443	8,849	93,592	102,441	21	21	17	2	385	4	+
Ontario	5,092	50,407	495,764	546,171	100	62	35	17	660	4	1
Saskatchewan	715	3,681	42,799	46,480	37	35	+	2	142	3	X
Quebec	676	5,252	48,367	53,619	65	13	10	2	190	1	1
TOTAL IN CANADA ..	10,642	85,046	853,065	938,111	310	196	86	40	2,378	20	2
Central America	207	973	11,589	12,562	X	X	X	X	35	+	+
Cuba	210	608	8,800	9,408	X	X	X	X	25	+	+
Labrador	12	50	450	500	X	X	X	X	X	+	+
Mexico	368	1,854	19,811	21,665	X	X	X	X	140	1	+
Newfoundland	529	3,252	35,263	38,515	X	X	X	X	X	X	+
West Indies	1,266	8,875	109,681	118,556	X	X	X	X	48	+	+
TOTAL OF ABOVE....	2,592	15,612	185,594	201,206	X	X	X	X	248	1	X
GRAND TOTAL	173,459	1,670,846	14,946,504	16,617,350	3,254	2,541	1050	237	53,380	154	43
Reported in 1908	161,750	1,594,674	13,515,498	15,110,172	3,193	2,174	716	182	49,221	116	58
Increase, 1908-1911	11,709	76,172	1,431,006	1,507,178	61	367	334	55	4,159	38	....

X No report of any kind given for this item.

+ Report states they have none.

* Estimated.

a Six counties of Northern Idaho are included in Eastern Washington.

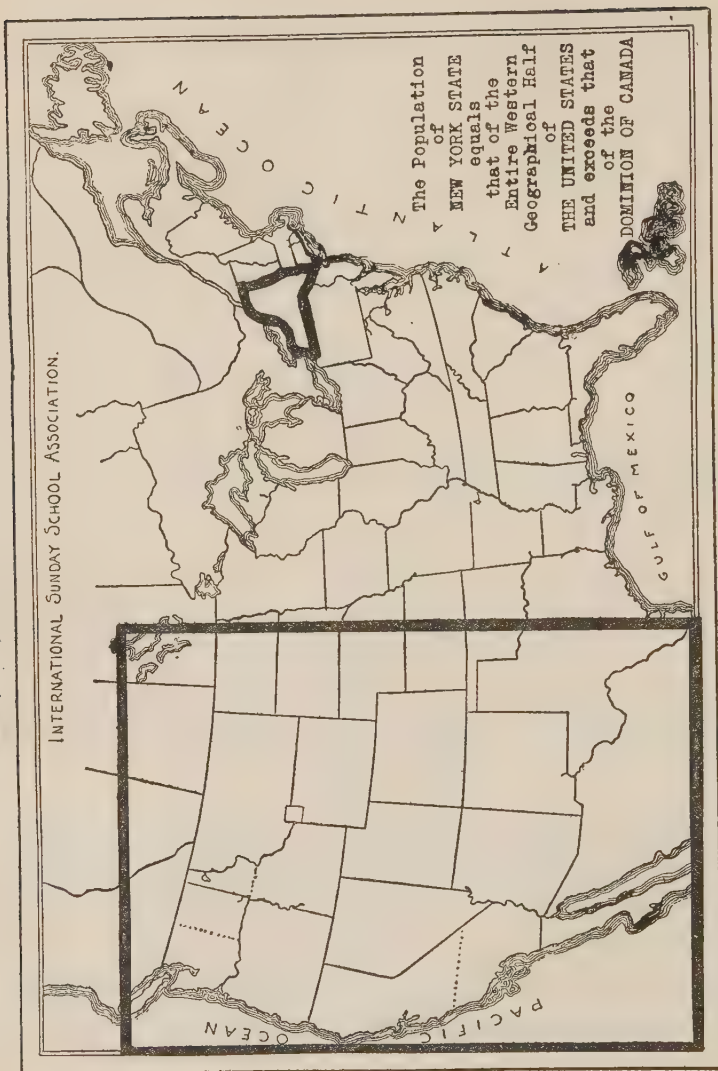
The total enrollments include the Home Department and Cradle Roll memberships.

STATISTICS OF THE VARIOUS DEPARTMENTS.

ELEMENTARY				ADULT	TEACHER TRAINING			HOME		
Cradle Rols.	Cradle Roll Membership.	Graded Unions.	Departments Using Graded Lessons.	Organized Classes.	Membership Training Classes.	First Course Graduates.	Advanced Graduates.	Home Departments.	Memberships Home Departments.	Scholars Joining Church.
200	3,000	8	×	93	207	×	×	80	1,200	*17,449
22	1,322	1	120	21	105	12	×	40	1,500	3,000
×	×	4	×	40	379	117	+	×	×	*16,948
....	28,000	×	×	500	1,236	72	+	700	26,000	75,000
33	543	1	×	1	54	×	×	22	535	490
250	5,835	×	191	94	401	20	×	220	10,004	3,554
108	2,170	2	×	70	918	159	4	72	2,175	1,936
322	6,673	3	581	252	2,117	745	×	151	2,376	66,288
80	1,549	4	×	97	396	40	1	33	1,828	1,500
474	8,201	3	721	435	1,506	632	×	285	6,180	12,600
×	×	2	×	91	174	90	+	×	×	*19,728
31	662	+	26	3	33	1	+	12	190	977
12	350	×	×	1	×	×	×	13	500	550
×	×	×	×	×	×	×	×	×	×	×
10	185	×	×	×	×	×	×	5	70	×
26,742	644,166	169	25,707	19,538	131,707	26,772	491	18,613	602,011	1,128,077
96	1,880	2	×	40	×	×	×	45	1,280	410
160	740	1	44	70	148	×	×	30	500	3,537
113	2,756	1	83	53	502	6	+	63	1,569	5,000
115	2,925	+	18	56	334	77	64	150	3,713	3,752
186	5,188	4	211	172	1,178	80	14	168	6,496	8,721
872	24,230	1	231	906	1,754	268	1	513	18,324	37,271
83	2,341	1	14	56	310	5	+	23	555	2,573
103	2,745	×	×	19	296	×	×	75	2,167	3,006
1,730	42,805	10	601	1,372	4,522	436	79	1,067	35,104	64,270
5	140	×	4	×	×	×	×	1	20	×
15	275	×	×	×	×	×	×	×	×	×
×	×	×	×	×	×	×	×	×	×	×
18	120	×	×	×	41	×	×	18	78	*1,275
×	×	×	×	×	×	×	×	×	×	×
4	120	×	5	×	78	×	×	1	4	×
42	655	×	9	....	41	....	×	20	102	1,275
27,870	687,626	179	26,317	20,950	136,270	27,008	570	19,700	644,417	1,193,422
19,390	444,419	258	×	1,632	79,086	9,824	193	15,650	551,538	903,028
8,480	243,207	....	26,317	19,318	57,184	17,184	377	4,050	92,939	290,394

Colored Schools both north and south are included in these reports.

PLEASE NOTE.—The Graded Lesson figures are for "DEPARTMENTS" and not schools. Of the 26,317 departments reported as using the International Graded Lessons, 10,234 are beginners, 8,773 primary and 7,310 junior.

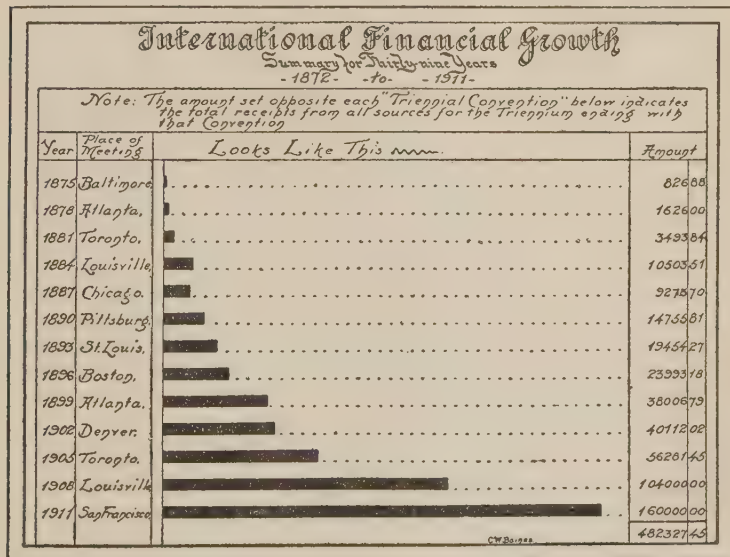


STATISTICS PRESENTED TO THE SEVERAL INTERNATIONAL SUNDAY SCHOOL
CONVENTIONS.

	Cities.	Date.	Sunday schools.	Teachers, officers.	Scholars.	Total.
1.	Baltimore	.....1875	69,272	788,805	6,062,064	6,950,869
2.	Atlanta	.....1878	83,441	894,793	6,843,997	7,738,790
3.	Toronto	.....1881	90,370	975,195	7,177,165	8,152,360
4.	Louisville	.....1884	103,516	1,089,229	8,056,799	9,146,328
5.	Chicago	.....1887	106,308	1,161,203	8,489,445	9,650,648
6.	Pittsburg	.....1890	115,959	1,209,426	9,146,244	10,355,670
7.	St. Louis	.....1893	131,918	1,377,735	10,317,472	11,695,208
8.	Boston	.....1896	142,089	1,476,369	11,556,806	13,033,175
9.	Atlanta	.....1899	148,139	1,482,308	12,017,325	13,469,633
10.	Denver	.....1902	152,930	1,514,119	12,809,412	14,101,289
11.	Toronto	.....1905	155,007	1,556,947	12,076,232	14,127,541
12.	Louisville	.....1908	161,750	1,594,674	13,515,498	15,110,172
13.	San Francisco	.....1911	173,459	1,670,846	14,946,504	16,617,350

OUR FINANCES.

No feature of our work gives us greater occasion for profound gratitude to God than the consideration of our finances. The financial highway over which we have come has been neither level, smooth, downhill nor macadamized, but it has been safe. We have not received as much money as we wanted, but without doubt the sum we have received



has exactly matched our faith. Inviting open doors have confronted us on every side, and we have been unable to enter them for lack of money. Nevertheless, we have been wonderfully blessed financially, as in other ways. Our work has grown faster than our income. The financial test of the strength of an organization may not be the best one, but it is a good one. Our difficulties have not arisen because our resources were not increasing, for they have increased continually, as will be observed by consulting the accompanying drawing.

OUR TITHERS.

While Illinois and several other Associations have been contributing annually to the International work for many years a sum equal to, or in excess of, 10 per cent. of their own annual budget, it was left for our big sister, Texas, to set the pace at their last Convention by voting one-tenth of their regular income for International work. They have even done more than this. They have guaranteed under certain conditions a minimum pledge of \$2,000 a year if the 10 per cent. does not reach that sum. Their pledge to the International work heretofore has been \$200 annually, though they have paid \$800 more for the triennium. Arkansas has passed the tithing vote also.

If all of our State and Provincial Associations could see their way clear to contribute one-tenth of their regular income in this way the International work would advance at a rate not heretofore known, and yet, if this were done, it would not bring more than half of the \$75,000 annual budget which our Committee has voted will be needed.

It ought to be said that many of our Associations are not at present able to contribute one-tenth of their income, and they must not be made uncomfortable because of that fact. Any State or Province is at liberty to pledge any sum it likes. We trust that as rapidly as possible they will all take their places with the tithers.

All expenditures are made upon vote of the Central Committee, which is made up of successful business men who know the value of money and who are devoted to the Sunday School cause, and are themselves among our largest contributors.

Our income is from three sources:

First—Annual pledges from the various State and Provincial Associations.

Second—Life Memberships of \$1,000 each.

Third—Miscellaneous contributions of smaller sums from individuals.

The development of the local work in the States and Provinces up to this time has required that a large proportion of the money raised

should be used in the local field, so that we have not received more than one-fourth of our income from the first source mentioned above, namely, pledges from the States and Provinces. It would be better for our work if a large proportion of our income came from this source, and we are glad that most of the States and Provinces are now enlarging their pledges.

LIFE MEMBERSHIPS.

A Life Membership in our Association is constituted upon the payment of \$1,000.00, this sum to be paid at once, or in payments of \$200.00 semiannually, until paid.

We have been making an effort to secure one hundred Life Memberships. The following have been constituted Life Members, the \$1,000.00 or more having been fully paid in each case:

1. E. K. Warren.
2. Harris Ayer Wells (deceased) (by Mr. F. A. Wells).
3. W. N. Hartshorn.
4. David C. Cook.
5. Dr. H. M. Hamill.
6. Marlon Lawrance (by Prof. E. O. Excell).
7. Geo. W. Watts.
8. Mrs. W. C. B. Rawson.
9. H. J. Heinz.
10. Paul C. Warren.
11. Charles W. Dorsey.
12. Miss Edith Wells (by Mr. F. A. Wells).
13. C. C. Stoll.
14. Mrs. Mary Foster Bryner (by Mr. E. K. Warren).
15. J. Shreve Durham (by Mr. E. K. Warren).
16. Hugh Cork (by Mr. E. K. Warren).
17. W. B. Jacobs (by Mr. E. K. Warren).
18. Rev. E. M. Sein (by Mr. E. K. Warren).
19. Dr. Geo. W. Bailey (by Mr. E. K. Warren).
20. William A. Brown (by Mr. E. K. Warren).
21. Col. Robert Cowden (by Mr. E. K. Warren).
22. Bishop J. H. Vincent (by Mr. C. D. Massey).
23. Mrs. William Reynolds (deceased) (by Mr. E. K. Warren).
24. M. C. Hazard (by Mr. W. N. Hartshorn).
25. William A. Wilson.
26. E. H. Nichols.
27. Edward Kern Mohr (by Mr. E. K. Warren).
28. David Brainard Allen (by Mr. E. K. Warren).
29. Six undesignated Life Memberships (by Mr. David C. Cook).
30. Three undesignated Life Memberships (by Mr. H. J. Heinz).
31. Two undesignated Life Memberships (by Mr. F. A. Wells).
32. One undesignated Life Membership (by Mrs. W. N. Hartshorn).

The persons named below have subscribed for Life Memberships (or Life Memberships have been subscribed for them)—most of them recently, but the payments are not yet all made, and, indeed, in most cases, are not yet due:

1. D. H. Marbury.
2. Mrs. Jacques Weber.
3. M. P. Perley.
4. C. M. Campbell.

5. Mrs. Annie S. Goffe.
6. F. W. Hartwell.
7. D. S. Johnston.
8. Estate John Pharr.
9. S. B. Harding.
10. Catherine C. Wentz.
11. C. H. Ainley.
12. C. C. Chapman.
13. H. L. Baker.
14. Elmer Wright (deceased) (by various contributors).
15. Mrs. B. F. Jacobs (by various contributors).
16. Dr. J. W. Butler (by various contributors).
17. Dr. C. R. Blackall (by various contributors).
18. Dr. Frank Woodbury (by various contributors).
19. Mrs. W. N. Hartshorn (by Mr. W. N. Hartshorn).
20. W. B. Rundle (by Mrs. W. B. Rundle).
21. William G. French.
22. Mrs. William G. French.

We are hoping that at this convention there may be a very large number of Life Memberships taken. If we reach the budget set for us by our committee—\$75,000 a year—it will mean that many of our friends should take more than one Life Membership—perhaps a Life Membership for each year of the triennium, or possibly two or three, or even more, for each year. No better investment could be made.

A beautiful Certificate done in colors by hand, on real sheepskin, is awarded to all Life Members upon payment of the \$1,000.00. Our friends will be glad to know that the procuring and presentation of these magnificent parchments to the Life Members is not an expense to our Association. Though they are worth \$10.00 each, they are the munificent personal gift of our big-hearted Treasurer, Mr. Fred A. Wells.

AMOUNT OF MONEY RECEIVED LAST YEAR BY EACH STATE AND PROVINCIAL ASSOCIATION, AND THE PROPORTION GIVEN TO THE INTERNATIONAL WORK.

Association.	Annual receipts three years ago.	Annual receipts last year.	Annual pledge to International.	Proportion of last year's receipts contributed to Inter- national.
Alabama	\$ 6,485.00	\$ 7,012.00	\$ 200.00	2.8%
Alberta	150.00	3,800.00	91.66	2.4%
Arizona	50.00	50.00	50.00	100.0%
Arkansas	3,425.00	6,663.00	125.00	1.8%
British Columbia...	400.00	2,100.00	73.33	3.4%
California (South)...	4,988.00	8,154.00	166.66	2.0%
California (North)...	1,800.00	3,000.00	250.00	8.3%
Colorado	4,994.00	5,662.00	125.00	2.2%
Connecticut	6,638.00	3,500.00	100.00	2.8%
Delaware	805.00	950.00	120.00	12.6%
District of Columbia.	452.00	483.00	150.00	31.0%
Florida .....	.....	2,979.00	25.00	.8%
Georgia	911.00	911.00	200.00	21.8%
Idaho	550.00	1,885.00	50.00	2.6%
Illinois	12,368.00	14,660.00	1,200.00	8.1%
Indiana	6,400.00	7,500.00	250.00	3.3%
Iowa	3,500.00	4,980.00	200.00	4.0%
Kansas	6,450.00	8,400.00	300.00	3.5%
Kentucky	8,067.00	8,023.00	275.00	3.4%

Louisiana	3,735.00	10,600.00	300.00	2.8%
Maine	2,628.00	3,200.00	150.00	4.6%
Manitoba	6,607.00	5,500.00	100.00	1.8%
Maryland	4,280.00	4,627.00	100.00	2.1%
Massachusetts	8,491.00	8,491.00	500.00	5.8%
Mexico .....	.....	764.00	10.00	1.3%
Michigan	4,670.00	5,032.00	300.00	5.9%
Minnesota	6,120.00	8,000.00	133.33	1.6%
Mississippi	1,500.00	5,025.00	100.00	1.9%
Missouri	3,613.00	4,000.00	333.33	8.3%
Montana	254.00	2,668.00	50.00	1.8%
Nebraska	4,743.00	8,284.00	200.00	2.4%
New Brunswick and Prince Edw. Island	2,875.00	2,800.00	175.00	6.0%
Newfoundland	(No report)	(No report)	50.00	..
Nevada	85.00	200.00	100.00	50.0%
New Hampshire.....	1,706.00	2,558.00	125.00	4.8%
New Jersey.....	5,955.00	7,014.00	750.00	10.6%
New Mexico.....	.....	100.00	35.00	35.0%
New York.....	9,059.00	13,000.00	750.00	5.7%
North Carolina.....	2,266.00	2,833.00	66.66	2.3%
North Dakota.....	3,595.00	3,921.00	100.00	2.5%
Nova Scotia.....	3,906.00	2,718.00	200.00	7.3%
Ohio	15,761.00	14,500.00	1,000.00	6.9%
Oklahoma	2,825.00	3,186.00	108.33	3.3%
Ontario	10,139.00	8,658.00	200.00	2.3%
Oregon	1,862.00	2,875.00	75.00	2.6%
Pennsylvania	21,783.00	23,212.00	1,100.00	4.7%
Quebec	2,765.00	3,707.00	100.00	2.7%
Rhode Island.....	3,446.00	4,000.00	100.00	2.5%
Saskatchewan	150.00	5,114.00	50.00	.9%
South Carolina.....	1,075.00	2,300.00	166.66	7.2%
South Dakota.....	2,312.00	2,500.00	83.33	3.3%
Tennessee	(No report)	(No report)	100.00	..
Texas	5,058.00	17,000.00	466.66	2.7%
Utah	96.00	280.00	20.00	7.1%
Vermont	4,388.00	4,388.00	100.00	2.3%
Virginia	2,943.00	2,500.00	100.00	4.0%
Washington (East)...	898.00	8,000.00	75.00	.9%
Washington (West)...	2,633.00	3,500.00	150.00	4.3%
West Virginia.....	4,879.00	6,952.00	150.00	2.1%
Wisconsin	2,528.00	4,000.00	125.00	3.1%
Wyoming	279.00	515.00	25.00	4.8%
Totals	\$230,341.00	\$309,234.00	\$12,874.95	*4.1%
* Average.				

WHAT OF THE FUTURE.

This convention marks the close of our most successful triennium. It has been a period of unusual prosperity in Sunday School work everywhere. The marvelous advance we are able to report is due largely to a quickened Sunday School conscience, and our Association has had, in the Providence of God, a large place in bringing this about. The Sunday School is coming to its own. Its value is being appreciated more than ever in the past. There has been a steady and marked growth in every department of the work, and along many lines the growth has been phenomenal.

More money is being used in the States and Provinces, and more workers employed than ever before. Three years ago the amount of money reported as spent in the various States and Provinces for their

own local work was \$230,341 annually. Today the same States and Provinces report their expenditures as aggregating \$309,234 annually.

Our Association has held over fifty-three thousand Conventions in the last three years, and the Sunday School Convention is the mother of Sunday School improvement. We reach every part of the great field, holding from one to four, and often more, of these helpful, stimulating meetings every year, within reach of every Sunday School worker in the land. Thousands of our Conventions are held where it would be impossible for a single denomination to hold one unless with one or two schools, thus leaving out all other schools in that locality.

The greatly increased denominational interest in Sunday School work is a most hopeful sign of the times, and the friendly attitude of confidence and coöperation met with all along the line is a source of much gratification. It is impossible to increase Sunday School interests by any agency without all allied agencies feeling the benefit of it. Where the International work is in its best estate, the same is true of denominational work, and vice versa. Permit one concrete illustration. In one state four years ago we had no State Secretary. Almost the sum total of the state work consisted in holding an Annual Convention and keeping up a little correspondence by volunteer officers. The annual expenditure was \$250. There was not at that time a denominational Sunday School Secretary in the State. The State Association then employed a Secretary, and after four years of service we find the annual budget of the State Association exceeds \$10,000, with five people giving their time to the work under salary. We also find that there are now in that state five denominational Sunday School men devoting their time to the work.

Methods of operation in all lines of activity, commercial, political, philanthropic and Christian, are in a transition state. The growth of any work creates new conditions which demand new treatment. All organizations and associations are subject to them, and ours is no exception. We must be ever ready to make all necessary adjustments of our plans in the spirit of unselfishness and brotherly helpfulness. Our best plans are to find fruition for the most part in and through and with the denominations, and the methods of operation will need to be adjusted and modified from time to time in order that they may be mutually satisfactory and beneficial. The brotherly relationship that has existed between our association and the denominations should be sustained and strengthened. There should be the freest conference together by officials representing all concerned, so that the work may be carried forward with the greatest effectiveness and with the least possible friction and loss of

power. This has ever been the attitude of the International Sunday School Association. We are valuable only as we can advance the general Sunday School interests of our land in the capacity of a clearing house for all Sunday School agencies. The development of the work, as indicated by facts gathered from the whole field and embodied in our reports, reveals, in part, the extent to which our Association is fulfilling its mission. The day will never come when coöperative Sunday School work will not be needed. The more effective our work, the more the denominations, as such, and their wide-spread constituency will wish to avail themselves of its benefits. The more effective their work as denominations and Churches the more we can do for them. *The work is one.* We seek coöperation and not union. The world believes in Coöperation and the Church is demanding it.

Our Association has a magnificent past, and we should have a still more magnificent future. We ought to broaden our plans; extend our lines of operation; intensify, perfect and vitalize the work and undertake still greater things. We should lay out a program that is worthy of our possibilities and opportunities. Our next triennium should see our work increased in effectiveness, our workers doubled in numbers, and our influence for good multiplied. As the world's greatest Sunday School organization, composed of the rank and file of all denominations, helping all and hindering none, we should "keep on, and keep on keeping on," until the world is won for God.

THE SUPREME THING.

I desire to close this report as I began it by referring to the Sunday School as the Golden Gate to the Church's Promised Land. As in the closing paragraphs of my last report at Louisville, so again here I wish to express for myself and, I trust, for you the conviction that the supreme thing for which we are responsible is that of winning souls to God. All of our perfected machinery, with graded schools, trained teachers, organized classes, are but a means to an end. We have great occasion to be thankful to the Heavenly Father for one million one hundred and ninety-three thousand conversions in the Sunday Schools during the last three years. These figures sound large and fill us with gratitude, but they mean that it takes four officers and teachers a whole year to win one scholar to Christ, and this is not enough. The real success of this Convention will be in proportion as it leads our great army of pastors, superintendents, officers and teachers to recognize their responsibilities and opportunities for definite soul winning service. There is no better agency for soul winning than the Sunday School, because here we come

face to face with God through a study of His Word, but our Sunday Schools should be vitalized and spiritualized in order that they may do more and better work in this direction. The accomplishment of this lies with us. May God grant that our Association, so rich in consecrated men and women, so blessed in years gone by, may sound forth the note of evangelization stronger and clearer than ever, as we face the new triennium. May the Holy Spirit of God come upon this convention in mighty power, melting all our hearts into one, giving us a new vision of His face, a new vision of a hungry and dying world, a new vision of our responsibility and sending us forth to our tasks with a purpose and consecration we never knew before. Let us see to it that this Golden Gate of the Sunday School is lifted up, so that the King of glory may come in.

Respectfully submitted,

A handwritten signature in dark ink, reading "Marion Lawrence". The script is elegant and cursive, with a large, flowing "M" and a decorative flourish at the end.

General Secretary.

REPORT OF REV. W. C. MERRITT.

SECRETARY FOR THE NORTHWEST.

As your Western Secretary entered upon his second triennium it may have seemed to some that the progress has been slow; but today, as we review the three years, we are gladdened by the progress achieved, the fruitage of your faith and work. All of our Western States, Provinces and Territories of the main land, are now employing their own General Secretaries, who are doing fine work, except Utah, Nevada, Arizona and New Mexico. These four are still, necessarily Missionary fields. And good work is going on in all, and the promise of larger and better things still beckons you forward.

One of the very interesting features of development in the Department of Agriculture at Washington is its work of Demonstration Farming. Under the direction of Dr. Seaman A. Knapp, five hundred skilled men are employed and are sent into those sections where their help is needed (and that is very universal) and through personal touch with the farmers give the coöperation required for better results. I am not sure but that we are yoke-fellows. Let me quote a few terse sentences from the

Doctor: "Profit lies in the best. This is true every way; whether in the case of a horse, or a cow, or a citizen, the profit is in the best." "The great force that readjusts the world originates in the home. Home conditions will ultimately mold the man's life." "There is no such thing as poor land. It is the poor brain of the thoughtless man on top of the supposedly poor soil. No matter how poor the land appears, it can be made profitable if the farmer knows how and he has the will power to carry it out. Try this system of education that makes men as well as farmers." This would sound like hyperbole, were not the Doctor "making good." Change only a few words and the proposition fits our field and work. WE NEED DEMONSTRATION WORK. Far too many of our Sunday-schools are content to let "well enough alone," and are satisfied if they think they are "holding their own." For us there should be no such thing as a "poor field." Silverton, Oregon, a town of 1,500 people, was so regarded. A man with vision and soul and purpose went there to see what could be done, and in three years' time, through the coöperation of three little Sunday-schools and their churches, the town was transformed. Mr. Phipps reported last October that fifty per cent. of the population was enrolled in the three Sunday-schools there, in the place of the ten per cent. of three years ago. And that these influences accompanied by a blessed revival, had changed that infidel-dominated community into a Christian town. The splendid work done in Teacher Training is not confined to east of the Mississippi. A class of 289 was graduated at Spokane, Wash., in April, 1910, before an audience completely filling the First M. E. Church, while the total graduates of the Teacher Training Department of the Inland Empire Association that year were 423 as reported by Mr. Boppell at their Moscow Convention. How great the need of consecrated specialists like Rev. F. E. Billington at Silverton and Miss Lillian M. Robertson of Spokane, who will lead in Demonstration Work until we reach out for fifty per cent. of our population in the Sunday-schools of every town and city in the land supplied with trained teachers. Our work is the making of Christian citizens, and it is making good, step by step. The Adult Bible Class work of the International Association, together with the Baraca, Phila-thea and other related organizations, is gaining a fine headway and seems certain to be a vital factor of the churches' work in the immediate future all over the Pacific Coast country. As a preparation for and an ally of "The Men and Religion Forward Movement" soon to be inaugurated, the Adult Bible Class Movement offers the best and largest hope of permanent results. If "The Men and Religion Movement"

should prove to be the spark to fire this train of Bible Class men and women into zealous soul-winners, it would be a great day in the Kingdom of God. The Teacher Training Department reports for the Pacific Coast section for the triennium 9,706 enrolled members, and 1,656 graduates. The Adult Bible Class Department reports 1,474 enrolled in organized Bible classes for the same time and section. Our other departments are making encouraging progress, and we all believe that the marvelous advance of the Temperance sentiment has in the Sunday-school one of its most potent allies. It is simply and literally true that no man could have foreseen three years ago the extent and character of the "Dry Territory" of today in our West land. The changes that have swept over Oregon, Idaho and Washington would have been ridiculed as impossible if they had been prophesied. Towns and cities have been cleaned up, families transformed, and the opportunity of a generation stands before the churches and Sunday-schools in these changed conditions.

Immediately following the Louisville Convention I was assigned a month's work in Old Mexico. The fires of insurrection were then smoldering and interfered somewhat with the work. But the love and regard shown Mr. Sein were very delightful to witness. He is doing a good work, and however it may be temporarily hindered, it is bound to realize large results. I am sending this report from Hawaii, our Territory 2,100 miles Southwest of San Francisco, further in time and travel than to Chicago. I have just arrived and have only touched the situation, so cannot report details. But these Islands were lifted out of the sea of moral oblivion and heathen darkness by the Bible and the messengers of Christ and the churches. They have become the "Paradise of the Pacific," and for more than three score years they have been a Gospel light to the Islands beyond. But the battle here is still on. The increased importance of these Islands to the Kingdom of God, with the completion of the Panama Canal, will be just as great as to commerce and as the Pacific Ocean outpost of our nation. It seems to me that the churches of America must again become alive to the significance and importance of these facts. The cosmopolitan character of the population is startling. In a single Mission Sunday-school, with a related membership of 250, 32 different nationalities are found. The leading nationalities are Japanese, Chinese, Portuguese and Koreans. It is strictly missionary ground.

Two months were recently spent in Arizona and in the Pecos Valley of New Mexico. Both territories are practically unorganized by coun-

ties. The response in Arizona, to the call of the Territorial Executive Committee was, as a rule, fine, and the workers are interested for better things. Choice work is going on in many places. Our brother, Walter Hill, has a noble class of organized young men, and the State President, Brother J. M. Stewart, a busy business man, is Superintendent of a fine, working Sunday-school. I presume you will have a large delegation with you from Arizona, to testify their interest and zeal. In New Mexico, Brother W. F. Schwartz, of Artesia, member of the International Executive Committee, arranged for the meetings in the Pecos Valley. It is an interesting field, and good work is being done in many places, but they need help.

We had hoped to visit Alaska, but through their request for a change of date, and later its withdrawal, that was made impossible until later, but we hope to go there in July or August. And so the work goes forward, and we believe that the Lord has great blessings in store for this West land. I append a condensed tabular statement of work done, with expenses and receipts for the triennium, incomplete as to this trip. Since the Louisville Convention, 619 meetings of all kinds have been attended by me in this work, in 294 cities and towns; in 68 different visits, made to 22 States, Provinces, Territories and countries, where 28 organizations of countries or districts were effected, and 1,222 addresses of all kinds, sermons, Round Tables, etc., were made, and \$6,832 raised for local work in cash and pledges, involving 72,019 miles of travel by rail, steamer, and stage.

EXPENSES

On account of transportation.....	\$1,365.88
On account of hotels, meals, etc.....	483.39
On account of postage.....	51.87
On account of telegraph and telephone.....	17.23
On account of office supplies and express.....	13.65
Total	\$1,932.02

RECEIPTS

Received on expense account from local fields....	\$1,196.06	
Received from personal friends (unpledged)....	645.00	1,841.06
Net expense to the Association for three years..		\$ 90.96

DEPARTMENT OF FINANCE

Headquarters Committee 1911-1914

E. K. Warren, Chairman.....	Three Oaks, Mich.
Fred A. Wells.....	Chicago, Ill.
E. H. Nichols.....	Chicago, Ill.
W. C. Hall.....	Indianapolis, Ind.
William A. Peterson.....	Chicago, Ill.
Andrew Stevenson.....	Chicago, Ill.

DIVIDENDS ON OUR INVESTMENT

MR. JOHN R. PEPPER, MEMPHIS, TENN.

Among the dividends the Sunday School has already declared I want to name the following:

1. **Friendships.** One of the sweetest flowers that blooms in the Sunday School garden is friendship. Many a tie of friendship has begun in the Sunday School that has actually lasted and strengthened through a long life.

2. **Winning the Home.** Whole families have been brought into the school, the church, and to a saving knowledge of Jesus Christ because of the connection of one child with some Sunday School. The scholar furnishes an open door for the faithful teacher and pastor to enter the home.

3. **Personal Influence of the Teacher on Life.** Not what the teacher says or does, but what he or she really is, furnishes the most potential lesson learned by the scholar. Old Billy Garner, the miller, a very plain earnest old man, who never said a real smart thing in his life perhaps, and whose words I do not recall at all as one of my earliest teachers, had more to do with my introduction to Jesus Christ than any one else, save my sainted mother.

Many years after the old miller had gone I visited the old mill in the mountains of Virginia where I was reared. I went back into the corner of the mill behind a pile of bags, where my godly teacher long ago had put his dear old hand upon my boyish head in loving

admonition, and I took off my hat reverently and I said "Thank God for what old Billy Garner was to my early boyhood life." More than all the fine teaching is the teacher himself or herself to the scholar.

4. Sending Out Skilled Workers. Every well ordered Sunday School is an academy from which trained and skilled workers constantly go to many other fields and thus extend the work to a much larger area. The quality of work done in a good Sunday School is equal to that of any first class secular school that sends out teachers to teach purely secular knowledge.

5. The Missionary Spirit. Thinking of others outside of your own walls, broadens the vision and enlarges the heart. Many Sunday Schools, large and small, fix upon some one or something beyond their own pale to help—support or help support a missionary in a foreign field, take a scholarship in some school at home or abroad and help fit someone for larger service. So their missionary vision is focalized and broadened.

6. Recruiting for the Ministry. Hundreds of scholars have gained their first and compelling impulse to the ministry at home or abroad during their stay in the Sunday School. It is the most fruitful period for such impressions and all wise teachers are on the lookout for just such results. The boys are led into the Gospel ministry as preachers or missionaries, the girls take special training as missionaries or helpers in many fields connected with the local church. A single school in a decade or two has blessed a large part of the world by sending out valuable recruits from its ranks.

7. Aggregate Ability to Do Large Things. Sunday Schools in scores of places have been the determining factor in giving permanent organizations to churches that have blessed communities for generations. Many a church structure would never have been undertaken but for the active school behind it as a strong backing. Missionaries on the field today would not be there save for the support they receive from some school, some class, some individual member of a school who has caught the spirit of missions through his membership in the school.

8. The Love of and for Little Children. The pure disinterested love of little children is one of the most refining and ennobling influences of life. What could be sweeter than the sweet, ingenuous heart of a little child? We can never grow old, internally at least, while we keep heart company with little innocent children. No compensation can be richer than to win the love of little children.

Is it any wonder that an ancient eminent saint wanted his epitaph to read, "A Lover of Little Children"? The Sunday School keeps the whole church constantly in touch with them.

9. **Personal Knowledge of Jesus Christ.** When we recall that the record shows that three-fourths of those converted to protestant Christianity are brought to Christ before they are twenty years of age, we gain some fair idea of what dividends are declared by the Sunday School in return for the faithful teacher's work.

10. **Religious Habits.** No institution is greater in fixing habits of Bible study and prayer than the Sunday School where the work is done seriously and yet sanely and cheerfully. Thousands of stalwart leaders in many fields of Christian endeavor date the beginning of active and successful service from their early life and devotions in the Sunday School.

Dividends in any enterprise are the result of investment. *No labor and toil is too great where adequate dividends appear. No field is so capable of big dividends as the Sunday School. Let us invest more in this truly greatest corporation in the world that we may enlarge our dividends.*

JUSTICE J. J. MACLAREN, D. C. L., TORONTO, ONT.

This is a great age for capitalization. Capitalists are looking forward as perhaps never before to dividends on their investments. Those of us who do not belong to the capitalistic class are sometimes tempted to look with a sort of envy upon those who by reason of their great investments are maintained in the public eye and who as a consequence have an importance in this and in other countries which has not belonged to any of the modern ages. Some people are apprehensive of these great accumulations. Students of history are looking with some fear lest the course of Rome, perhaps the greatest city of the ancient world, should be run by us and the fate which overtook her should overtake some of the Christian countries on this and the other continent. Great dividends may be justified where investments have been made. The accusation is in modern times that a large proportion of the dividends on many investments are paid upon water that has cost very little.

But we come to speak about dividends on an investment in which the Christian people of this continent are the capitalists and the investors. We are here to ask if there is likely to be in the future any greater investment for us than the Sunday School movement? A great many of the members of this convention have consecrated not only their money but their time and their lives to it.

I know that there are many who depreciate the Sunday School. I have been in the Sunday School since my boyhood. During that time I have received high honors from my sovereigns, but when I was elected president of the International Convention six years ago I felt that a higher honor had been conferred upon me than any of those which I had received from them. From the Sunday School cause I have received the highest dividends on any investment of time or means or service. The results of the work of the Sunday School officers and teachers in my own province have been as great as those achieved by the public educational system. I believe that the greatest moral and religious force on this continent is the Sunday School.

MR. E. K. WARREN, THREE OAKS, MICH.

I have a business office in this city and the manager has been trying to get in touch with me. He has not succeeded so far and he will not until this convention is ended. All I have and am I owe to the Sunday School. Like Justice MacLaren I began attending it at a very early age. I have attended that little country Sunday School ever since, and they have elected me superintendent for life.

The greatest privilege that can come to us is to have some part in building up the kingdom of the Lord Jesus Christ on earth. Not all of us can be preachers and missionaries but there is a place where we can have a part. I count it one of my greatest privileges that I can share in the work of this great association, and I appeal to you to help us carry on this most important work. I am speaking to individuals now who can give this association a thousand dollars or five thousand dollars or ten thousand dollars and who will not know that they have given it from any appreciable difference in the bank account. And after we are done with our money, then whose shall these things be? Wealth may possibly be an injury to a beloved child. I live in a good house but I have saved it on my tobacco and my liquor and other things which would have been an injury to me. We have economized and we have worked hard and we are working hard and will continue to do so just as long as the good Lord lets us stay here, and lets us spend some of that money ourselves.

REPORT OF THE TREASURER.

MR. FRED A. WELLS, CHICAGO.

My heart is full of thankfulness this morning because I am to give you a report of part of what the Lord has done for us during this past

triennium. For the encouragement of any church treasurer, or anyone collecting money for the cause of the Lord, let me read a few verses from the fourth chapter of Philipians: "Rejoice in the Lord always, and again I say, rejoice. Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus, * * * My God shall supply all your need according to his riches in glory by Christ Jesus." That is what He has done for us, fellow-workers of the International Sunday-school Association.

I report to you a total received of \$171,890.40. I report to you obligations of \$7,200, but, thanks be to God! I report to you assets over against that of over \$18,000. So we come up to this convention with this tremendous sum expended and with more than twice enough to pay our obligations now due.

Let me say something about the Louisville pledges! They were in total \$110,000, less the \$15,000 pledged by Mr. Hartshorn, which was used exclusively for the chairman's office, leaving the net amount for the general use of our Association \$95,000. Am I wrong in saying that God has done something to surprise us when He has put it into the hearts of friends of this Association to give money so that we can spend \$171,000 with only \$95,000 pledged at the Louisville convention?

All has been collected except 8 per cent of the pledges made at Louisville and during the triennium, and part of that is perfectly good, but because of some financial difficulties on the part of individuals and State associations it is difficult at times for them to pay as promptly as they desire.

Since Louisville, at various committee meetings we have held, and by private solicitation, we have had additional pledges of \$15,294. The life membership pledges were \$18,625.

Sixty-eight associations made pledges at Louisville. Forty-eight paid in full, and ten have partly paid.

Some of the States and Provinces since Louisville have increased their subscriptions: Alberta increased by \$200; Arizona, which made no pledge, paid in \$150; British Columbia, \$140; Southern California, \$50; Manitoba, \$100; Minnesota, \$100; Nova Scotia, \$300; South Dakota, \$100; and the little state that lies down in the southwest of our country, Texas, \$800.

It is not easy for those who take out life memberships and for those who make individual pledges always to pay. I want to give you two examples of how men take this matter upon their hearts. One party

who subscribed for a life membership because he was not able to pay in time, borrowed the money to make the payments. Another life member, unsolicited, sent his note to the treasurer of the International Sunday-school Association that it might be discounted for the use of this work.

I just want to close this report by again expressing my thankfulness to Almighty God for His goodness and to express my appreciation of our constituency which is the most faithful, I believe, that any treasurer ever served. I do want to thank you, many of whom I have never met, but whom I have written to during the triennium, for your kindness shown in the splendid letters which I have received. There has never been any fault-finding when I have dunned you for money, but loving letters even if you could not pay. I was glad to hear from you because your letters were always full of prayer and goodwill to the Association and to your treasurer.

RECEIVED FROM CONTRIBUTORS

ALABAMA	\$ 600 00	
Colored Association	25 00	
Mrs. O. P. Eggleston.....	15 00	
Booker T. Washington.....	50 00	
Rev. A. R. Wright.....	1 00	
Anniston Sunday School Association.....	3 00	
Expenses, Ten International Visits.....	200 30	
		\$ 894 30
ALASKA, by W. B. Jacobs	\$ 30 00	
James H. Condit.....	5 00	
		35 00
ALBERTA	\$ 275 00	
Stuart Muirhead	30 00	
James A. McDougall.....	100 00	
Expenses, Three International Visits.....	150 00	
		555 00
ARIZONA	\$ 150 00	
M. B. Hazeltine.....	200 00	
Walter Hill	150 00	
Eugene H. Stover.....	15 00	
First Congregational Sunday-School, Prescott.....	41 85	
Expenses, Six International Visits.....	162 36	
		719 21
ARKANSAS	\$ 300 00	
Association, Temperance Fund.....	75 00	
Ben Cox	3 00	
Will R. Stuck.....	75 00	
W. D. Young.....	50 00	
Brown Tour	100 00	
Expenses, Four International Visits.....	323 90	
W. A. Brown, W. F. M. S.....	50 00	
		976 90
BRITISH COLUMBIA	\$ 320 00	
Noah Shakespeare	15 00	
Joseph Patrick	100 00	
Expenses, Seven International Visits.....	321 80	
		756 80

CALIFORNIA, SOUTH\$ 500 00

Association by the following:

Mr. and Mrs. T. T. Woodruff.....	\$ 5 00	
Hugh C. Gibson.....	15 00	
Mabel M. Schaubert.....	15 00	
J. M. Schaeffe	5 00	
		40 00
C. H. Ainley		30 00
C. Copley		15 00
S. J. Chapman.....		30 00
Mrs. E. A. Curtis.....		15 00
M. E. Church Tithing Band, Monrovia.....		50 00
W. F. Cronemiller.....		150 00
Mrs. Mattie A. Hoyt.....		33 33
J. S. Kuns.....		30 00
Mrs. O. M. Kellogg.....		5 00
Ernest McNeil		15 00
Mrs. J. H. Miller.....		5 00
Julia H. Miller.....		10 00
E. S. Palmiter.....		30 00
Mrs. A. N. Sanborn.....		30 00
C. W. Talbot.....		10 00
Mrs. S. S. Underhill.....		3 00
Expenses, Seven International Visits.....		468 00

\$1,469 33

CALIFORNIA, NORTH\$ 850 00

E. L. Bickford.....	30 00	
H. H. Bell.....	40 00	
Mrs. C. R. Fisher.....	15 00	
W. G. French.....	15 00	
Mrs. T. H. Hageman.....	6 00	
O. J. Lynch.....	60 00	
Laura N. Richards.....	9 00	
Wm. H. Bell.....	10 00	
Expenses, Four International Visits.....		190 00

1,225 00

COLORADO\$ 200 00

Association, by W. W. Wolf.....	25 00	
Paul C. Blackwell.....	15 00	
R. H. Chadwick.....	15 00	
E. M. Cosner.....	15 00	
Mrs. John Kyle.....	9 00	
John Carman	10 00	
Mrs. John Carman.....	10 00	
J. P. Hymer.....	5 00	
W. L. Hartman.....	5 00	
Joel Harper	5 00	
Mrs. I. A. Moon.....	75 00	
Normal Bible Class, 23rd Ave. Presbyterian Church.....	15 00	
J. L. Oliver.....	30 00	
Arthur McChesney	5 00	
J. R. Robinson.....	15 00	
A. H. Stockham.....	15 00	
Allison Stocker	15 00	
Wm. E. Sweet.....	30 00	
Albert F. Sittloh.....	150 00	
D. D. Watson.....	30 00	
Mr. and Mrs. H. F. Ware.....	30 00	
Mrs. Jean F. Webb.....	15 00	
D. Wilson Moore.....	25 00	
J. Rood.....	5 00	
Dr. R. W. Carwin.....	5 00	
Cash		50
Expenses, Ten International Visits.....		453 11

1,227 61

CONNECTICUT\$ 300 00

Association, Temperance	75 00	
First Congregational Sunday-School, Glastonbury..	37 47	

CONNECTICUT—Continued

W. Douglas MacKenzie, D. D.....	\$ 30 00
Geo. McArthur	75 00
J. Richard North.....	15 00
Mrs. R. F. Skelton.....	30 00
S. H. Williams.....	75 00
Expenses, Seven International Visits.....	126 85

\$ 764 32

CUBA:

Luis Berenguer	\$ 15 00
H. B. Bardwell.....	6 00
Edward W. Barnes.....	60 00
F. C. Berger.....	15 00
Mrs. Mary Foster Bryner.....	15 00
Armstead Brown	5 00
Caughey Hayes Bible Class.....	30 00
W. H. Dietz.....	25 00
First Presbyterian Sunday-School, Columbus, Ga...	10 00
Mrs. J. M. Hall.....	10 00
Holcomb Bible Class, Oklahoma City, Okla.....	20 00
Intermediate Department, Oakland M. E. S., Chi- cago, Ill.	10 00
Mr. and Mrs. C. C. Kesinger.....	15 00
O. J. Lynch.....	15 00
E. K. Mohr.....	30 00
Men's Bible Class, First Reformed Church, Grand Rapids, Mich.	15 00
Charles D. Meigs.....	30 00
Presbyterian Brotherhood, Duluth, Minn.....	10 00
Primary Department, Evanston Avenue M. E. S. S., Chicago, Ill.	5 00
Philathea Class, St. Matthews Lutheran Church Augusta, Ga.	10 00
William H. Ridgeway.....	75 00
J. B. Spratt.....	15 00
W. J. Semelroth.....	5 00
W. C. Shafer.....	5 00
J. W. Shell.....	15 00
Sacramento Bible Class, Sacramento Boulevard M. E. Church, Chicago.....	5 00
C. A. E. Spaemer.....	15 00
Temple Baptist Sunday-School, Los Angeles, Cal..	10 00
P. P. Watson.....	15 00

511 00

DELAWARE	\$ 360 00
Expenses, Five International Visits.....	155 00

515 00

DISTRICT OF COLUMBIA	\$ 450 00
Mrs. Carleton R. Ball.....	15 00
Austin M. Cooper.....	15 00
First Congregational Sunday-School, Washington..	30 00
Katherine J. Laws.....	6 00
Frank M. McChesney.....	15 00
Mount Vernon Place M. E. Church Sunday-School, Washington	50 00
J. W. Reisner.....	7 50
Mrs. J. W. Reisner.....	7 50
H. K. Millard.....	100 00
A. B. Browne.....	10 00
Expenses, Two International Visits.....	80 00

786 00

FLORIDA	\$ 25 00
H. E. Adams and wife.....	30 00
H. C. Groves.....	30 00
First Baptist Sunday-School, Tampa.....	66 66

FLORIDA—Continued

Mrs. W. C. B. Rawson.....	\$ 150 00	
James Simpson	15 00	
Dr. E. Van Hood.....	30 00	
Expenses, Three International Visits.....	138 00	
		\$ 484 66

GEORGIA

.....	\$ 100 00	
First Congregational Sunday-School, Atlanta.....	15 00	
Mr. and Mrs. Thomas Moore.....	15 00	
J. H. Witherington.....	5 00	
Colored Association	8 00	
Frank L. Mallory.....	25 00	
Geo. W. Watts.....	100 00	
Expenses, Five International Visits.....	138 76	
		406 76

HAWAII, by Alexander Henry

.....	\$ 30 00	
Mrs. B. F. Dillingham.....	100 00	
A. F. Cook.....	20 00	
		150 00

IDAHO

.....	\$ 150 00	
S. R. Rightenour.....	30 00	
Expenses, Three International Visits.....	290 74	
		470 74

ILLINOIS

.....	\$3,600 00	
Mr. and Mrs. Alex. Anderson.....	30 00	
A. T. Arnold and family.....	15 00	
Eunice Breta Aikman.....	15 00	
E. V. Anderson	15 00	
O. R. Brouse.....	50 00	
A. L. Brabrook.....	135 00	
Mary I. Bragg.....	30 00	
Mary Foster Bryner.....	195 00	
P. Beauchamp	7 00	
Alf. L. Clarke.....	15 00	
Hugh Cork	120 00	
G. M. Calhoun.....	4 00	
W. G. Colvin.....	30 00	
David C. Cook.....	6,300 00	
Christian Sunday-School, Carrollton.....	7 50	
M. E. Cady.....	15 00	
Leslie J. Dodds.....	75 00	
G. G. Dooly and wife.....	15 00	
Mrs. W. H. Dietz.....	35 00	
Dr. Jessie B. Dodds.....	75 00	
Lucy C. Day.....	3 00	
Englewood Christian Sunday-School, Chicago.....	30 00	
E. O. Excell.....	750 00	
Evanston Avenue M. E. Sunday-School, Chicago...	5 00	
Clarence L. Depew.....	10 00	
First Presbyterian Sunday-School, Oak Park.....	50 00	
Joseph Fraser	15 00	
Englewood Baptist Primary Department, Chicago..	30 00	
Mrs. E. M. Fowler.....	5 00	
Clarence A. Frier.....	15 00	
David Arnold Frier.....	3 00	
Lewis P. Fisher.....	2 00	
A. F. Gaylord.....	15 00	
A. W. Campbell.....	15 00	
Mrs. Mary F. Hurst.....	15 00	
F. I. Henry.....	16 00	
Everett E. Johnson.....	9 00	
W. B. Jacobs.....	450 00	
C. W. Knapp	47 50	
Mr. and Mrs. A. M. Kenny.....	15 00	
W. D. Kimball.....	15 00	
Marion Lawrance	300 00	
J. P. Lowry.....	6 50	

ILLINOIS—Continued

H. T. Lay.....	\$ 35 00
A. A. Mackey.....	15 00
George W. Miller.....	30 00
Frank E. Mayer.....	75 00
A. H. Mills.....	380 00
Mrs. S. A. McDowell.....	5 00
The Moody Sunday-School, Chicago.....	30 00
S. L. McCrory.....	50 00
Dr. B. F. Moorehead.....	70 00
T. N. Pitkin.....	30 00
W. C. Pearce.....	150 00
Content Patterson.....	4 00
Primary Department, Presbyterian Sunday-School Clinton.....	30 00
Mr. and Mrs. W. B. Rundle.....	70 00
W. S. Rearick.....	35 00
C. E. Schenck.....	15 00
J. B. Sikking.....	35 00
Mrs. Zillah Foster Stevens.....	25 00
T. B. Stephenson.....	8 00
C. Schumacher.....	36 00
A. W. Snyder.....	4 00
Frank B. Tracy.....	100 00
Dan Z. Vernor.....	20 00
Mr. and Mrs. Lyman B. Vose.....	75 00
J. R. Willott.....	15 00
Mrs. J. R. Willott.....	5 00
R. C. Willis.....	150 00
A. W. Wright.....	15 00
F. A. Wells.....	328 00
Mrs. F. A. Wells.....	300 00
Dr. J. P. Webster.....	41 00
Cook County Adult Department, Banners for Louis- ville Convention.....	15 00
First Baptist Sunday-School, Elgin.....	52 92
Mrs. Wilbur Orvis.....	6 00
U. B. Sunday-School, Westfield.....	5 00
Mrs. M. S. Lamoreaux.....	10 00
A. C. Tunison.....	25 00
James W. Bailey.....	2 00
East Jordan Sunday-School, Whiteside.....	5 00
Christian Sunday-School, Niantic.....	3 00
M. E. Sunday-School, Niantic.....	2 00
Samuel Orvis.....	1 00
C. A. Willis.....	5 00
Christian and M. S. Sunday-Schools, Harristown..	5 00
C. H. Ireland.....	5 00
Annie Thyer.....	1 00
W. S. Mulford.....	5 00
Nonie Ellis.....	50
J. N. Clouse.....	50
Charles Webb.....	25
Charles Vann.....	25
T. C. Nampler.....	25
E. F. Campbell.....	25
John L. Costley.....	25
F. E. Harold.....	50
Jennie Walker.....	50
James G. Watson.....	50
W. S. Edwards.....	50
H. A. Hunt.....	50
Jacob May.....	25
Cash.....	25
F. D. Everett.....	5 00
P. P. Laughlin.....	2 50
H. Kemps.....	2 80
Dr. W. A. Hoover.....	2 50

ILLINOIS—Continued

Cloe Rady	\$	50
R. J. Rasmussen.....		50
W. A. Davidson		1 00
Course of Lectures, Moody Institute.....		425 00
Expenses, Thirty-seven International Visits.....		762 95

TWENTY THOUSAND DOLLAR FUND:

J. A. Burhans.....	100	00
W. C. Pearce.....	100	00
E. H. Nichols.....	100	00
L. T. Woodcock.....	100	00
C. O. Frisbie.....	50	00
Charles S. Holt.....	10	00
Mrs. Ethel Loveland.....	10	00
Lena B. Knights.....	2	00
Ben H. Smith.....	50	00
Wm. A. Peterson.....	100	00
Joseph Davidson.....	10	00
Leslie J. Dodds.....	50	00
Thomas J. Smith.....	25	00
John Nuveen	25	00
C. L. Munger.....	10	00
L. T. M. Slocum.....	25	00
William H. Henkle.....	10	00
C. Wilbur Messer.....	10	00
E. H. Pitkin.....	10	00
Charles Holden.....	100	00
H. G. Moore.....	25	00
F. A. Wells.....	1,016	67
First Swedish Baptist Church, Chicago.....	7	23
James H. Douglas	100	00
E. H. Robinson.....	10	00
F. H. McCulloch.....	50	00
C. W. Moderwell.....	10	00
E. K. Warren.....	1,000	00

RENT FUND:

H. P. Crowell	300	00
J. E. Downs.....	15	00
Chauncey Keep	150	00
Harold McCormick	300	00
E. H. Nichols.....	300	00
A. Stanford White.....	87	00
Thomas Templeton	150	00
F. A. Wells.....	2,437	50
H. G. Wells.....	200	00
W. A. Douglas.....	50	00
L. T. Woodcock.....	50	00
C. O. Frisbie.....	100	00
W. C. Pearce.....	50	00
E. R. Niver.....	100	00
L. A. Trowbridge.....	50	00
Robert Johns	25	00

\$23,622 52

INDIANA	\$	750 00
Elementary Department		12 50
"The Hoosier Family".....		153 00
Leona Appleby		5 00
J. F. Altermatt.....		50 00
E. G. Altner.....		5 00
Mr. and Mrs. R. H. Archey.....		6 00
John Andres		3 00
F. E. Burgener.....		10 00
Miss Gertrude J. Brown.....		1 00
Chas. H. Beyrer.....		15 00
Frank Bishop		5 00
W. R. Bottenfield.....		9 00

INDIANA—Continued

H. L. Baumgartner.....	\$ 3 00
E. F. Bloemker.....	15 00
L. C. Bisbee.....	4 00
Della Brown.....	9 00
Adam H. Bartel.....	30 00
Mrs. M. J. Baldwin.....	15 00
Mrs. C. S. Besserer.....	20 00
J. M. Crandall.....	6 00
D. M. Calvert.....	1 00
Helen C. Carpenter.....	3 00
B. E. Carpenter.....	1 00
H. C. Calhoun.....	3 00
B. W. Coffin.....	5 00
Mrs. and Mrs. Chas. A. Carlisle.....	25 00
Chas. Castle.....	3 00
Mrs. A. J. Clark.....	5 00
Janie Deming.....	6 00
Henry L. Davis.....	5 00
August C. Enderlin.....	15 00
E. G. Eberhardt.....	30 00
Genevieve Folsom.....	1 00
C. Fassnacht.....	1 00
H. E. Fassnacht.....	5 00
M. C. French.....	1 00
E. Lloyd Ferris.....	1 00
Leyda A. Gullefer.....	3 00
Mrs. Jacob Getz.....	9 00
Clara E. Getz.....	6 00
F. M. Hatch.....	10 00
Eibert N. Hill.....	15 00
Mrs. F. N. Hirschman.....	3 00
Mrs. Chas. B. Harrison.....	3 00
Ora Lee Henthorne.....	3 00
Frank H. Hadley.....	3 00
J. S. Harris.....	15 00
Elmer E. Hungerford.....	10 00
W. C. Hall.....	130 00
Mrs. H. L. Hutson.....	15 00
Chas. L. Hartman.....	30 00
Mr. and Mrs. C. N. Jacobs.....	6 00
S. F. Klein.....	5 00
James R. Kelley.....	5 00
Andrew Kramer.....	20 00
George B. King.....	10 00
Miss Carrie Kord.....	3 00
Mrs. A. W. Lee.....	1 00
Chas. J. Lynn.....	30 00
J. F. Layman.....	9 00
Wm. F. Meyer.....	1 00
Mrs. Laura C. Marshall.....	6 00
Grace Mitchell.....	5 00
J. H. Miller.....	7 50
Josiah Morris.....	30 00
W. A. Nitsche.....	2 00
Rose Neithart.....	2 00
Ethel M. Neighbor.....	3 00
J. F. Nusbaum.....	18 00
R. A. Ogg.....	15 00
Primary Department, Advent Christian Sunday-School, New Albany.....	3 00
Mr. and Mrs. Rollo C. Pifer.....	5 00
A. L. Poundstone.....	3 00
T. G. Pierson.....	15 00
Mrs. Esther Rosecrans.....	3 00
Richmond Sunday-School Association.....	100 00
W. A. Robertson.....	25 00

INDIANA—Continued

Anna Sanders	\$ 3 00
Jay C. Smith	30 00
Mrs. Aurelius Smith	3 00
Perry G. Staely	10 00
C. S. Stepheus	1 00
St. Paul's M. E. Sunday-School, Lafayette	10 00
D. C. Turnbull	5 00
Mrs. D. C. Turnbull	5 00
Mrs. Herman Tohulka	5 00
Elizabeth Turner	2 00
John E. Thornton	1 00
A. S. Thomas	3 00
Thomas Wallace	1 00
M. S. Woods	3 00
L. C. Whitcomb	5 00
Mrs. C. L. Warner	5 00
Winifred Wells	5 00
Luedith Ward	3 00
Jennie Willis	3 00
W. H. Elvin	100 00
St. John's Evangelical Sunday-School, Evansville ..	5 00
J. D. Graves	25 00
Frank H. Hadley	2 00
Cash, South Bend	7 25
W. A. Witmer	10 00
John N. Ryland	5 00
Expenses, Fifteen International Visits	277 96

\$2,360 21
62 50

INDIAN TERRITORY

IOWA	\$ 400 00
Mrs. G. W. Allen	9 00
Mrs. E. S. Ellsworth	6 00
Mrs. F. F. Fitch	15 00
Mrs. J. F. Hardin	7 50
Primary Department, Ripley Congregational Sun- day-School	7 50
Sallie Walker	15 00
Union Sunday-School, Curlew	2 95
Ripley Congregational Primary and Junior Depart- ments	3 50
Mrs. Emily Sullivan	1 00
Expenses, Ten International Visits	322 88

790 33

JAPAN:

Rev. U. Sasamori

15 00

KANSAS

Contributions collected by J. H. Engle, Temperance Fund	900 00
Adult Bible Class, Abilene	150 00
Mrs. C. G. Bulkley	15 00
J. H. Engle	75 00
I. W. Gill	30 00
E. W. Grimes	75 00
Don Kinney	15 00
Mr. and Mrs. C. C. Kesinger	125 00
James H. Little	75 00
S. J. Miller	300 00
W. J. Truesdale	20 00
A. VanDorn	50 00
Tour Contributions	3 00
Expenses, Twelve International Visits	100 00
	354 14

2,287 14

KENTUCKY

Association, Temperance	\$ 750 00
Association, Temperance, by J. Shreve Durham	75 00
Miss Luck Bohannon	24 00
	3 00

KENTUCKY—Continued

Minnie M. Brunner.....	\$ 1 00
Catherine Beck	15 00
Baraca Class, Presbyterian Church, Ludlow.....	4 00
Baraca Class, Walnut Street Baptist Church, Louisville	15 00
Miss Lillis Craig.....	1 00
Mrs. M. J. Bland.....	30 00
Class 3, Calvary Presbyterian Sunday-School, Louisville	5 00
Mrs. Maria G. Carter.....	15 00
S. J. Duncan Clark.....	50 00
Cave City M. E. Sunday-School.....	5 00
Crescent Hill Presbyterian Church, Louisville.....	10 00
Crescent Hill Christian Church, Louisville.....	30 00
Crescent Hill Sunday-School, Louisville.....	5 00
Eva Carrigan	10 00
Edward L. Davis.....	75 00
John J. Davis.....	75 00
Mrs. Sue M. Davis.....	5 00
Misses L. and A. Delph.....	15 00
J. Shreve Durham.....	300 00
W. C. Eades.....	10 00
Entertainment Committee, Louisville, 1908.....	30 00
Andrew Edinger.....	15 00
Lizzie Fenneman	3 00
First Christian Church, Junior Society.....	15 00
Miss Lizzie Fogle.....	15 00
T. C. Gebauer.....	6 00
Bessie Herrick	15 00
C. R. Hemphill.....	15 00
J. S. Hilton.....	15 00
Mrs. P. T. Hale.....	5 00
Mrs. Jennie K. Hill.....	3 00
R. J. Howe.....	4 00
George A. Joplin.....	6 00
Juvenile Missionary Society, Clifton Hill Church, Louisville	10 00
W. W. Klemt, Jr.....	15 00
Miss Lizzie Keller.....	15 00
W. H. Logan.....	30 00
Mrs. W. Hume Logan.....	45 00
Mrs. M. L. Lampton.....	20 00
Mrs. F. J. Minary.....	15 00
Lucy Mahan	15 00
Miss Mary Moore.....	30 00
C. A. McDonald.....	10 00
Miss Mary E. Michel.....	15 00
W. J. McNair.....	30 00
E. Y. Mullins.....	30 00
G. W. B. Olmstead.....	15 00
R. K. Pike.....	30 00
Primary Department, Highland M. E. Sunday-School, Ft. Thomas.....	6 00
Presbyterian Sunday-School, Ludlow.....	4 00
Kate Reid	1 50
R. M. Smith.....	50 00
Miss Sue B. Scott.....	135 00
V. H. Starbuck.....	3 00
Marie Seewer	6 00
Geo. J. Sutterlin.....	6 00
C. O. Smith and family.....	5 00
W. A. Spindle.....	6 00
John Stites	150 00
W. J. Thomas.....	100 00
Mrs. J. E. Turney.....	15 00
Mrs. E. H. Venable.....	5 00
Virginia Avenue M. E. Sunday-School.....	10 00

KENTUCKY—Continued

W. J. Vaughan.....	\$ 15 00
Mrs. Elizabeth Whitworth.....	15 00
Miss Emily S. Watts.....	6 00
Mrs. M. H. Yeaman.....	15 00
Expenses, Four International Visits.....	133 00

\$2,686 50

LOUISIANA	\$ 300 00
Association, Temperance	75 00
Mrs. T. V. Ellzey.....	15 00
B. C. Lee.....	15 00
W. R. McKowen	150 00
Salem Bible Class, New Orleans.....	30 00
Mrs. J. A. Snyder.....	10 00
Expenses, Five International Visits.....	297 00

892 10

MAINE	\$ 450 00
Baptist Sunday-School, Yarmouthville.....	15 00
L. R. Cook.....	15 00
Maine Delegates	50 00
Universalist Sunday-School.....	2 00
Expenses, Three International Visits.....	85 00

617 00

MANITOBA	\$ 400 00
W. H. Thompson	10 00
A. E. Venton	10 00
Phyllis and Sibyl McLeod.....	5 00
Expenses, Five International Visits.....	263 50

688 50

MARYLAND	\$ 150 00
Association, by Charles W. Dorsey.....	150 00
Charles W. Dorsey.....	325 00
F. H. Mollineaux.....	3 00
Laura Wade Rice.....	3 00
Charles Roades	75 00
C. A. E. Spamer.....	15 00
F. L. Convis.....	10 00
Expenses, Six International Visits.....	190 00

921 00

MASSACHUSETTS	\$1,500 00
Elizabeth B. Dawes.....	335 00
D. R. Donaldson.....	15 00
Joseph M. Forbush.....	10 00
First Baptist Church, Reading.....	10 00
Edgar H. Hall.....	15 00
Miss Lydia B. Holmes.....	2 00
Rev. Geo. B. Hatch.....	10 00
Mrs. W. N. Hartshorn.....	1,375 00
Copley Osgood Meacom.....	9 00
Primary Department, Summerville Union Square	
Presbyterian Sunday-School	6 00
South Church, Peabody.....	15 00
Second Church, Dorchester.....	15 00
Expenses, Twelve International Visits.....	201 00

3,518 00

MEXICO, by C. Scott Williams.....

10 00

MICHIGAN	\$ 900 00
J. E. Bolles	15 00
Anson Boersma	75 00
C. W. Campbell.....	10 00
Mr. and Mrs. H. G. Doerfeldt.....	10 00
Z. L. Davis.....	5 00
H. A. Dowling	15 00
Forest Avenue Presbyterian Sunday-School, Detroit	15 00
Grace Reformed Sunday-School, Detroit.....	5 00
Mrs. F. A. Griswold.....	5 00

MICHIGAN—Continued

C. H. Gurney.....	\$ 15 00	
Mrs. David L. Holbrook.....	5 00	
Maria B. Hall.....	15 00	
J. G. Huizinga.....	30 00	
J. A. Handy.....	15 00	
R. W. Holsaple.....	2 50	
DeW. Hartwell.....	15 00	
Mr. and Mrs. Leslie C. Lawrence.....	15 00	
Esther Lynam.....	5 00	
C. E. Lewis.....	6 00	
Middleton Christian Sunday-School.....	15 00	
G. W. Morrell.....	15 00	
Mrs. J. L. Moore.....	1 00	
E. K. Mohr.....	45 00	
J. M. Nyce.....	3 00	
George Parsons.....	15 00	
Mrs. W. C. B. Rawson.....	15 00	
C. A. Stringer.....	5 00	
Mrs. Horace G. Snover.....	15 00	
James T. Thoburn.....	15 00	
E. A. Thede.....	9 00	
E. K. Warren, Expenses, Secretaries' Conference..	100 00	
E. K. Warren, Expenses, Clifton Conference.....	50 00	
Paul C. Warren.....	35 00	
W. J. Wilson.....	5 00	
E. K. Warren, Mexico.....	30 00	
Michigan Delegates, Temperance.....	86 00	
Michigan Delegates, Japan.....	172 15	
Mrs. G. M. Larkin, Japan.....	5 00	
J. B. Valade.....	5 00	
Expenses, Seventeen International Visits.....	414 85	
		\$2,234 50

MINNESOTA

First Presbyterian Sunday-School, Duluth.....	\$ 400 00	
George R. Merrill.....	50 00	
Minneapolis Graded Union.....	130 00	
Miss Bess Rumsey.....	15 00	
Lulu I. Rumsey.....	30 00	
Arthur P. Stacy.....	30 00	
Mrs. S. W. Gilliland.....	4 00	
E. C. Waller.....	5 00	
Mrs. Annie Fitzsimmons.....	6 00	
Marie Elstad.....	6 00	
Tour Contributions.....	161 17	
Expenses, Eight International Visits.....	429 27	
		1,281 44

MISSISSIPPI

J. C. Cavett.....	\$ 300 00	
S. L. North.....	30 00	
Expenses, Nine International Visits.....	260 00	
		620 00

MISSOURI

Mrs. T. R. Ayars.....	\$ 119 00	
Miss Mabel L. Bailey.....	15 00	
Presbyterian Sunday-School, Parkville.....	15 00	
M. Percy Black.....	5 00	
Expenses, Five International Visits.....	195 00	
		364 00

MONTANA

Association, by Henry F. Cope.....	\$ 150 00	
J. A. Alford.....	30 00	
Rev. H. A. Carnahan.....	6 00	
Geo. M. Miles.....	20 00	
Expenses, Four International Visits.....	55 00	
	193 00	
		454 00

NEBRASKA

Margaret E. Brown.....	\$ 600 00	
	15 00	

NEBRASKA—Continued

Baraca Class, Second Presbyterian Sunday-School..\$	\$ 50
Mrs. H. M. Craig.....	15 00
J. B. Currens.....	15 00
Mr. and Mrs. Paul S. Dietrick.....	30 00
Mrs. W. Q. Dietrick.....	15 00
H. W. Freeman.....	5 00
First Christian Sunday-School, Lincoln.....	10 00
Zoe Glidden	15 00
J. C. Honigh.....	15 00
H. Lomax	30 00
E. P. McVey.....	10 00
W. L. Osborne.....	5 00
Philathea Class, Second Presbyterian Sunday-School, Lincoln	10 00
J. W. Ridgway.....	30 00
Mrs. G. O. Smith.....	30 00
Miss Minna Stooker.....	3 00
Herman Sipe	15 00
Mrs. L. A. Trexler.....	10 00
Miss Mae Van Burgh.....	15 00
E. J. Wightman.....	100 00
J. H. Mockett, Sr.....	10 00
Henry Feldman	10 00
Expenses, Eight International Visits.....	278 87

\$1,300 37

NEVADA	\$ 200 00
Association, by O. A. Erdman.....	60 00
O. A. Erdman.....	30 00
Expenses, Four International Visits.....	243 86

533 86

NEW YORK	\$2,250 00
J. V. Baker.....	15 00
Calvary Bible School.....	9 00
Miss Jean Conklin.....	3 00
Rev. H. T. and Paul B. Chadsey.....	15 00
W. A. Duncan.....	30 00
Miss May Hudson.....	10 00
Henry S. Jacoby.....	22 50
Thirty-seventh Street M. E. Sunday-School, New York City	30 00
L. W. Kinzly.....	6 00
Smith Parish	6 00
Roger Patterson.....	25 00
C. E. Patterson.....	250 00
Mrs. C. E. Patterson.....	75 00
G. W. Parks.....	30 00
Mrs. S. W. Sherwood.....	30 00
Geo. H. Trull.....	40 00
Chas. B. Tefft.....	10 00
George T. B. Davis.....	25 00
H. D. Auchincloss.....	400 00
G. A. Koos.....	50 00
Tullar & Meredith.....	175 00
H. W. Hicks.....	5 00
E. L. Harriott.....	5 00
H. Case	10 00
Expenses, Seven International Visits.....	619 19

4,145 69

NORTH CAROLINA	\$ 200 00
Clara I. Cox.....	7 50
J. H. Southgate.....	15 00
Louis Williams	50
Tour Contributions	71 73
Expenses, Six International Visits.....	299 50

594 23

NORTH DAKOTA	\$ 300 00	
Rev. Ralph T. Fulton.....	3 00	
W. J. Lane.....	30 00	
J. W. Widdifield.....	70 00	
C. H. Wunn.....	3 00	
Mrs. Martha McCain.....	5 00	
R. M. Calderwood.....	3 00	
Expenses, Three International Visits.....	175 00	
		\$ 589 00
NEW BRUNSWICK	\$ 525 00	
R. T. Hayes	30 00	
Mrs. Aquila Lucas.....	75 00	
E. R. Machum.....	75 00	
T. R. Murray.....	10 00	
J. Willard Smith.....	15 00	
W. B. Tennant.....	20 00	
Expenses, Seven International Visits.....	180 00	
		930 00
NEWFOUNDLAND	\$ 150 00	
Rev. Chas. Lench.....	6 00	
		156 00
NEW HAMPSHIRE	\$ 375 00	
W. G. Everett.....	50 00	
Natt T. Platts.....	10 00	
Rev. E. B. Styles.....	6 00	
R. E. Thompson.....	30 00	
Caldwell Buttrick	150 00	
Expenses, Three International Visits.....	92 00	
		713 00
NEW JERSEY	\$2,250 00	
John A. Rogers and Friends.....	65 00	
Mrs. William L. Condit.....	30 00	
Charles R. Erdman.....	5 00	
Mrs. Oliver C. Wilson.....	15 00	
Expenses, Ten International Visits.....	240 00	
		2,605 00
NEW MEXICO	\$ 13 33	
Association, by Mrs. W. R. Rundle.....	30 00	
Association, by E. K. Warren.....	75 00	
Miami Sunday-School, Children's Day Collection...	4 05	
Expenses, Four International Visits.....	64 43	
		186 81
NOVA SCOTIA	\$ 600 00	
N. T. Rockwell	5 00	
Dr. Frank Woodbury.....	100 00	
Expenses, Five International Visits.....	208 50	
		913 50
OHIO	\$3,000 00	
S. C. Bates.....	3 00	
Clan Cameron Class, Marysville.....	15 00	
Col. Robert Cowden.....	15 00	
H. C. Cridland.....	10 00	
F. H. Ellenberger.....	25 00	
J. C. Fuhr.....	3 00	
W. A. Holmes.....	15 00	
Mrs. N. B. Hathorn.....	3 00	
Rev. E. F. Knickerbocker.....	15 00	
Mrs. E. F. Knickerbocker.....	15 00	
S. P. Long	30 00	
Herbert Moninger	50 00	
Dr. Franklin McElfresh.....	30 00	
W. G. Mershon.....	10 00	
Mabel Sherwood	3 00	
Rev. C. H. R. Staebler.....	15 00	
C. F. Strecker.....	150 00	
H. Veysey	11 00	
Lizzie Verity	10 00	

OHIO—Continued

Dunham Avenue Disciple Sunday-School, Cleveland..\$	10 00
W. D. Stem's Bible Class, Banners for Louisville Convention	15 00
W. H. Currier.....	10 00
J. E. Lightner.....	5 00
Graf M. Acklin.....	200 00
Expenses, Twenty-seven International Visits.....	513 55

\$4,181 55

OKLAHOMA	\$ 300 00
Association, Temperance	25 00
First Presbyterian Church, Oklahoma City.....	10 00
W. H. Cofield.....	5 00
E. H. Moseley.....	6 00
E. W. Stryker.....	10 00
Pleasant View Union Sunday-School, Nashville.....	7 70
Expenses, Six International Visits.....	214 10

577 80

ONTARIO	\$ 600 00
H. W. Chamberlain	15 00
Norman and Herman Terry.....	1 00
Theron Gibson	30 00
Charles E. Howarth and wife.....	15 00
Mr. and Mrs. Isaac Hord.....	60 00
T. F. Harrison.....	30 00
Mrs. J. K. Hipwell.....	12 00
H. E. Irwin	30 00
Mrs. E. M. Kitchen.....	3 00
Justice J. J. MacLaren.....	75 00
Milbrook M. E. Sunday-School.....	15 00
Miss Selena Nelles.....	2 00
S. B. Nelles	19 00
Young Men's Bible Class, Central Presbyterian Church, Toronto	30 00
J. Guest.....	5 00
Toronto Adult Department, Banners for Louisville Convention	15 00
Wilsonville M. E. Sunday-School.....	4 00
George W. Carter.....	5 00
John A. Paterson.....	5 00
A. C. Browning.....	10 00
H. P. Moore.....	5 00
W. A. Holliday.....	5 00
Dr. F. D. Price.....	5 00
T. H. Graham.....	5 00
Wilbur S. Gordon.....	5 00
James R. Cavers.....	5 00
E. E. Reid.....	5 00
W. A. Davidson.....	5 00
William R. Orr.....	5 00
Rev. J. J. Redditt.....	5 00
C. W. Neville.....	5 00
D. L. Sinclair.....	5 00
John Gilchrist	5 00
William Hamilton	10 00
H. A. Boone	5 00
Richard Lees	5 00
Expenses, Nine International Visits.....	304 35

1,370 35

OREGON	\$ 225 00
Expenses, Five International Visits.....	281 90

506 90

PENNSYLVANIA	\$3,000 00
Association, Temperance, by Various Contributors.	100 00
Association, by J. W. Kinnear.....	300 00
Charles S. Albert.....	10 00
George W. Bailey.....	300 00
M. Coover, D. D.....	15 00
R. L. Clark.....	4 00

PENNSYLVANIA—Continued

Mrs. H. F. DeWitt.....	\$ 6 00	
Herman Eldridge	3 00	
Alexander Henry	400 00	
S. K. Felton	100 00	
James Hewitt	10 00	
Harry S. Hopper.....	50 00	
T. C. Hunter	100 00	
H. J. Heinz.....	6,000 00	
Edward Longstreth	30 00	
E. E. McCurdy.....	15 00	
E. D. McCafferty.....	30 00	
Jacob F. Miller.....	30 00	
J. E. Miller.....	50 00	
Eugene E. Nice.....	100 00	
James L. O'Neil.....	30 00	
Philadelphia Graded Union.....	45 00	
Princeton Presbyterian Sunday-School.....	15 00	
Martha E. Robison	30 00	
John L. Steele.....	15 00	
M. Miller Smith.....	15 00	
A. L. Smith.....	15 00	
J. K. Schultz.....	10 00	
J. W. Sparks.....	100 00	
Horace H. Strunk.....	4 00	
J. A. Sechler.....	15 00	
Floyd M. Tomkins.....	5 00	
"A. N. T.".....	30 00	
C. G. Trumbull.....	75 00	
James A. Worden.....	125 00	
Samuel Young.....	300 00	
John H. Converse.....	100 00	
M. E. Sunday-School, Grove City.....	5 00	
P. L. Craig.....	30 00	
Geo. I. Bodine.....	25 00	
Wm. H. Lambert.....	25 00	
Wm. J. Montgomery.....	25 00	
W. H. and A. E. Margerison.....	50 00	
T. N. Price & Company.....	100 00	
W. H. Harrington.....	50 00	
Sylvanus Stall.....	10 00	
Robert Carson.....	10 00	
J. Wesley Masland.....	2 00	
John H. Smaltz.....	10 00	
George W. Warren.....	25 00	
Zion U. B. "Hustlers".....	5 00	
C. F. Mogg.....	5 00	
Expenses, Twenty-four International Visits.....	790 15	
		\$12,749 15
QUEBEC	\$ 300 00	
Association, Primary Work.....	30 00	
Expenses, Three International Visits.....	176 00	
		506 00
RHODE ISLAND	\$ 300 00	
Isaac B. Burgess.....	10 00	
"A Lady of Providence".....	300 00	
Calvary Baptist Bible School, Providence.....	75 00	
Mary E. Olney.....	15 00	
Providence Lithographing Company	300 00	
Providence Graded Union.....	15 00	
T. W. Waterman.....	90 00	
Miss Emma G. Welch.....	15 00	
H. M. Clark.....	2 00	
Expenses, Five International Visits.....	150 00	
		1,272 00
SASKATCHEWAN	\$ 100 00	
W. R. Sutherland.....	45 00	

SASKATCHEWAN—Continued

Yorkton County	\$ 30 00	
Expenses, Three International Visits.....	185 00	\$ 360 00

SOUTH CAROLINA	\$ 166 66	
I. H. Fulton.....	3 00	
Expenses, Six International Visits.....	330 00	499 66

SOUTH DAKOTA	\$ 250 00	
Association, Temperance	25 00	
F. P. Leach.....	30 00	
Expenses, Three International Visits.....	100 00	405 00

TENNESSEE	\$ 300 00	
George O. Bachman.....	5 00	
Chattanooga Graded Union.....	15 00	
Ruth H. Estes.....	7 50	
Annie N. Estes.....	7 50	
Miss Elize Hastings.....	3 00	
Herbert S. Lyle.....	6 00	
Junior Department, Second Presbyterian Sunday-School, Memphis	15 00	
Alfred D. Mason.....	15 00	
E. E. McDavid.....	15 00	
Jennie S. May.....	5 00	
W. W. Pardue.....	15 00	
Teacher Training Department, Second Presbyterian Church, Memphis	15 00	
H. D. Huffaker.....	10 00	
Expenses, Five International Visits.....	149 60	583 60

TEXAS	\$1,400 00	
Calvary Baptist Sunday-School, El Paso.....	20 00	
Z. A. Hudson.....	5 00	
El Paso Sunday-School Workers.....	9 10	
J. E. Adams.....	50 00	
Expenses, Six International Visits.....	600 60	2,084 70

UTAH	\$ 60 00	
Expenses, Four International Visits.....	99 35	159 35

VERMONT	\$ 100 00	
General F. G. Butterfield.....	15 00	
F. T. Caswell.....	15 00	
Mrs. Myra P. Endrers.....	3 00	
Edward M. Fuller.....	15 00	
G. J. Gross.....	15 00	
Isle La Motte M. E. Sunday-School.....	15 00	
Z. M. Mansur.....	5 00	
John T. Ritchie.....	15 00	
William W. Stickney.....	15 00	
Arthur F. Stone.....	15 00	
W. J. Van Patton.....	15 00	
H. G. Woodruff.....	6 00	
"A Friend"	10 00	
H. A. Slayton.....	5 00	
Expenses, Three International Visits.....	70 00	334 00

VIRGINIA	\$ 300 00	
Rev. Isaac S. Anderson.....	6 00	
Thomas Hugo Lacy.....	30 00	
Miss Eliza P. Neale.....	4 00	
Mrs. Eola M. Sabin.....	15 00	
Arabelle Winston	3 00	
Expenses, Five International Visits.....	164 95	522 95

WASHINGTON, EAST	\$ 225 00	
Association, Temperance, by C. J. Boppell.....	20 00	
Thomas H. Brewer.....	30 00	
George J. French.....	3 00	
Mrs. E. C. Knapp.....	15 00	
E. C. Knapp.....	30 00	
Expenses, Six International Visits.....	256 55	
		\$ 579 55
WASHINGTON, WEST	\$ 150 00	
D. S. Johnston.....	200 00	
Mr. and Mrs. W. C. Merritt.....	150 00	
Mrs. H. M. Hinsdale.....	5 00	
Tacoma Graded Union.....	20 00	
Rev. F. T. Bentley.....	5 00	
W. C. Davie.....	100 00	
Henry C. Ewing.....	25 00	
Expenses, Nine International Visits.....	286 47	
		941 47
WEST VIRGINIA	\$ 450 00	
J. C. Bardall	300 00	
Myron Hubbard	30 00	
Chas. J. Hines.....	18 00	
M. E. Hansel.....	2 00	
C. Humble	30 00	
Marcellus Marshall	10 00	
W. C. B. Moore.....	5 00	
Nellie Osgood	10 00	
Erna Wells	3 00	
Thomas J. Davis.....	5 00	
Tour Contributions	45 50	
Expenses, Twelve International Visits.....	357 01	
		1,265 51
WISCONSIN	\$ 160 00	
Association, by the following:		
Congregational Sunday-School, Sheboy-		
gan	\$30 00	
First Cong. Sunday-School, Oshkosh...	30 00	
Mrs. Belle Kurtz.....	15 00	
W. J. Semelroth	10 00	
	85 00	
Mr. and Mrs. F. Gasser.....	15 00	
Expenses, Ten International Visits.....	151 62	
		411 62
WYOMING	\$ 30 00	
Association, by Alice Holliday.....	45 00	
John F. Clearwaters.....	3 00	
Expenses, Four International Visits.....	228 85	
		306 85
WEST INDIES:		
Rev. S. A. Fraser.....	\$ 6 00	
Expenses, Six International Visits.....	117 11	
		123 11
YUKON, by E. K. Warren		30 00
MISCELLANEOUS:		
Montreat Assembly, Presbyt. Church, So., Expenses,		
Dr. McElfresh	\$ 45 00	
Montreat Assembly, Presbyt. Church, So., Expenses,		
W. C. Pearce.....	50 00	
Hiawatha Park, Ohio Baptist Church, Expenses,		
Dr. McElfresh	10 00	
Winona Lake Bible Conf., Expenses, W. C. Pearce..	50 00	
Winona Lake Bible Conf., Expenses, Marion Law-		
rance	68 75	
Winona Lake Summer School, Expenses, Marlon		
Lawrance	35 00	

MISCELLANEOUS—Continued

Y. M. C. A., Silver Bay, Expenses, Marion Lawrance	75 00
Monteagle Summer School, Expenses, Marion Lawrance	40 00
U. B. Church, Dayton, Ohio, Expenses, Mrs. Bryner	27 00
Rebate on railroad ticket, Mrs. Bryner	1 50
Christian Publication Society, Expenses, W. C. Pearce	20 00
United Presbyt. General Assembly, Expenses, W. C. Pearce	15 00
Cash Contribution at Washington, D. C., Banquet	10 00
Monteagle Summer School, Expenses, Dr. McElfresh	27 50
Rocky Mountain Missionary Conference, Expenses W. A. Brown	75 00
Monteagle Summer School, Expenses, W. C. Pearce	27 50
Old Salem Chautauqua, Expenses, W. C. Pearce	20 00
Winona Bible Conference, Expenses, W. C. Pearce	50 00
Monteagle Summer School, Expenses, J. Shreve Durham	25 00
Monteagle Summer School, Expenses, Marion Lawrance	27 50
Collection at Louisville Convention	107 85
Cash	2 50
National Baraca Union, Expenses, W. C. Pearce	18 00
Christian Publishing Co., St. Louis, Mo., Lake Geneva Teacher Training Conference Report	15 00
Standard Publishing Co., Cincinnati, Ohio, Lake Geneva Teacher Training Conference Report	15 00
D. C. Cook Publishing Co., Elgin, Ill., Lake Geneva Teacher Training Conference Report	10 00
Brethren Publishing House, Elgin, Ill., Lake Geneva Teacher Training Conference Report	10 00
Methodist Book Concern, New York City, Lake Geneva Teacher Training Conference Report	15 00
Sunday-School Times Co., Philadelphia, Lake Geneva Teacher Training Conference Report	10 00
American Baptist Publication Society, Philadelphia, Lake Geneva Teacher Training Conference Report	25 00
Sunday-School Board Southern Bapt. Conv., Nashville, Tenn., Lake Geneva Teacher Training Conference Report	15 00
Hartford Theological Seminary, Expenses, Dr. McElfresh	3 00
Cristobal Sunday-School Union, Canal Zone	5 00
Hartford Theological Seminary, Expenses, Dr. McElfresh	65 00
U. B. Church, Expenses, W. C. Pearce	25 00
Cash, Expenses, W. C. Merritt	50
Gulf States Summer School, Biloxi, Miss., Expenses, Hugh Cork	65 00
Board of S. S. of M. E. Church, Expenses, Mrs. Bryner	25 00
Winona Summer School, Expenses, Marion Lawrance	125 00
Monteagle Summer School, Expenses, Mrs. Bryner	40 00
Winona Summer School, Expenses, Mrs. Bryner	50 00
Rebate from Railroad, Dr. McElfresh	3 00
J. B. Murray, New York	30 00
Pre-Convention Tours	644 76
	<hr/>
	\$2,024 36
	<hr/>
	\$99,835 31

BALANCE SHEET.

Receipts.

Disbursements.

Balance on hand June 22, 1908	\$ 1,331 98		
From pledges and contributions to general fund.....	62,538 35		
From Life Memberships.....	31,959 00		
From pledges to work for colored people of South...	25 00		
From pledges to work in West Indies	109 20		
From pledges to Visitation Department	3,000 00		
Expenses Central and Executive Committee meetings			\$ 1,034 94
Salaries			55,924 06
Postage and express.....			4,403 48
Stenographer and clerk hire			20,096 40
Moving expenses.....			92 75
Special expense			268 70
New partitions in office....			176 12
Office supplies			1,498 59
Pledges and contributions to Mexico work.....	1,587 50	To C. S. Williams....	3,214 20
Pledges and contributions to work in Japan.....	5,090 64	To World's Ass'n....	1,700 00
Receipts from investments in Reynolds Fund	523 50	To Mrs. Reynolds....	517 25
From publishers on account of expenses Lesson Committee	5,088 87	Expenses	6,143 12
Sales Visitation Department printed matter	749 65	Printing, postage and express	1,089 97
Sales Temperance Department printed matter.....	451 34	Printing, postage and express	526 32
Sales Advanced Division printed matter	812 23	Printing, postage and express	980 20
From I. B. R. D. Memberships	862 89	Printing, postage and express	941 13
Sales Adult Department printed matter	7,037 58	Printing, postage and express	5,657 78
Sales Elementary Department printed matter.....	1,665 51	Printing, postage and express	2,008 10
Sales Teacher Training printed matter	3,366 16	Printing, postage and express	2,209 14
Sales general leaflets.....	1,878 40	Printing, postage and express	1,943 21
Sales printed matter.....	381 17	Expense of printing..	5,411 52
Sales Toronto reports.....	37 82	Postage and express..	7 63
Sales Denver reports.....	23 34	Postage and express..	9 92
Sales of Association Day material	15 00	Printing, postage and express	270 30
Sales Rome reports.....	26 41	Postage and express..	29 81
Sales Daily Readings.....	354 21	Printing, postage and express	525 21
Sales Washington reports...	43 10	Postage and express..	35 30
From pledges and contributions to Temperance work	2,600 00	To Mrs. Stevens....	1,443 84
From registration fees Louisville Convention	390 00	Expense of convention	1,903 60
Reports Louisville Convention	4,868 28		4,775 23
(\$2,381.00 in Convention registration fees.)			
Notes payable	3,381 00		

BALANCE SHEET—Continued

Receipts.		Disbursements.	
Exchange received on checks	\$ 6 86	Discount and ex- change	\$ 675 46
Pledges and contributions to office rent	5,564 50	Rent and lighting....	8,147 12
Sale of office furniture.....	10 50	Cost of furniture....	980 87
Incidentals	125 39		46 55
From States and Provinces toward expenses field workers	17,192 98	Traveling expenses...	21,902 78
Refunds from telephone tolls and telegrams	257 28	Telephone and tele- grams	1,431 68
Field Workers' Department Expenses Committee meet- ings and conferences	880 16		583 60
Insurance	115 00		265 62
Building Fund	1 50		57 96
Chicago Twenty Thousand Dollar Fund	106 99		
Mexico Tour.....	3,065 90		1,952 29
San Francisco Convention..	3,759 21		3,851 58
Expenses Clifton Conference	556 00		1,805 83
On hand, account pledges new triennium	50 00		50 00
Cash balance on hand in Building Fund			540 00
Balance on hand July 6, 1911			2,662 89
			2,098 35
	<hr/>		<hr/>
	\$171,890 40		\$171,890 40

LESSON COMMITTEE FUND.

Receipts.		
Balance on hand June 22, 1908.....	\$	160 82
Free Methodist Publishing House.....		72 77
Methodist Book and Publishing House.....		175 83
American Sunday-School Union.....		136 86
Presbyterian Church in Canada.....		122 46
Brethren Publishing House.....		46 72
Methodist Church, South.....		125 94
W. A. Wilde Company.....		82 51
Lutheran Publication Society.....		150 51
Presbyterian Committee of Publication.....		109 10
Sunday-School Board, Reformed Church.....		53 98
Standard Publishing Company.....		149 09
D. C. Cook Publishing Company.....		569 38
F. H. Revell Company.....		97 77
American Baptist Publication Society.....		424 38
Publishing House, Evangelical Association.....		76 09
Sunday-School Board, Southern Baptist Convention....		21 72
United Brethren Publishing House.....		183 88
Methodist Book Concern.....	1,053 20	
Congregational Publication Society.....		278 86
Presbyterian Board of Publication.....		439 94
A. M. E. Sunday-School Union.....		21 72
Sunday-School Times Company.....		234 94
Evangel Publishing Company.....		106 46
Advent Christian Publication Society.....		37 84
Church Record Sunday-School Publications.....		10 27
United Presbyterian Board.....		55 54
Methodist Protestant Board of Publication.....		66 11
Wesleyan Methodist Sunday-School Board.....		25 00
Christian Publishing Company.....		110 00
Christian Church Sunday-School Board.....		25 00
Mennonite Sunday-School Board.....		25 00
	<hr/>	<hr/>
From General Fund		\$5,258 69
		884 43
		<hr/>
		\$6,143 12

Disbursements.

Traveling Expenses	\$4,710 06	
Printing	902 55	
Postage and Express.....	107 90	
Stenographer and Clerk Hire.....	399 16	
Incidental Expenses	23 45	
		<hr/>
		\$6,143 12

REYNOLDS FUND.**Receipts.**

Interest on water bonds.....	\$ 225 00	
Interest on school bonds (Oklahoma).....	225 00	
Interest on New Jersey school bonds.....	37 50	
Quebec pledge	36 00	
		<hr/>
		\$ 523 50

Disbursements.

Payments to Mrs. Reynolds:		
August 1, 1908.....	\$ 75 00	
November 2	6 25	
January 30, 1909.....	75 00	
February 1	12 00	
May 1	6 25	
August 1	75 00	
November 1	6 25	
December 31	75 00	
January 18, 1910.....	12 00	
April 30	6 25	
July 1	75 00	
November 10	75 00	
November 10	6 25	
January 20, 1911.....	12 00	
		<hr/>
		\$ 517 25
Balance on hand, July 6, 1911.....		6 25
		<hr/>
		\$ 523 50

Assets.

Five per cent bonds, School District No. 2, Garvin County, Oklahoma	\$3,000 00	
Five per cent bond, Wenonah, N. J., School District....	250 00	
	<hr/>	
	\$3,250 00	\$3,250 00

MEXICO FUND.**Receipts.**

Balance on hand June 22, 1908.....	\$ 309 51	
From pledges	1,587 50	
	<hr/>	
		\$1,897 01
From General Fund		1,317 19
		<hr/>
		\$3,214 20

Disbursements.

Traveling expenses to Louisville Convention.....	\$ 64 20	
Quarterly remittances to C. Scott Williams.....	3,150 00	
	<hr/>	
		\$3,214 20

LIFE MEMBERSHIP FUND.**Receipts.**

Balance on hand June 22, 1908.....	\$5,750 00	
H. M. Hamill.....	1,000 00	
Mrs. Jacques Weber.....	400 00	
Chas. W. Dorsey.....	1,000 00	
Charles C. Stoll.....	1,000 00	
Edith Wells	1,000 00	
Paul C. Warren.....	1,000 00	
George W. Watts.....	1,000 00	
E. H. Nichols.....	1,000 00	

LIFE MEMBERSHIP FUND—Continued

A Friend in Providence.....	\$ 500 00
Catherine C. Wentz.....	500 00
Mrs. Mary Foster Bryner, by E. K. Warren.....	1,000 00
J. Shreve Durham, by E. K. Warren.....	1,000 00
Mrs. Annie S. Goffe.....	350 00
C. H. Ainley.....	750 00
Henry Pharr.....	500 00
Hugh Cork, by E. K. Warren.....	1,000 00
S. B. Harding.....	250 00
D. S. Johnston.....	334 00
W. B. Jacobs, by E. K. Warren.....	1,000 00
M. P. Perley.....	750 00
C. M. Campbell.....	1,000 00
E. M. Sein, by E. K. Warren.....	1,000 00
Dr. Geo. W. Bailey, by E. K. Warren.....	1,000 00
Wm. A. Brown, by E. K. Warren.....	1,000 00
E. K. Mohr, by E. K. Warren.....	1,000 00
David C. Cook.....	1,000 00
D. H. Marbury.....	250 00
Wm. A. Wilson.....	1,000 00
Elmer Wright, by—	
Mrs. W. C. B. Rawson.....	\$100 00
E. K. Warren.....	100 00
H. L. Baker.....	100 00
Albert la Huis.....	100 00
F. A. Wells.....	100 00
Wm. A. Wilson.....	100 00
H. L. Baker.....	100 00
H. M. Hamill.....	100 00
	<hr/>
Bishop Vincent, by C. D. Massey.....	800 00
Col. Cowden, by E. K. Warren.....	1,000 00
Mrs. Wm. Reynolds, by E. K. Warren.....	1,000 00
Dr. Blackall, by—	
E. K. Warren.....	\$200 00
Miss Nellie Miller.....	10 00
Mrs. E. K. Warren.....	10 00
W. N. Hartshorn.....	100 00
Pennsylvania friends.....	40 00
Chas. W. Dorsey.....	10 00
F. A. Wells.....	10 00
Mrs. F. A. Wells.....	10 00
Illinois friends.....	100 00
	<hr/>
Mrs. B. F. Jacobs, by—	490 00
Wm. A. Brown.....	\$ 25 00
F. A. Wells.....	200 00
W. C. Pearce.....	100 00
Marion Lawrance Sunday-School.....	25 00
F. J. Crandall.....	5 00
J. H. Moore.....	15 00
Rhoades and Rhoades.....	10 00
Andrew Stevenson.....	50 00
E. H. Nichols.....	100 00
A. H. Mills.....	100 00
	<hr/>
David Brainard Allen, by E. K. Warren.....	630 00
H. L. Baker.....	1,000 00
C. C. Chapman.....	750 00
M. C. Hazard, by W. N. Hartshorn.....	500 00
Dr. Frank Woodbury, by—	1,000 00
E. K. Warren.....	\$100 00
T. W. Waterman.....	100 00
W. N. Hartshorn.....	100 00
	<hr/>
	300 00

LIFE MEMBERSHIP FUND—Continued

John W. Butler, by—

C. C. Stoll.....	\$100 00
Frank Hamilton	100 00
Herman W. Rock.....	50 00
Jas. Balfour	100 00
W. Clarence Leach.....	25 00
W. H. Duncan.....	100 00
Frederick Goodrich, Jr.....	5 00
Rev. S. J. Inman.....	5 00
F. S. Blair.....	5 00
Frances B. Kelley.....	10 00
J. C. Reyna.....	5 00
Mrs. P. P. Shriver.....	10 00
Miss Minnie Turnbull.....	15 00
Mrs. Jean Hobart.....	15 00
Miss Cecil Gerst.....	5 00
Miss Belle Smith.....	5 00
Cash	20 00
S. J. Hyslop	25 00

International office force—

Bert Cashman	\$10 00
Mrs Ethel Loveland	10 00
Mrs. Durgan	5 00
Miss Belle Smith.....	5 00
Miss Ada Demerest.....	5 00
Miss Anna B. Owens.....	5 00
Cash	55 00
Jane B. Smith.....	5 00

100 00

Illinois Association, collected by Miss Mary

I. Bragg and Dr. F. S. Gray.....	100 00
Mr. and Mrs. Thomas Moore.....	100 00
Mrs. Violet Huntington Blair.....	5 00

\$905 00

\$37,709 00

Disbursements.

Applied on Salaries.....	\$3,500 00
West Indies Work.....	1,500 00
Moving Expenses	500 00
To Building Fund.....	3,000 00
To Intermediate Department.....	1,000 00
To General Fund.....	6,750 00
To Temperance Department.....	2,500 00
To Association Day Account.....	1,000 00

\$19,750 00

Unappropriated July 6, 1911.....

17,959 00

\$37,709 00**FIELD WORKERS' DEPARTMENT.****Receipts.**

Balance on hand June 22, 1908.....	\$ 49 67
Contribution to expenses of Conference.....	100 00
Subscriptions to State papers.....	611 20
Sales of "Digests" (reports of conference).....	119 29

\$ 880 16**Disbursements.**

Incidental expenses	\$ 3 30
Printing	178 50
Express	11 70
To editors of State papers (subscriptions).....	390 10

\$ 583 60

Balance on hand July 6, 1911.....

296 56

\$ 880 16

KOREA AND JAPAN FUND.

Receipts.

From pledges	\$ 5,090 64
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Disbursements.

May 9, 1910, to Treasurer World's S. S. Assn.....	700 00	
Aug. 20, 1909, to Treasurer World's S. S. Assn.....	500 00	
May 20, 1909, to Treasurer World's S. S. Assn.....	\$ 500 00	
		\$ 1,700 00
Balance on hand July 6, 1911.....		3,390 64
		\$ 5,090 64

CHICAGO TWENTY THOUSAND DOLLAR FUND.

Receipts.

Contributions	\$ 3,065 90
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Disbursements.

Expenses Chicago Visitation—		
Postage and express.....	\$ 303 59	
Printing	1,210 22	
Stenographer and clerk hire.....	106 50	
Incidental expenses	24 53	
Telephone and telegrams	7 45	
		\$1,652 29
To Cook County Sunday-School Association, account their share in fund.....	300 00	
		\$ 1,952 29
Balance on hand July 6, 1911.....		1,113 61
		\$ 3,065 90

MEXICO TOUR.

Receipts.

From reservations and refunds.....	\$3,759 21
From general fund	92 37
	\$ 3,851 58

Disbursements.

Printing and postage.....	\$ 488 72
Refund account reservations.....	350 00
Railroad fares	2,913 00
Advertising	37 80
Incidental expenses	62 06
	\$ 3,851 58

INTERNATIONAL PLEDGES, 1911-1914.

The following pledges were made at the San Francisco Convention, June 24, 1911, for the support of the work during the next triennium, 1911-1914. The cards signed indicate plainly that the sum pledged is to be paid semi-annually, with the understanding that the payments are to be made on or before November first and May first of each year, beginning with November first, 1911.

States, Provinces and Territories, and by whom pledged.	Per Annum	Total three yrs.
ALABAMA	\$ 200 00	
Aphia Hurlburt	5 00	
J. Murphree	5 00	
J. G. Sims.....	1 50	
Rev. A. R. Wright (one year).....	1 00	
		\$ 635 50

ALASKA			
Mrs. Julia A. Reed, Onsted, Mich.....	\$	10 00	
J. N. Baylor, Yoakum, Texas.....		5 00	
Mrs. J. J. Cortner, Hanford, Calif.....		10 00	
O. J. Lynch, San Leandro, Calif.....		5 00	
Mrs. F. A. Wells, Evanston, Ill.....		25 00	
Clarence Thwing, Seattle, Wash.....		10 00	
			\$ 195 00
ALBERTA		\$ 183 33	
Geo. S. Dingle.....		25 00	
Mr. and Mrs. Lewis Lambert.....		2 00	
			631 00
ARIZONA		\$ 50 00	
Walter Hill		50 00	
E. H. Stover.....		5 00	
			315 00
ARKANSAS		\$ 166 66	
Julia May Peck.....		1 00	
A. Trieschman		166 66	
W. D. Young (one year).....		25 00	
			1,028 00
BRITISH COLUMBIA		\$ 200 00	
Albert Stahler		5 00	
Noah Shakespeare		10 00	
			645 00
CALIFORNIA, NORTH		\$ 250 00	
B. L. Byer		10 00	
Miss Helen J. Bristol.....		5 00	
R. W. Blosser		5 00	
H. H. Bell (one year).....		20 00	
Mrs. A. F. Blatchley.....		5 00	
Leslie M. Burwell.....		1 00	
Mrs. J. M. Brough.....		5 00	
M. J. Barclay.....		1 00	
Mrs. J. P. Boyd.....		25 00	
Miss May Brown		2 00	
Mrs. C. J. Bennett.....		1 00	
Luella Blanchard		1 00	
Rev. Otto Braskamp.....		5 00	
Mrs. John Bellis.....		5 00	
H. H. Bell's Bible Class.....		5 00	
Chas. M. Campbell.....		100 00	
Mrs. Mary A. Curtis.....		5 00	
W. F. Cronemiller.....		25 00	
Mary M. Crowder.....		5 00	
Binney de Forest		1 00	
J. M. Davis.....		5 00	
E. Y. Dollenmayer (one year).....		5 00	
Mrs. G. W. Dowda.....		5 00	
Mrs. D. H. Evans.....		5 00	
Mrs. C. R. Fisher.....		10 00	
C. L. Fish.....		2 00	
S. C. Gibson.....		5 00	
M. F. Graupner.....		10 00	
John E. Gurley.....		5 00	
Mrs. B. Grupper.....		5 00	
Miss N. E. Gardner.....		5 00	
J. W. George.....		1 00	
C. J. Hopkinson.....		5 00	
Mrs. R. G. Hart.....		2 50	
Geo. A. Hough.....		10 00	
Mary E. Holmes.....		1 00	
F. U. Hardman.....		5 00	
B. S. Hull.....		1 00	
S. L. Heisinger.....		10 00	
Selina Hardesty		2 50	
Lillie C. Ish.....		2 00	
Joseph Kenyon		5 00	

CALIFORNIA, NORTH—Continued

F. N. Kornhaus.....	\$ 2 00
Chas. J. U. Koenig.....	10 00
F. B. Keever.....	25 00
Ed. Kerr.....	1 00
Mr. and Mrs. O. J. Lynch.....	5 00
O. J. Lynch.....	25 00
Wm. E. Leiburg.....	5 00
Mrs. Grace Lacey.....	10 00
John Louk.....	5 00
M. E. Leaves.....	2 00
Minnie Lieginger.....	1 00
Mabel Lenfesty.....	1 00
Mrs. E. F. Metlan.....	5 00
H. Morton.....	20 00
Edward H. March.....	5 00
Robert Martin.....	5 00
Mrs. Jas. McNair.....	5 00
James McNair.....	5 00
L. G. Manning.....	5 00
Flora Knox and Florence McDonald.....	5 00
C. C. Malmgren.....	1 00
Dr. C. W. Mallory.....	5 00
Miss Alice Naramore.....	1 00
Chas. N. Odell.....	10 00
Anna B. Owens.....	5 00
Marion H. Painter.....	5 00
John F. Pfister.....	2 00
J. I. Parsons.....	33 00
J. L. Pendleton.....	5 00
Miss Laura N. Richards.....	5 00
Fred Rotrosky.....	1 00
Dr. and Mrs. R. L. Rigdon.....	10 00
Mrs. L. J. Reas.....	1 00
F. M. Righter.....	5 00
Selden Sturges.....	5 00
J. H. Simpson.....	10 00
C. M. Seeburt.....	5 00
G. Stacey.....	1 00
Mrs. M. A. Smith.....	2 00
Nellie Alice Smith.....	2 00
Mrs. M. M. Taylor.....	1 00
Mrs. A. E. Tufft.....	10 00
H. Tietjen.....	5 00
W. P. Thomas.....	5 00
Mrs. M. H. Temple.....	5 00
Mrs. and Miss Van Zee.....	10 00
Mrs. Muriel N. Wing.....	2 00
E. Worrall.....	1 00
Lucy M. Washburn.....	5 00
H. A. Weller.....	25 00
M. A. Waterman.....	2 50
Mrs. Chas. Zimmerman (one year).....	1 00

\$2,715 50

CALIFORNIA, SOUTH.....	\$ 250 00
Romola M. Adams.....	1 00
Mrs. Chas. A. Baskerville.....	5 00
J. S. Brubaker.....	3 00
B. L. Byer.....	25 00
H. G. Denton.....	1 00
Mrs. J. F. Drake.....	5 00
A. A. Dugdale.....	10 00
First Brethren S. S., Los Angeles.....	10 00
Peter F. Fesler.....	5 00
Mrs. M. B. Holmes.....	5 00
Clara G. Herman.....	10 00
W. E. Johnson.....	5 00

CALIFORNIA, SOUTH—Continued

E. S. Libby.....	\$ 5 00
Mrs. Adelaide W. Lewsetra	5 00
H. A. Matthews	5 00
Nathan Newby	10 00
W. L. Porterfield	10 00
Mr. and Mrs. Ira J. H. Sykes	5 00
Dora A. Shearer	5 00
Rev. Herbert Thomson	5 00
C. W. Talbott (one year).....	5 00
DeWitt Wise	1 00
Mr. and Mrs. H. H. Wells	5 00
E. S. Palmiter.....	15 00

\$1,223 00

COLORADO

Association (one year)	\$ 150 00
Chas. R. Brock (one year)	175 00
Mrs. John Carman (one year)	10 00
Rev. John Carman (one year)	5 00
Rev. John Carman (one year)	5 00
O. A. Erdman	10 00
First Baptist S. S., Trinidad	1 00
Mrs. John Kyle	1 00
J. R. Robinson	20 00
Tour Party No. 4, by J. R. Robinson	25 00

816 00

CONNECTICUT

S. H. Williams	\$ 100 00
S. H. Williams	50 00

450 00

CENTRAL AMERICA

Emma H. Murphy, Watsonville, Calif.....	\$ 10 00
Mr. and Mrs. Frank Hamilton, New York City....	10 00
Andrew Stevenson, Chicago, Ill.....	25 00
Margaret Ellen Brown, Lincoln, Neb.....	5 00

150 00

DELAWARE

Jas. B. Gilchrist.....	\$ 120 00
Jas. B. Gilchrist.....	10 00

390 00

DISTRICT OF COLUMBIA

Mt. Vernon Place M. E., South, Sunday-School....	\$ 150 00
J. W. Reisner	16 66
J. W. Reisner	7 50
Mrs. J. W. Reisner.....	7 50

545 00

FLORIDA

Association (one year).....	\$ 25 00
Mrs. W. C. B. Rawson.....	50 00
Mrs. W. C. B. Rawson.....	50 00
First Baptist Sunday-School, Tampa (one year)...	33 34
H. C. Groves.....	20 00
J. R. Miller.....	5 00
Wm. Rogers	10 00
James Simpson	5 00
Mrs. O. J. Wetherell.....	5 00

443 34

IDAHO

J. P. Congdon.....	\$ 50 00
J. P. Congdon.....	10 00
Rev. J. K. MacGillivray.....	2 00
Geo. M. Reed.....	25 00

261 00

ILLINOIS

By A. H. Mills and F. A. Wells.....	\$1,500 00
By A. H. Mills and F. A. Wells.....	50 00
Miss Rose Arnold	5 00
Arthur L. Brabrook.....	25 00
Mrs. Adrienne Boyd.....	1 00
Wm. A. Brown.....	50 00
Mary Foster Bryner.....	25 00
Mary Foster Bryner (Mexico).....	25 00
Mary I. Bragg.....	5 00
L. C. Bisbee (one year).....	2 00

ILLINOIS—Continued

H. P. Crowell.....	\$ 100 00
Edward T. Clissold.....	5 00
David C. Cook.....	2,000 00
Mr. and Mrs. C. E. Clark.....	5 00
Hugh Cork	50 00
Bert Cashman	25 00
Leslie J. Dodds.....	25 00
Clarence L. Depew.....	5 00
Miss Ada R. Demerest.....	5 00
J. D. Dempsey (one year).....	25 00
Evanston Avenue M. E. S. S., Chicago, (one year)	10 00
W. C. Eades (one year).....	5 00
Miss Chrissy Haldeman.....	5 00
C. Humble	10 00
Mrs. Mary F. Hurst.....	5 00
Florence Jeffers	5 00
Mr. and Mrs. Everett E. Johnson.....	5 00
Miss Jean Jamieson.....	5 00
Miss Ethel M. Kay.....	1 00
W. D. Kimball.....	5 00
Mrs. L. J. Lamson.....	25 00
Mrs. Ethel Loveland.....	10 00
Miss Virginia M. Linn.....	5 00
H. T. Lay.....	10 00
Mr. and Mrs. H. M. Leyda.....	30 00
Mrs. Anna E. Matthews (one year).....	5 00
Geo. W. Miller.....	10 00
A. H. Mills.....	50 00
Franklin McElfresh	33 33
Dr. F. B. Moorehead (one year).....	30 00
S. L. McCrory (one year).....	25 00
Miss Content Patterson (one year).....	2 00
W. S. Rearick.....	10 00
Miss Jane B. Smith.....	5 00
Sacramento Bible Class (one year).....	10 00
Miss Jane Walker (one year).....	3 00
Miss Nellie Waggener.....	5 00
Mrs. J. R. Willott (one year).....	10 00
J. R. Willott (one year).....	30 00
H. G. Wells (one year).....	100 00
Wesleyan Bible Class (one year).....	75 00
	<hr/>
	\$12,753 00

INDIANA	\$ 250 00
J. F. Altermatt.....	50 00
John Andres	2 00
S. R. Arbogast (one year).....	5 00
John G. Baker (one year).....	10 00
Miss Gertrude Brown.....	3 00
Adam H. Bartel.....	10 00
Miss Ina Burton (one year).....	3 00
Mae C. Burton (one year).....	5 00
Rev. Wm. N. Dresel.....	10 00
Wm. N. Dresel's Sunday-School.....	10 00
Geo. Devine (one year).....	5 00
E. G. Eberhardt.....	5 00
E. Lloyd Ferris (one year).....	2 00
Elmer E. Hungerford (one year).....	5 00
W. C. Hall	25 00
Frank Hartman (one year).....	10 00
Francis Hodson (one year).....	10 00
Emmet E. Jester (one year).....	5 00
Miss Louise Koehring	10 00
Geo. B. King (one year).....	20 00
Andrew Kramer (one year).....	10 00
Josiah Morris	10 00
Wm. F. Meyer (one year).....	2 00

INDIANA—Continued

E. S. Morris (one year).....	\$ 5 00
G. M. Reinvehl (one year).....	10 00
Susan G. Rowe (one year).....	1 00
D. O. Skillen	10 00
St. Paul's M. E. Sunday-School (one year).....	20 00
Grace Sykes (one year).....	1 00
Mrs. Ruth A. Woods.....	1 00
J. D. Walbrook (one year).....	5 00
Chas. C. Ward (one year).....	5 00

\$1,329 00

IOWA

Association (one year).....	\$ 200 00
Association, by F. A. Wells.....	200 00
J. C. Borgan.....	5 00
E. W. Day.....	5 00
J. F. Hardin.....	25 00
Stanwood United Presbyterian Sunday-School.....	5 00
Ruth Sherk	5 00

1,535 00

HAWAII

C. H. Dickey.....	\$ 25 00
S. C. Murphy.....	10 00

105 00

KANSAS

.....	\$ 500 00
S. L. Armstrong	25 00
John F. Brown.....	5 00
Mabel Bentley	5 00
Mrs. J. H. Engle.....	10 00
N. L. Falls.....	5 00
Mrs. Effie B. Frost.....	10 00
S. H. Gugler.....	10 00
John G. Haight.....	5 00
Don Kinney	25 00
Mrs. W. J. Keys.....	1 00
W. F. Muenzenmayer.....	25 00
Presbyterian Sunday-School, Salina.....	25 00
Mrs. Mary Ida Strong.....	5 00

1,968 00

KENTUCKY

.....	\$ 300 00
Miss Stella Archdeacon.....	5 00
Baraca Class, Presbyterian Church, Ludlow (one year)	2 00
Minnie M. Brunner (one year).....	2 00
Clifton Crescent Hill M. E. Sunday School.....	10 00
Crescent Hill Presbyterian Church (one year).....	5 00
Alex. R. Denny.....	5 00
Association, by J. Shreve Durham.....	100 00
Mrs. Jennie K. Hill.....	1 00
Pauline Hocker	1 00
Miss Ella Johnson.....	5 00
Juvenile Missionary Society (one year).....	20 00
Miss Mary Moore.....	10 00
C. A. McDonald (one year).....	5 00
Lucy Mahan (one year).....	10 00
Presbyterian Sunday-School, Ludlow (one year)...	2 00
John Stites	50 00
Chas. C. Stoll.....	50 00
Miss Sue B. Scott.....	25 00
Miss Sue B. Scott (Japan).....	10 00
R. M. Smith (one year).....	25 00
Tour Party No. 4.....	25 00
Miss Catherine Van Arsdall.....	5 00
W. J. Vaughan.....	5 00
Virginia Avenue M. E. Sunday-School, Louisville (one year)	5 00
Mary L. Wilson	1 00

KENTUCKY—Continued

Emma Ray Wallace.....	\$ 5 00	
John J. Davis.....	10 00	
		\$1,645 00
LOUISIANA	\$ 333 33	
C. E. Cox.....	5 00	
W. C. and Marion Lawrance Ellzey.....	25 00	
Rev. A. W. Moore.....	5 00	
F. Salmen	100 00	
LABRADOR		1,405 00
Mr. and Mrs. J. Wilbur Chapman.....	25 00	
G. C. Patterson.....	10 00	
W. A. Gleason.....	10 00	
Thos. B. Walker.....	25 00	
Mrs. R. W. Nelson.....	5 00	
		225 00
MANITOBA	\$ 200 00	
		600 00
MAINE	\$ 150 00	
Niran C. Bates.....	5 00	
		465 00
MARYLAND	\$ 50 00	
		150 00
MEXICO		
Mrs. Frances B. Kelley.....	\$ 10 00	
C. Scott Williams.....	12 50	
Alexander Henry	100 00	
C. Scott Williams (one year).....	20 00	
J. Wilbur Chapman.....	100 00	
		687 50
MASSACHUSETTS	\$ 500 00	
Geo. W. Bean.....	2 00	
Hamilton S. Conant.....	10 00	
Elizabeth B. Dawes.....	100 00	
Jos. M. Forbush (one year).....	5 00	
First Baptist Church (one year).....	5 00	
Edgar H. Hall.....	5 00	
Miss Bertha Hartshorn.....	5 00	
Mrs. W. N. Hartshorn (one year).....	125 00	
Mrs. W. N. Hartshorn (one year).....	500 00	
Copley Osgood Meacham	5 00	
		2,516 00
MICHIGAN	\$ 500 00	
Fanny C. Balcom.....	5 00	
Anson Boersma	25 00	
C. W. Campbell (one year).....	5 00	
C. H. Gurney.....	5 00	
Grace Reformed Sunday-School (one year).....	10 00	
Mr. and Mrs. Geo. C. Higbee.....	10 00	
Miss Hattie Henderson.....	5 00	
A. B. Hansen	5 00	
E. E. Horner.....	10 00	
Mrs. John Hicks.....	100 00	
Mrs. David L. Holbrook (one year).....	10 00	
Log Cabin Sunday-School (one year).....	3 35	
Mr. and Mrs. Leslie C. Lawrence.....	7 00	
Esther Lynam (one year).....	10 00	
E. K. Mohr.....	50 00	
Mrs. E. K. Mohr.....	2 00	
R. A. McPherson.....	10 00	
Chas. W. Pickell (one year).....	5 00	
Mrs. Julia A. Reed.....	10 00	
Ruby M. Randall.....	2 00	
Christabel Sawyer	5 00	
Dr. W. J. Wilson, Jr	5 00	
Paul C. Warren.....	25 00	
		2,386 35

MINNESOTA		\$ 200 00	
Mr. and Mrs. Paul S. Dietrick.....		10 00	
E. A. Elliott.....		5 00	
First Presbyterian Sunday-School (one year).....		25 00	
C. J. Hunt (one year).....		10 00	
C. E. Hendrick.....		5 00	
Hattie E. Rice.....		5 00	
E. C. Waller.....		10 00	
MISSISSIPPI	\$ 200 00		\$ 740 00
MISSOURI	\$ 333 33		600 00
Harriet Edna Beard.....	5 00		
Miss Mabel L. Bailey.....	5 00		
Dr. D. N. Dabbs.....	5 00		
Paul H. Gibson.....	5 00		
Frank P. Hays.....	10 00		
Philip Stummel.....	5 00		
A. E. Whitaker.....	5 00		
MONTANA	\$ 95 00		1,120 00
J. A. Alford and wife.....	10 00		
Rev. H. A. Carnahan (one year).....	20 00		
Jas. A. Metcalf.....	5 00		
Association, by F. W. Wallace.....	5 00		
NEBRASKA	\$ 200 00		365 00
Margaret Ellen Brown.....	5 00		
H. W. Freeman (one year).....	10 00		
First Christian Sunday-School, Lincoln (one year).....	5 00		
John D. Haskell.....	100 00		
Miss K. E. Kult.....	5 00		
Mrs. C. W. Little.....	2 00		
E. P. McVey (one year).....	5 00		
W. L. Osborne (one year).....	10 00		
Philathea Class, Second Presbyterian Church, Lincoln (one year).....	5 00		
Mrs. L. A. Trexler (one year).....	5 00		
NEVADA	\$ 100 00		976 00
O. A. Erdman (one year).....	60 00		
W. Clarence Leach.....	10 00		
NEW HAMPSHIRE	\$ 125 00		390 00
G. W. Bingham.....	10 00		
C. G. Kenrick.....	5 00		
Natt. T. Platts.....	5 00		
Flora M. Stone.....	10 00		
NEW JERSEY	\$ 600 00		465 00
Ada H. Willson.....	5 00		
NEW MEXICO	\$ 50 00		1,815 00
W. M. McCoy.....	10 00		
W. G. Ogle.....	10 00		
Miss Luella B. Price.....	5 00		
NEW YORK	\$ 850 00		225 00
J. V. Baker.....	5 00		
Calvary Presbyterian Sunday-School, Lockport.....	3 00		
D. Stuart Dodge (one year).....	200 00		
W. A. Duncan.....	10 00		
Chas. L. Gilbert.....	5 00		
Herbert S. Harris.....	10 00		
Miss May Hudson (one year).....	5 00		
Simon E. Hallagan.....	5 00		
Henry S. Jacoby.....	5 00		
William G. Lightfoote.....	5 00		

NEW YORK—Continued

Clara L. Loomis.....	\$ 10 00
C. E. Patterson.....	75 00
Mrs. S. W. Sherwood.....	10 00
Chas. R. Saul.....	10 00
J. B. Murray.....	10 00

\$3,244 00

NEWFOUNDLAND\$ 50 00

150 00

NEW BRUNSWICK AND PRINCE EDWARD ISLAND.\$ 125 00

Mrs. A. Lucas.....	25 00
F. R. Murray (one year).....	20 00
W. B. Tennant (one year).....	10 00

480 00

NORTH CAROLINA\$ 66 67

Colored Association	50 00
Rev. Lewis Collins (one year).....	5 00
Mrs. Jennie C. Moorhead.....	5 00

370 00

NORTH DAKOTA\$ 120 00

A. L. Bishop.....	33 33
R. B. Griffith.....	25 00
Mina I. Gjølhaug.....	5 00
G. A. Huolz.....	5 00
Miss A. Hansen.....	5 00
D. A. Howser.....	5 00
Miss M. Hansen.....	5 00
W. J. Lane.....	10 00
Mrs. Martha D. McCain.....	5 00
Samuel J. Pease.....	25 00
Walter A. Snow.....	30 00
W. J. Widdifield.....	10 00
W. J. Widdifield (one year).....	20 00

870 00

NOVA SCOTIA\$ 100 00

Maud E. Christie.....	10 00
Mrs. R. G. Lanan.....	5 00
N. T. Rockwell (one year).....	10 00

355 00

OHIO\$1,200 00

Miss Bessie Allen.....	1 00
Mrs. M. K. Berger.....	10 00
O. S. Borgham.....	20 00
E. L. Barrett.....	10 00
Mrs. C. S. Besserer (one year).....	10 00
Mrs. Phebe A. Curtiss.....	10 00
H. C. Cridland (one year).....	5 00
R. A. Doan.....	10 00
F. H. Ellenberger.....	25 00
J. C. M. Floyd.....	5 00
J. A. Fuhr.....	1 00
P. C. Gatewood.....	5 00
S. G. Kurtz.....	5 00
C. W. Shinn.....	2 00
Rev. Chr. Staebler.....	5 00
D. T. Schoonover (one year).....	10 00
Ed. L. Young.....	25 00

4,027 00

OKLAHOMA\$ 133 33

A. R. Carpenter.....	5 00
First Presbyterian Church, Oklahoma City (one year).....	5 00
Holcomb Bible Class, Oklahoma City.....	10 00
Ivin G. Richardson.....	5 00

465 00

ONTARIO\$ 250 00

Theron Gibson	10 00
Wm. Hamilton	20 00

ONTARIO—Continued

J. J. MacLaren.....	\$ 25 00
Rev. A. I. Terryberry.....	5 00

\$ 930 00

OREGON

	\$ 100 00
G. W. Billings.....	25 00
F. E. Billington.....	5 00
Mrs. Wilda Bellknap.....	5 00
E. A. Anderson.....	5 00
Mrs. H. J. Cheadle.....	5 00
Miss Grace A. Gilliam.....	5 00
I. G. Knotts.....	1 00
A. A. Morse.....	35 00
Chas. A. Phipps.....	10 00
Rev. and Mrs. Schwabenland.....	5 00
A. M. Williams.....	1 00

606 00

PHILIPPINE ISLANDS

By J. W. Ridgway.....	\$ 25 00
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75 00

PENNSYLVANIA

	\$1,250 00
George W. Bailey.....	100 00
Percy L. Craig.....	10 00
Mary E. Clark.....	5 00
M. V. DeForest.....	5 00
Epworth M. E. Sunday-School, Philadelphia.....	5 00
Hermon Eldredge.....	5 00
Alexander T. Findley.....	20 00
Calvin M. Hayes.....	10 00
Katherine Hall.....	1 00
E. D. McCafferty.....	25 00
W. B. Smiley.....	10 00
Horace H. Strunk (one year).....	2 00
J. K. Schultz (one year).....	5 00
Arthur N. Taylor.....	10 00
John Walton.....	25 00
Young Men's Bible Class, Johnstown.....	5 00

4,465 00

QUEBEC	\$ 110 00
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330 00

RHODE ISLAND	\$ 100 00
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Isaac B. Burgess.....	3 00
Providence Lithograph Company.....	100 00

609 00

SOUTH CAROLINA	\$ 166 00
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Association (one year).....	333 33
Primary Dept., Greenwood Presbyterian Church...	25 00
Allan Nicholson	5 00

921 33

SASKATCHEWAN	\$ 50 00
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Association (one year).....	50 00
Stuart Muirhead	25 00

275 00

SOUTH DAKOTA	\$ 100 00
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F. P. Leach.....	10 00
Mrs. T. L. Torgeson.....	2 00
Frank Thompson	10 00

366 00

TENNESSEE	\$ 200 00
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Junior Department, Second Presbyterian Sunday School, Memphis	5 00
J. A. Wilson.....	10 00

645 00

TEXAS	\$2,000 00
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Jay E. Adams.....	25 00
William G. Bell.....	5 00
R. E. Burt.....	20 00
Calvary Baptist Sunday-School (one year).....	10 00

TEXAS—Continued

Yale Hicks	\$	5 00	
Z. A. Hudson (one year).....		10 00	
Mr. and Mrs. Evan Morgan.....		100 00	
Jas. M. Robertson.....		5 00	
Rev. A. E. Rector.....		5 00	
J. H. Rogers.....		5 00	
Robt. E. Vinson.....		10 00	
Robt. M. Webb (one year).....		10 00	
Young Men's Baraca Class, First M. E. Sunday-School		2 50	
			\$6,577 50
UTAH	\$	50 00	
W. H. Shermer		30 00	
			240 00
VERMONT	\$	100 00	
Association (one year).....		200 00	
			500 00
VIRGINIA	\$	160 00	
Rev. I. S. Anderson.....		5 00	
Wm. Hoge Carrington.....		5 00	
John Caldwell		10 00	
B. F. Moomaw.....		5 00	
Mrs. Eliza P. Neale (one year).....		2 00	
			557 00
WASHINGTON, EAST	\$	200 00	
Mr. and Mrs. H. G. Duerfeldt (one year).....		5 00	
E. C. Knapp.....		10 00	
Wm. L. McEachran.....		33 33	
Rev. C. B. Sears.....		2 00	
Mrs. Hester A. Spicer.....		2 00	
			747 00
WASHINGTON, WEST	\$	150 00	
Association (one year).....		300 00	
Bethany Presbyterian Sunday-School.....		25 00	
D. S. Johnston (one year).....		100 00	
Miss Olive Johnson (one year).....		5 00	
Mrs. J. R. Phelps.....		5 00	
Chester H. Thompson.....		10 00	
			975 00
WEST VIRGINIA	\$	333 33	
Leslie Jacobs Arnold.....		5 00	
Miss M. V. Graham.....		5 00	
M. E. Hansel (one year).....		1 00	
T. Marcellus Marshall (one year).....		10 00	
Nellie Osgood (one year).....		5 00	
Zelma Pierpont		5 00	
Mrs. J. P. Shafer.....		3 00	
A. S. Thomas.....		5 00	
Miss Erna Wells.....		1 00	
			1,088 00
WISCONSIN	\$	125 00	
Association (one year).....		80 00	
Frances Brayton		5 00	
First Congregational Sunday-School, Sheboygan....		10 00	
Mrs. F. Gasser.....		5 00	
W. J. Semelroth (one year).....		10 00	
Thos. Wallace (one year).....		2 00	
			527 00
WYOMING	\$	25 00	
L. L. Laughlin.....		5 00	
			90 00
MISCELLANEOUS			
Cash	\$	1 00	
Robt. G. Goodman, Jr., for Panama.....		10 00	
Dora Pomeroy (one year).....		1 00	
Mrs. Bubb (one year).....		1 00	

MISCELLANEOUS—Continued

Jennie B. Robb.....	\$ 5 00
Georgia Robertson	25 00

\$1 125 00

WEST INDIES

Cuba National Association, by S. A. Neblett.....	\$ 25 00
S. A. Neblett.....	5 00
W. C. Pearce.....	50 00
Norton M. Little.....	25 00
Julia C. Fielder.....	5 00
Thos. Varney	25 00
Alexander Henry	25 00
Mrs. J. A. Randolph.....	1 00
C. C. Kesinger.....	50 00
The Women's Algerian Mission Band:	
Mrs. John Hicks.....	\$25 00
Mrs. W. C. B. Rawson.....	15 00
Mrs. W. C. Pearce.....	10 00
Mrs. J. A. Walker.....	1 00

51 00

786 00

LIFE MEMBERSHIPS

C. H. Ainley.....	\$ 250 00
Dr. John W. Butler.....	95 00
C. R. Blackall.....	650 00
H. L. Baker.....	250 00
Mrs. H. L. Baker.....	1,000 00
Prof. Geo. W. Bingham, by E. K. Warren.....	1,000 00
R. H. Boyd, by W. N. Hartshorn.....	1,000 00
C. C. Chapman.....	500 00
Mrs. David C. Cook.....	1,000 00
Mrs. J. Wilbur Chapman, by Mrs. W. N. Hartshorn.....	1,000 00
Rev. J. Wilbur Chapman, D. D., by W. N. Hartshorn.....	1,000 00
Bishop Geo. W. Clinton, by W. N. Hartshorn.....	1,000 00
Pres. L. M. Dunton, by W. N. Hartshorn.....	1,000 00
Thos. V. Ellzey, by W. N. Hartshorn.....	1,000 00
E. O. Excell	1,000 00
Five by Jos. Emery.....	5,000 00
H. B. Eaton.....	1,000 00
Mrs. Wm. G. French.....	1,000 00
Mr. Wm. G. French.....	1,000 00
Dr. Grenfell, by E. K. Warren.....	1,000 00
Bishop Wesley J. Gains, by W. N. Hartshorn.....	1,000 00
Mrs. Annie S. Goffe.....	650 00
S. B. Harding	750 00
F. W. Hartwell.....	500 00
Mrs. W. N. Hartshorn.....	1,000 00
Six by H. J. Heinz.....	6,000 00
H. M. Hamill.....	1,000 00
General R. D. Johnston, by W. N. Hartshorn.....	1,000 00
Mrs. B. F. Jacobs.....	370 00
W. C. Johnston, Jr.....	1,000 00
W. C. Johnston	1,000 00
D. S. Johnston	666 00
Miss Susie M. Juden, by Louisiana Sunday-School Assn.	1,000 00
Three Life Memberships for Cuba, by Louisiana Sunday-School Association	3,000 00
Rev. A. Lucas, by E. K. Warren.....	1,000 00
Mrs. I. W. M. Connell.....	1,000 00
D. H. Marbury.....	250 00
W. C. Merritt, by E. K. Warren.....	1,000 00
Mrs. E. H. Nichols.....	1,000 00
Henry Pharr	500 00
Papoose:	
Frank Hamilton	\$ 25 00

LIFE MEMBERSHIPS—Continued

First Congregational Sunday-School, Cadillac, Mich.	\$ 25 00	
W. C. Pearce.....	50 00	
Mrs. W. A. Brown.....	50 00	
Wm. A. Brown.....	50 00	
F. A. Wells.....	100 00	
Indiana Sunday-School Association.....	50 00	
J. H. Engle.....	50 00	
E. K. Warren.....	275 00	
		<hr/>
		\$1,225 00
Mrs. Jos. Patrick.....	1,000 00	
W. B. Rundle.....	1,000 00	
Mrs. John Hicks, by Mrs. W. C. B. Rawson.....	1,000 00	
S. F. Shattuck.....	1,000 00	
Elmer Wright.....	200 00	
Catherine C. Wentz.....	500 00	
Mrs. Jacques Weber.....	600 00	
Mrs. F. A. Wells.....	1,000 00	
W. N. Wiggins, by E. K. Warren.....	1,000 00	
Dr. Frank Woodbury.....	1,000 00	
Albert L. Warren.....	1,000 00	
Henry Chamberlain Warren	1,000 00	
Edmund Kirke Warren.....	1,000 00	
Mrs. L. V. Watts.....	1,000 00	
Rev. John E. White, by W. N. Hartshorn.....	1,000 00	
Pres. Wilbur P. Thirkield, by W. N. Hartshorn.....	1,000 00	
R. M. Weaver, by W. N. Hartshorn.....	1,000 00	
Rev. George Sale, by W. N. Hartshorn.....	1,000 00	
A. B. McCrillis, by W. N. Hartshorn.....	1,000 00	
Pres. Ralph W. McGranahan, by W. N. Hartshorn....	1,000 00	
Pres. Chas. F. Meserve, by W. N. Hartshorn.....	1,000 00	
J. G. Snedecor, by W. N. Hartshorn.....	1,000 00	
Mrs. R. E. Salmen, by F. Salmen.....	1,000 00	
		<hr/>
		66,956 00
Total		<hr/>
		\$143,261 02

DEPARTMENT OF ELEMENTARY GRADES

MRS. MARY FOSTER BRYNER, SUPERINTENDENT.

COMMITTEE 1911-1914.

A. H. Mills, Chairman.....	Decatur, Ill.
T. Gordon Russell.....	Winnipeg, Man.
Don Kinney	Newton, Kan.
W. L. McEachran.....	Spokane, Wash.
Dr. H. H. Bell.....	San Francisco, Cal.
Mrs. J. W. Barnes.....	Newark, N. J.
Mrs. H. M. Hamill.....	Nashville, Tenn.
Mrs. J. A. Walker.....	Denver, Colo.
Miss Minnie Allen.....	Little Rock, Ark.
Miss Helen Palk.....	Winnipeg, Man.
Mrs. H. M. Leyda.....	Chicago, Ill.
Mrs. T. H. Hageman.....	Oakland, Cal.

REPORT OF ELEMENTARY DEPARTMENT

BY MRS. MARY FOSTER BRYNER, SUPT.

Organization

It gives me pleasure to report that the organization of the Elementary Department, as an integral part of each State and Provincial Association, with an Elementary Superintendent at work, is almost complete throughout the entire field. The only exceptions are Alaska and Newfoundland, not yet fully organized, Quebec and Old Mexico, where the Elementary work is under the care of the General Secretaries, and New Mexico, now looking for an Elementary Superintendent.

Office—Library

The centralization of all departments in the Chicago office has strengthened the affiliation of the Elementary Department with the others. During the triennium Miss Annabelle Owens has served as the faithful Office Secretary. A library of books and lesson helps pertaining to Elementary

grades was started early in the triennium. Through the kindness of the various publishers this has grown rapidly until five shelves have been filled. The publishing houses have been most generous in supplying several books, also samples of graded lesson helps, to all State and Provincial Elementary Superintendents.

Elementary Committee

No full meetings of the large Elementary Committee have been possible, but many personal conferences have been arranged with individuals or small groups of the committee. Because of their experience in Elementary work the services rendered on the committee and in the field by Mrs. Barnes, Mrs. Lamoreaux, Mrs. Hamill, Miss Allen, Mrs. Walker, and Miss Palk, have been especially valuable. Every plan has been submitted to the entire committee for their information, suggestions, criticisms or approval. As Chairman of the Committee, Mr. A. H. Mills has given much time and thought to the work.

International Elementary Superintendent

For six years preceding this triennium two women as International workers were available for Elementary work in the field. During the present triennium only one has been employed. Her field work has been distributed over forty-four states and provinces. Previous acquaintance with the entire field, the General Secretaries and Elementary Superintendents, made it easier to continue the work as planned and developed by Mrs. Barnes.

World's Convention

The World's Convention at Washington afforded a welcome opportunity for special meetings with State and Provincial Elementary Superintendents, thirty-two of whom were present, together with many well-known specialists and lesson writers. The Elementary conferences provided the first opportunity for general discussion of the new Graded Lessons and Graded Union problems. More than five hundred attended each Elementary session.

Leaflets and Literature Sent Out

The varieties of work associated with the Elementary Grades make it necessary to carry a larger number of leaflets than any other department. Several new ones have been written. The introduction of the Graded Lessons necessitated changes so that several have been revised and others will be re-written in the early future.

Special News-Letters and a Message were printed and distributed to the Unions, and miscellaneous copy prepared for issues of International News-Letters and state papers.

Reports

The reports from the field are encouraging, with marked increase in several phases of work. Cradle Rolls have increased sixty per cent. There are more separate departments and separate rooms for Beginners, Primary and Junior, than ever before.

Elementary Superintendents

The name "Elementary Superintendent" has been almost unanimously adopted in place of the former name, "Primary Secretary." Because of the hearty and faithful coöperation of the splendid and efficient band of sixty-seven State and Provincial Elementary Superintendents, the work is progressing. With scarcely any exceptions they are graduates of a teacher-training course. They belong to ten denominations; twenty-five of them are here; their opportunities for promoting the work differ greatly. Thirteen states employ Elementary Superintendents on salary for the entire time, which enables them to attend conventions and institutes, and to know their county helpers personally. Six of these paid Superintendents devote part time to superintending another department or to general office work—in fact all are ready to assist in general field-work, or wherever most needed. During the triennium five of the State Elementary Superintendents have been called upon to act as General Secretaries for several months, or a year, because of emergencies caused by death or resignation of a General Secretary. Ten others work on salary for part of each year, varying from a few hours each week to eight months.

By far the larger number, thirty-four, give voluntary service without other remuneration than the blessing which comes from helping others, and they want to help more. Their only expressed regret is that they cannot get into the field to meet the county workers. Their vision is greater than their opportunity. Nearly all could go if their expenses could be assured. Most of them are supplied with stationery, postage and a limited quantity of leaflets for distribution; others have paid their own expenses.

Special mention should be made of Mrs. J. A. Walker, who began in March, 1892, to serve as Primary (now Elementary) Superintendent in Colorado. Without salary she has devoted half her time each year to field work, besides assisting very often in the State office, a gift of almost twenty years of continuous service. She has rendered valuable assistance on special occasions in several other States.

The work is growing in more remote portions of our field. As a result of the tours of Mr. Lucas, Elementary Superintendents have been ap-

pointed in Barbados, Costa Rica, Cuba, Honduras, Panama and Trinidad.

We have an Elementary Superintendent for Hawaii, and Mr. Frank L. Brown brought back from his recent trip the name of the newly appointed Elementary Superintendent for the Philippines.

Standard of Excellence.

This has furnished a definite aim, which some have attained, and toward which others are striving:

1. A Cradle Roll (birth to three).
2. Beginners Department (or class), children 3, 4 and 5.
3. Primary Department (or class), children 6, 7 and 8.
4. Junior Department (or class), children 9, 10, 11 and 12.
5. Separate room or separation by curtains or screens for each department.
6. Blackboard, or substitute, used in all three departments.
7. Beginners Lessons for children under 6.
8. Graded Lessons (or Supplemental with the Uniform Lessons) for the Primary.
9. Graded Lessons (or Supplemental with the Uniform Lessons) for the Junior.
10. Each teacher a graduate or student of a Training Course, or a member of a Reading Circle, or Graded Union.

State Map

To encourage the workers to present vividly a general idea of the conditions of Elementary work, suggestions were sent to each State and Provincial Superintendent for the preparation of a map to be displayed at various conventions and to be included in the exhibit at San Francisco.

The Superintendents responded most heartily and have reported new interest aroused among county workers wherever these maps have been displayed. They show where County Elementary Superintendents have been appointed; which ones have sent fresh reports; where Graded Unions are located; the counties in whose conventions Elementary work has been presented, and the counties visited by the State or Provincial Elementary Superintendent.

Elementary Buttons and Colors

Considerable enthusiasm and originality have developed regarding the Elementary button and colors, green and white, and their use is increasing in many interesting ways: for printing programs, leaflets and stationery; decoration of rooms, choice of flowers and table decorations;

ribbons for tying Cradle Roll and promotion certificates. The meaning is appropriate to Elementary Grades: "First the Blade."

Graded Unions

The name "Graded Union" has been generally adopted. The transition to Graded Lessons proved too difficult for some, especially the smaller Unions with limited membership. And yet some of these have learned to emphasize the principles and practice of teaching rather than the methods. The Unions that have lived and flourished are the ones which have planned for definite and continued study of the various phases of teacher-training, missionary methods, story-work, hand-work, and graded temperance teaching. The diagram used in the General Secretary's report shows the distribution of Unions in forty-eight States and Provinces. Some, which lost their identity as Graded Unions, have merged into splendid training classes or regular conferences of Elementary teachers.

The overcoming of obstacles has inspired some of our city Unions to a phenomenal growth. The old-fashioned Union of two or three sections seems easy compared with those now giving help each week to eight or nine different groups. Los Angeles and Birmingham head the list with Unions numbering three hundred and sixteen and three hundred and one. All the workers unite for the study of the training lesson, then divide into nine groups or sections to consider the special topics or lessons of the various grades. Thirty-seven Unions have added sections for Intermediate teachers and some have added Senior and Adult sections. Several have added a monthly story-tellers' league.

About three months ago the first Graded Union for men was organized in Birmingham. Its officers are all men and the present membership is eighty-seven. They study together a course in lesson construction, after which they divide into four sections for superintendents, adult, senior and intermediate teachers. Both Graded and Uniform lessons are presented in the Intermediate section.

To show the permanency of Graded Union work, an Honor Roll has been prepared by length of time and membership, which appears in this report. There are one hundred and seventy-nine active Unions with a membership of 7,239. Seventy-three have continued their meetings longer than five years, Newark, New Jersey, being the oldest, organized forty-one years ago. Fifty-one have a membership of fifty or more.

Throughout the country nearly every specialist in Elementary work has received much of her inspiration and training through her affiliation with some Graded Union. Through the influence of the Graded Unions many

of the summer schools originated to help only Elementary workers at first, but have since extended their scope to include teachers and officers of all departments.

Specialization

Elementary workers have always believed in trained teachers and requested the Committee on Education to approve of specialization, which would include plans for the organization and development of Cradle Roll, Beginners, Primary and Junior Departments; also more definite study pertaining to story-work and hand-work. Acceptable material has been recommended and a goodly number have passed examinations. Recognition has been given by special ribbons prepared in Elementary colors to be attached by the Elementary seal to the regular Teacher Training diploma.

Graded Lessons

The introduction of the International Graded Lessons during this triennium marks an epoch in Sunday School history. The Graded Lessons have so far been limited to the Elementary grades, with the exception of seven months of Intermediate Lessons.

Graded Lessons were requested and welcomed by Elementary teachers. The Elementary Superintendents have been enthusiastic about securing and exhibiting various helps for teachers and scholars and explaining the plans for introducing the Graded lessons. No one claims that the series is perfect, but as the past year and a half has introduced the first general experiment, the records are most encouraging concerning the pleasure derived from teaching graded material, with real spiritual results manifested in the lives of little children and the growing boys and girls. The few teachers who have not succeeded with them are usually those who introduced the course hastily, without understanding the general plan or studying the suggestions for teachers.

During my childhood days my mother and two neighbors, likewise blessed with several daughters, had a uniform pattern which did heroic service as a guide for dresses of various designs. By laying a tuck widthwise or lengthwise in this pattern and by lengthening or shortening sleeves or skirt, the pattern was adapted, after a fashion, to meet the physical needs of a group of girls of varying ages and sizes. The mothers did the best they could under the circumstances. In course of time Butterick's patterns were advertised as adapted to all ages and measurements; the amount and suitable kinds of material were also suggested. The several mothers hailed that day with gladness. The graded patterns proved a blessed boon and had come to stay. Definite instruc-

tions were printed on every pattern. By following these the results were quite satisfactory. If, through haste, the reading of the directions was omitted, there was liable to be a disappointing failure.

A few practical results with the Graded Lessons are already manifest:

The Bible, itself, as a text-book, is used in the hands of Junior boys and girls instead of lesson leaves and quarterlies, for the Scripture portion of each lesson is not printed in the pupil's book. The Bible must be handled and read.

The influence upon better grading of the Sunday School, also better buildings and equipment for departmental work, has been marked. Desirable habits of definite home study, regular written work and completed work-books are encouraged. Those teachers who lead, and do the work themselves, know best just what is required from the scholars and have little difficulty in securing home coöperation.

Some may be wondering what proportion of the Sunday Schools have introduced the Graded work. This varies in different parts of the country. The reports from States and Provinces could not be complete as a number of them did not include this question in the blanks sent out over their fields.

To obtain a fair estimate the various publishing houses, large and small, were requested to furnish the number of schools supplied for the present quarter with their Graded helps. The response has been prompt and unanimous. A conservative estimate shows that a total of 20,889 Sunday Schools have introduced the lessons, or an average of 12 per cent.

It is the aim of every earnest Elementary worker to so plan and pray and teach that she may look into the face of her Heavenly Father and say, "Here am I and the children who were entrusted to my care."

HONOR ROLL OF GRADED UNIONS

By Years.			1892	Toronto, Ont.....	19
1870	Newark, N. J.....	41	1892	Denver, Colo.....	19
1871	New York, N. Y.....	40	1892	Grand Rapids, Mich.....	19
1875	Philadelphia, Pa.....	36	1892	Buffalo, N. Y.....	19
1881	Washington, D. C.....	30	1892	Cincinnati, Ohio.....	19
1883	Brooklyn, N. Y.....	28	1892	Memphis, Tenn.....	19
1883	Worcester, Mass.....	28	1893	Cleveland, Ohio.....	18
1885	Boston, Mass.....	26	1894	Los Angeles, Cal.....	17
1885	Rochester, N. Y.....	26	1894	Portland, Ore.....	17
1887	St. Paul, Minn.....	24	1894	Orange, N. J.....	17
1888	Chicago, Ill.....	23	1895	Plainfield, N. J.....	16
1888	Indianapolis, Ind.....	23	1895	Louisville, Ky.....	16
1888	Minneapolis, Minn.....	23	1895	Fall River, Mass.....	16
1888	Toledo, Ohio.....	23	1895	Kansas City, Mo.....	16
1890	New Bedford, Mass.....	21	1895	Atlantic City, N. J.....	16
1891	Syracuse, N. Y.....	20	1895	Bridgeton, N. J.....	16
1891	Pittsburg, Pa.....	20	1896	Lincoln, Neb.....	15
			1896	Lebanon, Pa.....	15

claiming for those children their rights in the matter of proper training. For many years that Primary class with all the children under twelve in it did the best service that a class of that kind could do. Then came the Cradle Roll and the Beginners class and the Junior Department. All the time efforts were being made to train the teachers of little children. Finally the steps were taken to secure for them a better lesson than the Uniform Lesson. We then had the Supplemental Lessons and today the Graded Lesson system is the outcome of those Supplemental Lessons for the children. As a result of this progress in organization and because these forward steps can be taken by any Sunday-school anywhere we have the ten point Standard of Excellence for Elementary grades. The Standard is printed in full on page——.

The Standard of Excellence is exerting a large influence upon the organization of the Elementary Division, upon the teaching material used and upon the training of the Elementary teachers. It is also showing its effects in church architecture. Many new buildings are being planned to meet the requirements of the Standard. Many old buildings are being remodeled so that children may be cared for as suggested in the Standard. In some places the only change that can be made is by the use of screens or curtains. Always where those at the head of the school gain a clear vision of what the adoption of the Standard means to the school, it leads onward and upward in the work for the children whom Jesus loved.

PROGRESS IN GRADED INSTRUCTION

MRS. J. W. BARNES, NEWARK, N. J.

When Mr. Dombey brought his son Paul to school, the head master looked at Paul, then turned to Mr. Dombey, saying, "We will make a man of him." But little Paul Dombey looked up into the face of the head-master and said, "Please, sir, I would rather be a child." When Charles Dickens recorded that, he made the most eloquent plea for childhood that is recorded in the English language. It has taken nearly two generations for the child to win its place. Long ago, before 1872, when the uniform lessons came to us, mothers in teaching the children gave to them the Bible stories in simple fashion, and when the little auditors were not pleased with the selection they politely or impolitely asked for their favorites. The teachers of that time endeavored to put Bible stories in attractive fashion in order that better results might be secured. So it happened through the mother, the trained teacher and

the instinctive teacher that in 1872 history records that there was a minority which even then pleaded for graded lessons for the children, and not receiving them they started in with the slogan that the child should not be sacrificed to uniformity, and they kept it up until 1908. From 1872 to 1908 the teachers of children were at work, and the work divides itself into periods, each one of them introducing a new element which carried itself over until it culminated in 1908. At first there was the period of adaptation when the teachers struggled to adapt lessons not selected for children to children. The period of unrest began almost at once, culminating in 1894 when three thousand teachers in this country sent a petition to the Lesson Committee for a graded course of lessons for small children. The Lesson Committee heeded their cry but the publishers did not rise to the occasion. The teachers were not discouraged but they immediately went to work on an organized basis, and then began the period of appeal and it was kept up year after year, and they also organized their forces throughout this country in order that they might bring the local schools to a standard of organization that they might be ready for graded lessons. They unified their forces and got the unions to study the problem and to take up courses in child study. They undertook to secure a consensus of opinions throughout the country as to what should be taught to children, and as a result supplemental lesson courses, which primarily were intended to supplement, soon became substitutional lessons in the sense that they became the graded work for the different teachers. In 1908 the graded lesson train came in; if it was forty years late, it nevertheless arrived.

What have we won? A graded course of lessons? Yes, and far more, for childhood has come into its own and there is a recognition of certain principles that will never again change, though courses of study may change.

I want to give an illustration, wrapping up in it everything we have won. Some years ago I was in a summer school in Rhode Island and heard a strange thing, that out in the bay was a school for lobsters. I had heard of schools *of* lobsters, but a school *for* lobsters was unheard of. I said, "Let us find out what it is and perhaps we will learn how better to conduct our own school." Inquiry revealed the fact that all along the coast lobster life was dying out. The fishermen were alarmed. Why? Commercial interests were at stake. An experimental station was established at this point, and young men from Brown University were coming to it and giving up their vacation time for the study of a little life that God had created. I went. The young man said to me, "There are five stages in the lobster's life, ones and twoses and threeses and

fourses and fiveses. Lobster life is dying out and we have discovered the reason," and he went on to give me the characteristics, the needs and the requisite food of each stage. Every once in a while he would say, "We never understood his possibilities because we did not understand his limitations. I discovered that they did not meet the needs of the second stage as they met them of the first, but each had its own requisites." As he went on I was keeping up a running comment in my own mind and was saying, "All this for commercial purposes." And I remembered how we went up and down this land making the same plea for the children and how people regarded us merely as faddists, and yet here for commercial purposes the same thing was being done! I said to him, "Does it pay?" And he almost roared at me, "Does it pay!" I cannot remember the figures that he rolled out, but I said, "All this for commercial purposes!"

Friends, that is what we have won for childhood. We have won for all time the recognition that a child has his life and that life is different in its different stages and demands different food for each stage, and we have won a recognition on the part of the religious world that these needs can be met and that they shall be met, not by one selection but by many selections. And we have won something else which will show in the results in the years to come, a vitalizing of the teaching into life and a recognition of growth on and on and on.

PROGRESS IN GRADED UNIONS

MISS MEME BROCKWAY, LOS ANGELES, CAL.

Progress is the keynote this morning, because it has been sounded constantly during this triennium by our International leader, Mrs. Bryner. Forty years ago Mrs. Clark, the mother of "Timothy Standby," gathered the Primary teachers in her own home to study better methods. So the "Infant Class Teachers' Union" was born. From it came the Primary Union and, later, the Primary and Junior Union. Beginners and Intermediate teachers sought counsel and the Graded Union came into existence.

Years ago we discovered that little children need special methods of teaching. Today we have awakened to the fact that the problems of Juniors and of Intermediates are very different but equally important, and that specialized Teacher training is absolutely imperative if we hold the seventy-five out of every hundred pupils whom we now lose. Our successful Unions have become Graded Unions, offering both unified and diversified training.

Because of this awakening the Graded Lessons came. We who are using them believe in the principles upon which they are based. Therefore we affirm our loyalty to them. However, there is some demand that the system should be simplified. With little change the system can be made practical for every school by allowing an entire department to study the same year's lessons and thus pass in rotation from year to year of the course.

I mention this because the small Unions have found that the Graded Lessons made the groups of teachers so small that enthusiasm vanished and subtraction followed division. Questionnaire reveals this struggle even in cities like Buffalo, Cincinnati, Detroit, Newark and St. Paul. In a few large cities where the necessary subdivisions developed or revealed new workers, the Unions have increased in size. This is true of Birmingham, Chicago, Little Rock, New York and Los Angeles. Progress inevitably brings readjustment of plans. From the replies to my questionnaire certain general conclusions can be drawn as to the lines of progress.

First, the Unions develop Christian unity. In San Diego attractive contest plans were first brought before the Union and no school would undertake any plan that would draw from one another. Second, the extension of membership limits. The Union is not now limited to women teachers. Little Rock and St. Paul hold quarterly and monthly evening meetings for both men and women. Birmingham, Los Angeles' rival, has a men's Union eighty-seven strong. Chicago and Los Angeles have a monthly superintendents' Conference. A Mothers' League is a new feature. Third, the deepening of devotional life. A carefully prepared prayer service, a Union quartette whose music reaches the heart, sectional lessons closing with prayer, every committee meeting permeated by it—all this develops the inner life of the teacher. We in the Southern California Unions try at nine o'clock each morning to remember in prayer our fellow workers. Fourth—Extension of methods. A Union Press Correspondent, Aviation contest, Outdoor Institutes, Summer Travel Talks and porch meetings instead of vacations—these are some of the methods which have maintained eight Unions in my own county and have made the Los Angeles Union grow from a small organization to the largest Union in the world, three hundred and sixteen members. Fifth—Raising the Standard of Schools. In Illinois some small Unions studied the Standard and then set about bringing every school in town to this goal. In Spartanburg, S. C., five Sunday-school rooms have been built, or remodeled, and equipped as a result of Union work. Sixth—

Extension of Study Courses as in different Unions; Lesson Construction, Book Reviews, Story Telling and Hand Work.

The successful Unions are graduating classes in the Teacher Training courses each year. Actual lesson teaching is still a vital part of our work. Child Study appears in the curriculum of many Unions and the Sunday-school teacher of today should be wiser though not more devout than some of yesterday. You may light a candle with a match, but if you try in the same way to bring light into an electric bulb your intentions may be excellent, you may even burn your fingers in the attempt, but neither your motive nor your sacrifice is sufficient. You must understand the mechanism. If you are attempting to fill with water a leaky vessel, the result will be measured not by the amount of water that you pour in, nor by your effort, but by the amount that stays in. We need the specialized training which the Union offers. One significant indication of progress in the Union work is the fact that the officers of some County and Township or District Associations are organizing monthly evening Unions.

Friends, we exult that the English speaking nations are uniting that arbitration may supplant war, uniting to protect the peace of the world. We boast that our American commerce is no longer limited to this continent but supplies the needs of the world. Recently, thank God, the men of America have caught a vision of world-wide conquest under the banner of the Cross. But what shall it profit us if we gain World Peace, World Commerce, even World Evangelization, what shall it profit us if we gain the whole world and lose our own boys and girls?

“Dear Lord, I do not ask

That Thou shouldst give me some high work of Thine,
Some noble calling or some wondrous task;
Give me a little hand to hold in mine.

Give me a little child to point the way
Over the strange sweet path that leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear
Is this,—that I may teach a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that, softly, hand in hand,
A child and I may enter at thy gate.”

IMPRESSION TRANSLATED TO EXPRESSION

MISS HELEN PALK, WINNIPEG, MANITOBA.

The educational environment of the childhood of the last century was one of repression, but the Twentieth Century, with its devotion to Child Study, evidenced by its finely equipped technical schools, is surely an age of expression.

We are still in danger of laying too much stress upon sense impressions. We keep pouring in, prodding on, and piling up all possible information, and do not give our children a day or an hour to grasp, to assimilate, or translate these impressions into life. The emphasis has, too long, been placed upon the value of knowledge rather than upon the unfolding life of the child.

Whatever a child does, he begins to know and understand. He sees himself revealed in his acts, so it is only by a teaching method which exercises both the receptive and productive faculties that child life can be developed to full completeness.

In planning a session programme the teacher keeps ever before her, as a guiding star, the truth she wishes to impress. All contributory exercises, though they may not have a direct relation to the lesson truth, must not, by their character, detract from it.

When the impression has been made, the teacher, realizing that the truth dies that is not lived out in practice, and that inactivity can boast of no victories, will seek to lead her little followers to translate the impression into life.

It is at this point that the teacher uses the story to emphasize the impression and to interpret the truth in terms of the child's experience. The story mirrors the child to himself. It leads him to see himself in the light of the revealed will of God. It most clearly presents an ideal and furnishes an impetus to realize that ideal, and thereby live it.

Pictures are also employed by the teacher of children to make word presentations more vivid; to correct false impressions which the child's limited knowledge of life has given him and to present ideals for his imitation. A face in a picture, or the representation of a noble deed, will often influence as forcibly as that face or act seen in reality. Because art seeks to reproduce and make perpetual the best in life, by surrounding our children with the best in art, we give them, as we did in the story, a means of expressing in their life what has become to them clear in the ideal.

In music the child's inner and deeper nature finds free and delightful expression. It is a form of self-expression which is eminently satisfy-

ing because in the words and rhythm they have found expression for inner conditions for which their limited vocabulary could find no words.

But because with children, expression by doing is in many cases more effectual than by speech, we place particular emphasis upon that mode of expression to which we give the name Hand Work.

Hand Work is employed in the day school to quicken and develop powers of observation, attention and accuracy, to train artistic faculties and to cultivate the instinct for activity; but in the Sunday-school the aim should be modified. Here it should be used mainly as a means of affording the child an opportunity of expressing the ideas he has gained through the various avenues of approach to his mind, and as a means of intensifying these impressions. The teacher by seeing the practical application which the child makes of the knowledge received, is able to judge of the correctness of the impression. There is a danger that, in the hands of unskilled teachers, the work may digress from the simple and direct and the children may be led into pleasant by-ways, where the work, though it may interest and amuse, is non-essential, and unrelated to the aim.

It is therefore necessary to keep ever before us the spiritual needs of the child. Our anxiety need not be about the quality of the work, or the perfection of our equipment, but about the spirit behind the effort. "Our chiefest, gladdest care should be to help them see the meaning of each opening power within."

A TEACHER'S PARABLE

MRS. PHEBE A. CURTISS, COLUMBUS, OHIO.

In the olden times mothers were eager that their children should know the Lord. Hannah's solemn promise to lend her child to the Lord was emphasized by bringing little Samuel to the house of the Lord to be taught and trained for service. In Christ's time eager mothers brought their children that he might take them in his arms and bless them. Today earnest parents and teachers desire that their children may know and love the Heavenly Father and his Son, Jesus Christ.

Three different ways of attempting to awaken their love are shown by "A Teacher's Parable." (Note: This may be found in full in the *Beginners Teacher's Text Book*, Syndicate Series, First Year, Part I, Page 28 of the Foreword.) Each teacher took the child's hand to lead him to the Father. The first conscientiously told of his sternness and

wrath, the power of his thunderbolts, blazing sun, etc. When they met the Father the child was afraid and hid behind his teacher.

The second, burdened by the many things to be taught, was eager to fill the child's mind rapidly with every story he ought to know. When at twilight they met the Father, with outstretched hand, the child, bewildered, did not know him but dropped exhausted to the ground and fell asleep.

The third gladly suited her steps to the child's, explaining as he noticed the Father's birds, flowers, or trees. They told the stories to each other as they rested. At twilight when they met the Father, the child with shining eyes looked lovingly, trustingly, eagerly, into the Father's face and put his hand into the Father's hand. The teacher was content.

EFFECTIVE USE OF THE GRADED LESSONS IN THE ELEMENTARY GRADES

MRS. MAUD JUNKIN BALDWIN, PHILADELPHIA, PA.

The Graded Lessons are planned to meet the spiritual need of the child at each step of his development. Effective use of these lessons means they are so used as to accomplish this purpose of building into the character of the child each year of his life that material which will eventually give him a rounded Christian character.

There are three things that must be considered if we are to make effective use of these lessons: first, the preparation of the school; second, the coöperation of the home; third, the training of the teacher.

The preparation of the school will include the following: The pupils must be graded, the teachers must be classified, the school must be properly equipped and there must be regular promotions from grade to grade and from department to department.

In grading the pupils of the school care must be taken to consider the age and physical development of the child, his progress in the day-school, and his Biblical knowledge.

In classifying the teachers a school must be continually trying to place each teacher in the department in the school in which he or she is best fitted to teach. Some can teach little children; others can teach the big boys and girls. It is a difficult task but well worth while. Some teachers wish to keep their classes from the time they leave the Primary Department to old age. It has been proved an unwise measure in most cases. In exceptional circumstances this sort of thing has

proved a success, but ordinarily the best plan is to have the child pass under the instruction of a number of teachers, each one fitted to do her work. There is a teacher who continually complains because of the simplicity of the stories in the Primary Department. If she were a true Primary teacher she would realize that they are the right stories for the children from six to eight. Since she desires so much to add more to the stories she ought to be changed from that department and taken into the Junior or Intermediate Departments. She is a misfit in the Primary Department.

The school should be organized so far as the departments are concerned, and equipped for the work. I do not mean that the school must be perfectly organized or perfectly equipped before the Graded Lessons can be used, but there must be some place in which each department can meet. There must be a division or department superintendent. There should be a regular teachers' meeting, at which the Graded Lessons and the problems arising from their use may be discussed frankly by all the instructors. The teachers and pupils should be furnished with the books they need. It is just as important that this be done as it is necessary for the day-school teacher to have proper equipment. It will cost some money, but the people of North America have the money and must be taught to spend it on the religious education of the child.

The regular promotion is a vital element in keeping the school graded. The pupils who have done the work demanded of them are promoted with certificates and honors, and those that have not done the work are promoted without certificates or honors. The regular promotion is an incentive to both the child and his parents. Usually there need not be any other reward for good work than the properly conducted promotion service, which includes the giving of the promotion certificates.

The school that attempts to take up the Graded Lesson series without in some measure preparing itself for the step cannot expect anything but failure, but with some preparation the ordinary school can expect to succeed as have most of the schools which have adopted the Graded Lessons.

If the most effective use of the Graded Lessons is to be secured we must also have the coöperation of the home. The home can do more to aid us in teaching than any other agency. In the Beginners Department we are asking the parents to read the stories in the story paper to the children and to help them live the truth that has been taught the preceding Sunday. In the Primary Department we ask the same thing, but with the addition of aid in doing the hand-work. The aid desired for the children in connection with the hand-work is that they be

permitted to cut up papers and magazines for pictures and that they be urged to do this hand-work by the parents. In the Junior Department we want the help of the parents to aid the children in remembering to read their Bibles every day; in helping them to commit the memory work and also to do the home work and hand-work assigned.

The question which so many elementary teachers are asking themselves is how to secure this home coöperation. It has been secured in many places by different ways. In some places the quarterly parents' meetings have been successful and in other places letters and visits to the home have accomplished the work. Sometimes quarterly report cards are sent to the home, and again parents are urged to visit the school. In some schools there are classes for the parents of the children in the Elementary Department. Many a parent who has not been in sympathy in the past with the Graded Lessons has been won over to the right side by such measures as above mentioned.

And last, but most important, is the training of the teacher for using these lessons. We take for granted that the teachers who are to use them are Christians and that they have accepted Jesus Christ as a personal Saviour and they are teaching in the Elementary Department because they want to introduce the children to Jesus Christ, the friend and lover of little children. The teacher must recognize that the child is the centre of all our work in the Elementary Department. If certain teaching will be beneficial to him as he lays the foundation for Christian character then we want him to have it. If it will not help him to do this at once we do not want him to have it at this time, no matter how good it is. Every teacher must have a clear vision of the purpose of the whole course. No one can expect to work successfully with these lessons without this vision of what is meant to be accomplished by the course as a whole. Then the purpose of the work in each department must be seen, and after that a vision of what each year's work is meant to accomplish and finally what each theme in each year is to mean to the child. Although teachers of little children will find that without training these lessons are easier to teach than the Uniform Lessons, still if best results are to be secured the teacher ought to take the teacher training course and then specialize in the Elementary work. Most of the failures, where there have been failures, in the use of the Graded Lessons have come because of the lack of vision, lack of training, lack of perseverance, or the lack of the true spirit of Christianity on the part of the teacher.

Let me recapitulate. Effective use of the Graded Lessons will

depend upon the school prepared for the introduction of the Lesson, the home prepared to coöperate, and the teacher trained for service in the Elementary Department.

ELEMENTARY SECTIONAL CONFERENCES

JUNE 27, 9 TO 12 A. M.

During the first half of the morning, Elementary Workers assembled in four sections, in four different rooms, conveniently arranged by the San Francisco Elementary Committee.

CRADLE ROLL SECTION

Mrs. William H. Dietz (Chicago) presided, and there were forty-one in attendance. The discussion was informal, everybody taking part. A Chinese woman came to get help for her Cradle Roll work. Miss Lillie Faris described Promotion Day at Portsmouth, Ohio, where the Cradle Roll numbered eight hundred and sixty-four during the year. Two hundred and four of these were promoted to the Beginners Department. Over three hundred parents have come into the church (First Christian) as a direct result of the Cradle Roll. Promotion Days, Special Days and Mothers' Days were discussed; also a separate class in Sunday-school for Cradle Roll children who attend; Mothers' Classes, methods of keeping records, receptions, etc.

BEGINNERS SECTION

REPORTED BY MISS EDITH M. NICHOLS, IOWA.

Miss Minnie Allen (Arkansas) presided. Attendance 115. All seemed thoroughly interested, asked plenty of questions and willingly related experiences.

Miss Edith M. Nichols (Iowa) led the opening service, with greetings, praise and prayer, appropriate for a Beginners Session. Miss Allen gave a few suggestions about music, mentioning suitable songs and books. An open discussion on Equipment brought out practical suggestions for large and small schools. Mrs. A. L. Grebel (South Dakota) emphasized the necessity of securing the hearty coöperation of mothers, that the school and home work may work together to train the youngest children. Games for mother and child will help, but story telling should be cultivated by all.

A discussion of Mothers' Meetings followed regarding Best Time, Kind of Programs, Lectures and Course of Study desired. Miss Mabel

Bailey (Missouri) urged that mothers should visit kindergartens or public schools, as well as Sunday-school sessions, where their children attend. Invite them on all special days. Question mothers about the impression their children receive of your teaching. Mrs. G. W. Hendrick (New Hampshire) led the discussion on Handwork, but little is needed and of the simplest kind. Miss Mabel Bailey (Missouri) emphasized the value of stories, because children love them, they secure attention, form pictures and impress the truth. Helpful, short stories of action should be often repeated.

"The Beginners Department," by A. Wray, was mentioned as a practical book for Beginners Teachers. After prayer by Miss Allen the conference adjourned to the general session.

PRIMARY SECTION

REPORTED BY MRS. PHEBE A. CURTIS, OHIO.

Miss Margaret E. Brown (Nebraska) presided. One hundred and sixty in attendance. The devotional service was in charge of Mrs. C. A. Pratt (Washington, West). Most of the period was spent in a consideration of "Handwork" in the Primary Department. In order to use the time to the greatest advantage, the work was presented under five heads: (1) What Handwork may be done. (2) When and where it may be done. (3) Why have Handwork. (4) Home coöperation. (5) Care of materials.

Miss Susie M. Juden (Louisiana) mentioned the different kinds of Handwork: Drawing, either voluntary or directed, scrap-book work, coloring of text or copying it, the folding and tearing of paper, the retelling of the story in writing, and the use of the sand table for picture work. In addition to these methods for expression of the impression made, she suggested that one of the most valuable is that which results in the giving of service with the hands. Anything which causes the child to understand the truth taught and express it, is worthy.

Miss Helen Palk (Manitoba) gave six reasons why Handwork should be used:

1. Childhood is an age of expression.
2. The child begins to know only what he does.
3. It affords an opportunity to express the knowledge gained.
4. It intensifies the impression.
5. It affords the teacher the opportunity of seeing what impression the child has gained and gives her the chance to correct wrong impressions.

6. It is one of the strongest links there is between home and school. Miss Palk gave clear, convincing illustrations to emphasize these points.

Mrs. Maud J. Baldwin (Pennsylvania) in discussing the time and place, spoke of some of the difficulties that arise, but said if we will keep in mind that the object of this as well as all other phases of our work is to "keep the child for Christ and train him for a life of Christian service," we will find the time and the place in spite of difficulties. She mentioned two ways—one is to let the Handwork follow the lesson; the other to let the Handwork be done at another time. After further thought it is not wise nor best to attempt Handwork with every lesson. The truth of some lessons can best be "expressed" through some service rendered. The length of time given to this work must depend upon the length of the session.

Mrs. Baldwin summed up her talk in these words: "Time and place are dependent upon conditions and to do the best we can to use the Handwork, we must make of ourselves the very best teachers that we can."

Mrs. Ella Morris Snow (North Dakota) spoke upon "Home Coöperation." She emphasized Mothers' Meetings, visits in the home, and Parents' Days, enlarging upon each and illustrating how each and all of these plans may be used to strengthen the bond between the home and the school, and to enable the teachers and parents to understand what we desire to accomplish by the Handwork, and together to carry out these plans.

JUNE 21, 2 TO 5 P. M.

Mrs. J. W. Barnes (New Jersey) presided. The theme was "Organization for Training." The service of song and prayer was conducted by Mrs. Jean Hobart (Kansas). She emphasized the need of teaching the Church hymns to the Juniors. The service was planned with Juniors in mind.

Rev. William A. Brown (Chicago) spoke on "Organizing Missionary Effort in Elementary Grades," as follows: "The leaders in the Elementary Division are the world's greatest dealers in futures. This is significant in Missionary education, for thirty-nine out of forty master missionaries received their missionary impulse before ten years of age. The largest factor in Elementary missionary education is the missionary attitude of the superintendent and teachers, as in childhood more things are caught than taught. There is contagion in a genuine missionary

spirit, and personality is the creative force in atmosphere, and missionary atmosphere is all-important. The superintendent of the Cradle Roll may naturalize missions in the home by conveying a missionary message in the birthday remembrances.

"The new graded lessons afford strategic opportunity for teaching missions regularly as an integral part of the lesson material. Additional attractive plans for programs and special days are published by the Mission Boards, together with a large range of supplemental material admirably adapted to the needs of children. Object boxes, pictures, songs and stories for Beginners and Primary, and interesting books written especially for Juniors are carefully selected to make missions effective and winning. The frequent incidental and opportune use of such materials in opening sessions and in reading circles has large educational value. Missionary expression may be found (1) in definite prayer for known missionaries and the children of mission lands; (2) in well directed gifts to missions; (3) in deeds of kindness and courtesy to nearby children and others. Missionary expression should be within the realm of the children's experience and appreciation."

Mrs. H. M. Hamill (Tennessee) gave a most interesting demonstration of how missionary teaching could be made a delight in the Elementary grades. She presented a fine exhibit of travel maps, unique attendance rolls, Japanese cards, curios, etc.; also beautifully illustrated missionary hymns and books made by Junior pupils under her direction. These were used to illustrate methods which she had tested and tried. Two reasons were given for a delight in teaching missions. First, the unalterable conviction that childhood is God's chosen time for making impressions that will result in life-long interest, generous giving and personal service. Missionaries often remark, "When I was a child," etc. Some impression in Sunday-school, Mission Band, or home led to their decision. Second, it is the natural, normal time for such instruction. If children do not delight and respond to missionary teaching, it is the fault of the teacher, not of the class. Missionary lessons are concrete, full of color and the spirit of adventure. The teacher must be well informed, enthusiastic and capable of choosing and adapting material to the interests and characteristics of the grade she is teaching. Create a missionary atmosphere through decorations, flags of all nations, conquest flags, map of the world, simple charts, postcards, etc. Child life is the point of contact in all this work. *Except with the Juniors*, maps, charts, statistics, description of country, etc., avail nothing. An interesting study which may run a year through a Sunday-school or Mission Band is, "Child Life of all Nations."

Summarized Suggestions for Beginners and Primaries

(1) Pictures—Postcards, children of different lands, etc. (2) Stories—Child Life of all Nations. (3) Songs—"Whisper Song," "World Children for Jesus," "Ship Goes Sailing" (offering), etc. (4)—Simple Hand Work—A large sheet of paper or cardboard, with verse written by teacher, decorated by child, "Be Ye Kind to One Another," gradually widening the circle of the self-centered little child, to include brown, black and yellow babies. "Go Teach," Children under our flags; all foreign children. (5) Curios—Japanese, Chinese and African boxes on sale by all publishing houses (\$1.50).

Suggestions for Juniors:

(1) Large Pictures—Missionary Heroes, Countries, etc. (2) Maps—Home-made, individual outline maps, etc. (3) Charts—Comparisons of religions, how Americans spend their money, etc. (4) Hero Stories—Lives of Paton, Livingstone, Carey, etc. (5) Illustrated Hymns—"From Greenland's Icy Mountains," etc. (6) Illustrated Travel Books—Japanese, Chinese, Koreans, etc. (7) Indian Curio Box—With story of Whitman, etc. (8) Paul's Missionary Journeys—Traced by colored ribbons.

Mrs. Hamill distributed samples of programs for Missionary Sunday or entertainment, "Under Our Flag" (Home Missions), "Plea of the Nations" (Foreign), published by Smith & Lamar, Nashville.

Mrs. Zillah Foster Stevens (Superintendent of the International Temperance Committee) told of "The Elementary Superintendent Promoting Temperance."

1. Plant Ideals—Every child looks forward to a larger life. Bible stories and other stories of noble living give the children ideals of being God's helpers; ideals of growth, purity and strength for the sake of more splendid helping. Lead the children to the expression of these ideals in Bible texts: "Your body is the Temple of the Holy Ghost," "Be strong," "Keep thyself pure," "Be a blessing," etc. Use mottoes also and stanzas of hymns and songs.

2. Give Instruction—Children need definite knowledge concerning the specific things which help and hinder growth and strength. Use up-to-date facts showing how alcohol, cigarettes, tobacco, etc., hinder growth of body, mind and soul; lessen strength and the power to do splendid things. Teach through the eye. Use blackboard, charts, pictures, cartoons, object lessons, experiments, wet and dry maps.

3. Teach self-control in eating, drinking and in pleasures. Teach the importance of right choosing, and the duty of saying "No" to self and to the tempter when self or companions tempt to wrong. Tell about

the splendid service of all sorts rendered by abstainers. Lead the children to the choice of abstinence. Let them express that choice in

Pledge-Signing

All old enough to do so intelligently should be urged to sign the pledge. Let signing be a serious and impressive matter, a whole-hearted enlisting into the ranks of the Sunday-school Temperance Army. Have a wall pledge with signers' names attached always in sight. Wearing of Temperance badges, buttons, bows; participating in temperance exercises; uniting in a pledge song; repeating of the pledge in concert—these are other ways of expressing the choice made.

Primary Pledge to Be Repeated

The following lines present in outline our temperance ideals, instruction and right choosing:

THE IDEAL

My body is a temple
To God it does belong;
He bids me keep it for His use
He wants it pure and strong.

INSTRUCTION

Things that defile the body
I must not use at all;
Tobacco is one harmful thing,
Another, alcohol.

RIGHT CHOOSING

Into my mouth they shall not go.
When tempted, I will answer "No!"
And every day I'll watch and pray
"Lord, keep me pure and strong alway!"

TEMPERANCE ATMOSPHERE

Children absorb atmosphere. Temperance pictures on the wall, temperance wall pledges, banners, mottos and decorations, also a white ribbon bow worn by the teacher create a temperance atmosphere.

WORLD'S TEMPERANCE SUNDAY

Let World's Temperance Sunday be the great Temperance Rally Day of the year. Plan for it as enthusiastically as for Christmas, Easter, Children's Day or Decoration Day. Let it be a day of inspiration which shall lead to right choices, to the choosing of abstinence for the sake of living lives of splendid service to God and to man.

Dr. Jessie B. Dodds (Chicago) followed with a practical demonstration of how temperance teaching could be made of vital interest to Juniors. A temperance club of Intermediate and Junior boys and girls was formed for an eight weeks' service of scientific temperance lessons, Sunday afternoons for one hour. These were planned from the Gulick Hygiene Series, *The King and his wonderful Castle* and the *Temperance Educational Quarterly*. A club of fifty-six was formed with the understanding that those who attended five out of eight weeks should be invited to a banquet at the close. They were arranged in ten groups with a helper in charge of each. A young man superintendent, secretary, pianist and a young man for musical director completed the organization. Devotional services were followed by lessons on alcohol as a poison, its effects upon the stomach, brain, heart and blood, the effects of cigarettes upon the body, the cigarette and business, temperance and cigarette pledges signed. Bible verses with each lesson, songs and club yells were a part of each program. The chart of each lesson was reproduced by the children on a sheet of paper provided, the Bible verses, songs, yells and pledges were written. These sheets made a book of fourteen pages, covers blue and white. Forty-seven attended the banquet. Their program was a review of the contents of their books by individuals and classes, short addresses from the superintendent of the Sunday-school and Mrs. Bryner. Each child was given a blue and white ribbon badge and a program on blue paper written with white ink as favors.

During the "rest period" Miss Hazel A. Lewis (Indiana) asked the audience to follow the advice of Froebel when he said, "Turn thine eyes observantly upon thine own youth, and warm and vivify the eternal youth of thy mind." Groups of four to six people, all standing, were formed and an informal conversation followed, in which the topics were, "Your earliest recollection," "Your most vivid childhood impression," or "Some plan for regaining your childlike point of view."

The remainder of the afternoon was devoted to Graded Union Plans and Problems.

Mrs. S. P. Moore, President of the Graded Union of Birmingham, Ala., said in part: "Like most Unions, ours has been an evolution. It has grown from an association of primary teachers to include all departments. Its one teacher training class has developed into three departments of teacher training. Briefly, our special features are these: Carefully prepared printed programs for each quarter; a large circulating library of the choicest books on Sunday-school work; memory

readings of Scripture in our devotional services; lesson construction rigidly adhered to in all sections; the discussion in each section of problems peculiar to that grade; teachers appointed for themes rather than months; the free and informal exchange of ideas, periodicals and Sunday-school materials; the teaching of suitable music just as it should be presented to the children; and definite assistance in planning programs for special days. Our Union has discovered talent and developed more and better workers than its founders ever dreamed. Theory and practice are given with such splendid results that the Union furnishes many of the workers and much of the programs in conventions far and near. There is a constant desire for still better things.

Miss Grace Vandiver (South Carolina) explained the influence of the Spartanburg Graded Union upon Sunday-school architecture.

"A Graded Union with an enthusiastic membership and a leader with a vision have in a small city of seventeen thousand been able to build their dreams into solid stone of new Sunday-school buildings. After organizing the Union and going more deeply into Child Study and child needs the Union began to plan for better things. The Presbyterians have gone from one small room for Beginners and Primaries to a ten thousand dollar Sunday-school room with ample equipment for the whole Elementary Division. The First Baptist church built beautiful new quarters for Beginners and the Primary Department, which are already filled to overflowing. Bethel Methodist enlarged twice within two years and now have a splendid equipment. Another Baptist church is just being completed. It will have large and beautiful rooms for Elementary work. The Episcopal church fitted up the church basement, hung curtains and put in a piano. The Beginners Department has grown from fourteen to forty. Plans have been drawn for a new Parish house to accommodate Elementary grades. All these improvements are traceable to the influence of the Union."

The session closed after a brief but interesting conference regarding Graded Union problems, conducted by Mrs. Bryner.

JUNE 21, 9 TO 12 A. M.

The auditorium and Sunday-school rooms of the First Congregational Church were assigned for the four special sessions of Elementary Workers. Attendance averaged over five hundred. Of thirty-seven people requested to take part in the programs, every one was present and ready. Twenty-five State and Provincial Elementary Superintendents attended; five additional members of the International Elementary Committee and several specialists assisted in the program. Special enrollment cards

showed representation from forty-five State and five Provincial Associations. Nearly one-half were from California.

The first conference began promptly at 9 a. m., Mrs. Bryner presiding. Mrs. J. A. Walker (Colorado) conducted the devotions, having prepared a printed order of service based upon selections of Scripture and songs, used with the Primary and Junior Graded Lessons.

The morning theme was "Organization in Office and Field."

"Best Things Accomplished Under Varying Conditions" was presented by four State Elementary Superintendents. Miss Susie M. Juden (Louisiana), who devotes full time to State and Parish Elementary work, mentioned the following results: Plans of Organization have reached many isolated places; repeated visits have provided opportunity for every Sunday-school to see and hear if it so desired; many splendid workers have developed so that the needs of the Elementary Division are presented at the Parish Convention if the State Superintendent does not attend; within the past year Graded Unions have increased from one to five; there are two hundred and sixty-seven trained Elementary Teachers; International Graded Lessons have been explained and established in many schools. Three years ago out of forty-six Parish (County) organizations five Elementary Superintendents sent reports. This year thirty-two sent reports and the remaining fourteen explained conditions by letter (without statistics); Denominational coöperation has been strengthened because plans of organization were better understood; great benefit has resulted because an entire State realized that this organized effort is striving to help every school to reach the desired standard.

Mrs. Phebe A. Curtiss (Ohio) gives her full time to State work, dividing it between the Home Department and the Elementary work. The two are worked together in office and field. She plans to have Elementary work presented in each county, even if she cannot attend, by writing to the county officers urging their coöperation. In each convention she seeks to meet the County Elementary Superintendent and other workers, depending much upon the personal touch. A successful year of County Conventions culminated in a fine State Convention in which three full sessions were devoted to Elementary work, besides conferences, a reception and a luncheon, making the Elementary work one of the strongest features of the whole program. She described her office work, saying all her letters are written by hand, except an occasional circular of instructions thus emphasizing the personal element. She makes unlimited use of the ten-point Standard of Excellence and showed the chart which summarized present conditions and improvement in Elementary work made in each point in the eighty-eight counties of

Ohio. She reported progress, some difficulties and some visions for the future.

Mrs. G. W. Hendrick (New Hampshire) is one of ten State Elementary Superintendents paid for part time. During a year and a half International Graded Lessons have been generally introduced, awakening new interest among Elementary teachers and pupils, giving a new vision to superintendents and pastors, solving problems of the graded Sunday-schools and increasing attendance, which has doubled in some schools. Through Conventions and Conferences the best phases of Elementary work have been presented so as to make them seem practical and feasible. Through Children's meetings the Graded Lessons and Bible stories have been demonstrated. Regular Promotion Days and diplomas have been urged. Through Mother's meetings Purity work has been profitably discussed. The responsiveness of the people and improving conditions are great incentives to best endeavor. "We are catching up with everything but our ideals."

As one of thirty-four State and Provincial Elementary Superintendents who render voluntary service, Mrs. J. W. Wilkins (Oregon) mentioned some results. In twenty-nine of the thirty-two organized counties she has secured Elementary Superintendents. Junior Graded Lessons are placing Bibles instead of quarterlies in the hands of teachers and scholars. New Cradle Rolls have been organized and many strengthened; one grew from seventy to one hundred and forty-one in four months. Two new Graded Unions were started the past year. A "Parents' Hour" on county programs is helpful. One Mothers' Club resulted. Many teachers study in training classes and Elementary Specialization. More Bibles in homes and schools are bringing parents, teachers and pupils nearer to God.

Miss Martha Graham (West Virginia) introduced the discussion by a few remarks. Seven years ago Miss Graham began as a volunteer Elementary Superintendent. A little later she was employed for part time, superintending also the Home Department. She now gives full time to Elementary work, which is steadily developing. "Elementary workers are not willing that Good Things shall block the way to the best. Our topic is, 'Best Things Accomplished.' The desire of West Virginia for best things is evidenced by the number of schools introducing the new Graded Lessons far beyond expectations."

The first question proposed for discussion was, "The Value or Need of an Elementary Superintendent in the Local School." Several stated that they had felt the need of one person in each school to whom the County, Township or District Elementary Superintendent might appeal

for reports and distribution of leaflets, and such other help as such an officer might render. Others suggested that in the local school the Elementary Superintendent should help to plan and supervise the work of all elementary grades. Mrs. J. W. Barnes (New Jersey) suggested the name Supervisor rather than Superintendent for such an officer. Mrs. Bryner asked how many State and Provincial Elementary Superintendents have encouraged the appointment of an Elementary Superintendent in local schools. Probably ten are trying that plan—not all favored it.

“How to Secure Competent and Faithful County Elementary Superintendents, and How to Dispose of Inefficient Ones,” aroused considerable discussion. It was generally agreed that the State or Provincial Superintendent was justified in explaining conditions and advising the nominating committee, in person or by letter, regarding efficiency or lack of it.

During the “Surprise Rest Period” Miss Mabel Bailey (Missouri) told an original story about the first real prayer of a six-year-old boy. Mrs. Bryner called attention to the Exhibit of Elementary material at the Coliseum; also in the Sunday-school room of the First Congregational Church, the latter prepared by the committee from the Federated Graded Unions of California (N.), of which Mrs. Bertha D. Hageman was chairman. More than thirty had prepared and brought State and Provincial maps, showing conditions of organized Elementary work in their fields.

Mrs. Paul Dietrick (Minnesota) explained the helpfulness of the Minnesota map, saying: “In sixty-three of our eighty-six counties in Minnesota, our Elementary map was presented and everywhere all delegates were interested to know how their county compared with other counties in Elementary work. During conventions the map hangs between the county and the school standards, both of which are explained, so that the emblems placed on the map may be understood, as they show existing conditions. Each County Elementary Superintendent is urged to prepare a banner, or chart, with a list of schools, and spaces for marking with a seal every point of the standard obtained. A model for preparing this chart is furnished by the State Elementary Worker. Seals are placed for the following points:

(1) Elementary Superintendent. (2) Organization—Cradle Roll, Beginners, Primary and Junior Departments. (3) Equipment—Separate place, little chairs, blackboard, separate session. (4) Graded Instruction—Graded Lessons for Beginners, Primary and Junior, or Graded Supplemental (memory) work with the Uniform Lessons, Annual Pro-

motions and Records. (5) Trained Workers—Department Superintendents and Teachers. The maps and charts encourage each school to make the best showing possible.

Upon the State map showing all counties, credits are marked as follows: County Elementary Superintendent, by Elementary seal or button; complete report by canceled two-cent postage stamp; partial report by one-cent stamp; District helpers by blue star; State Elementary Superintendent at Conventions by blue heart; County Elementary Superintendent at Conventions by red heart; District Banner made and used, by a flag; Graded Unions, by short green ribbon attached by Elementary button; forty per cent. of schools having Cradle Roll, by a Cradle Roll pin.

As this was the first year the map was presented, many County Elementary Superintendents promised that their records would be better next time." (The Minnesota map recorded a few more points than those prepared in some other states, but many superintendents are using similar maps with fine results.)

Mrs. Ella Morris Snow (North Dakota) gave an interesting exhibit of the various uses of, "Our Elementary Colors and Button" (green and white). During all the conferences, through the kindness of the entertaining elementary committee, fresh flowers in these colors were arranged near the speaker's desk; and high upon the gilded pipes of the great church organ hung a large design of the Elementary button, a yard in diameter, composed of a circle of evergreen leaves with a center of white sweet peas.

Miss Margaret E. Brown (Nebraska) next came to the platform, suit-case in hand. Quickly removing coat, hat and gloves, she proceeded to explain the Convention outfit contained in that suit-case, for display at County Conventions. She talked while she worked.

"Sometimes the State Workers are met at the station, but frequently not. That makes no difference. The drayman takes the check and the supply grip is carried at once to the convention church. First we put in place the strings of flags of the nations. These help to reproduce the spirit of the World's Convention, as we give that report, and they create a missionary atmosphere for our meetings. The State map is always displayed. It shows the Elementary work for the year and is first used in giving the report at the State Convention. A new map is made each year, this being the fourth one. The International leaflets are carried and kept in order for distribution in sets of pockets like shoe-bags. Books are displayed in the same way. We carry samples of the Graded Lessons of all publications. The pictures for the use of the

teacher are mounted. For the Children's Story Hour at conventions we carry the 'Missionary Object Sets,' this year the Japanese. The Standard of Excellence is always presented at conventions. County and District charts were used with it. At present we have arranged all points under the four subjects of Organization, Equipment, Instruction and Teacher Training.

"In presenting this Standard one year we used little objects to prove the advantage of little chairs over the big church benches for little people. We showed the use of screens, the cabinet for supplies and the Bible upon the table. The three classes of teachers were illustrated by objects also. The untrained teacher, with quarterly, cannot stand alone; the partially trained teacher learns to stand, and the well trained teacher holds her Bible and teaches effectively, standing firmly before any class in the division. However, we do not wish to emphasize the physical equipment, essential as it is. Our work is to lead the child to the Father and train him for service."

JUNIOR SECTION.

Mrs. E. C. Knapp (Wash. E.) presided. One hundred thirty-eight were in attendance. No fixed program had been arranged, but experienced leaders had been requested to be ready to take part. Many responded with helpful suggestions.

The general theme was "Directing the Activities of the Juniors." This brought out discussions pertaining to the following topics:

"Department Organization" should be magnified rather than class spirit and organization. Simple plans are preferred; boys and girls separate, with good-natured competition. If department spirit is strong it will help to win respect and coöperation with established plans. If any class organization exists it should be simple—a name, motto, pin or badge, pennant, etc. If officers are appointed they should be frequently changed and responsibilities divided for keeping records, offerings, etc.

The majority favored six, not more than seven, in a class. The separate department and program were desired. General coöperation must be secured in opening and closing services, in singing, Scripture reading and memory work, promptness in beginning, no awkward pauses, obedience to signals by teachers, help to maintain order, interest and coöperation of scholars. Some mimeograph a program quarterly, others place a brief outline on the blackboard. The church or Sunday-school should pay for necessary equipment, Bibles, song books, and diplomas.

A regular system of records, credits and recognition is needed, marking prompt attendance, Bibles brought, home study, an offering, church attendance, and work—books completed. A quarterly certificate may be given to all deserving 75 per cent. or more and their names placed upon the Honor Bulletin. Juniors respect a high standard.

Teachers should coöperate with the superintendent to secure order. Promptness is necessary; teachers are justified in leaving the church services when it encroaches on the Sunday-school hour. The beginnings of disorder may thus be avoided. Extra hand-work may be provided for early pupils. A department teachers' meeting assists greatly in considering general plans for the departments with suggestions regarding lesson work. The Graded Unions help Junior teachers.

"Graded Lessons" were approved. When necessary the same lesson may be adapted to suit different ages. All should be urged to begin each year's work the first Sunday in October. If delayed, special week-day meetings should be planned to explain and catch up. Be sure to start the next quarter on time. Where lessons have failed, the teachers were not ready. Each teacher should know the aim of the entire course and the themes for the year's lessons. Again the Graded Unions help.

"Hand-work" in Sunday-school and at home was freely discussed. Class tables are desired. Any work done in Sunday-school should pertain to the Graded Lessons. Teachers should set the example by doing everything expected of scholars. When the teacher does the work the pupils generally do well. When the teacher fails, she cannot expect otherwise from the scholars. Some thought that all work for nine-year-old pupils should be done under the teacher's supervision in Sunday-school. Others felt that as the purpose of the work is to form right habits, it should be encouraged as daily home work during the week. Some meet their pupils during the week. Unless work books are brought frequently there is danger of carelessness or incompleteness. The marking of each lesson is a help. Pulp maps, clay modeling, gilt or other decorating, models constructed, temperance note books, missionary travels and scrap-book work should be done at home or at extra gatherings in the church..

"Promotion" should be regular and annual. Quarterly recognition avoids a spasm or crowding at the end of the year. All above 75 per cent. are promoted with honor. The others are transferred. Many approve a special examination. The last Sunday of September is preferred for promotion and does not conflict with public school examination, as does Children's Day. If Children's Day is chosen, the summer

work should be completed before October. If the department does not plan for promotion the boys and girls do, and often leave Sunday-school. A fine promotion service should be planned, based upon work done. The pupils work harder for promotion. A graduating class of the twelve-year-old scholars with special honor work satisfies the ambitious boy or girl who desires to move forward.

"A Monthly Meeting" of the Juniors is desirable. It may be a picnic, nutting party, a sleigh ride, a trolley ride, a spring or autumn tramp to some place of interest, some place of manufacture, or through a big store with a guide, etc. The scholars will suggest interesting things to do. Once a quarter plan a Junior social, inviting the parents. Let boys and girls alternate in giving the program and serving refreshments. The records and work-books of the Juniors should be exhibited. A Missionary Social is interesting.

The Reassembled Conference

All sections assembled for a general closing session. Miss Helen Palk (Manitoba) presided; attendance nearly 700. Mrs. Maud Baldwin (Pennsylvania) and Mrs. Phebe Curtiss (Ohio) were appointed to prepare letters extending the sympathy of elementary workers to the families of Mrs. M. G. Kennedy, of Philadelphia, and Rev. Herbert Moninger, Cincinnati, whose deaths had occurred during convention dates. The letters were read and approved later in the session.

Mrs. Lamoreaux (Chicago) led the discussion concerning "Graded Union and Graded Lesson Problems." It was suggested that plans should be changed to concentrate more upon training and principles; that lessons be discussed with reference to the aim of the course and the themes, rather than as separate lessons. Los Angeles is trying the experiment of concentrating upon one year's work in each department. In reply to the question, how lessons of four grades could be reviewed, it was deemed unnecessary to conduct a general review.

The next question, "How to Plan the Opening Service," was answered, "Make it a service of worship." Where there is need of more and better teachers, "Pray the Lord of the Harvest," etc.

Miss Margaret Brown (Nebraska) explained successful plans for teaching Graded Lessons in small schools. Instead of breaking up Home Daily Bible Readings, a day is devoted in some home to each lesson, in which different members are interested. Mrs. Barnes said that the child should be the center around which the lesson revolves, rather than the teacher or home. Because Graded Lessons are more worthy of handling, educated workers are more ready to help. In order to

influence teachers to feel the need of the Graded Union their help should be requested in looking up and reporting items. Miss Bailey (Missouri) emphasized the need of both present and future help.

The closing inspirational address by Miss Margaret Slattery upon "The Teacher's Task and Reward" cannot be fully reported. She exalted the teacher's task, not as a solemn duty, but a wonderful privilege to those who want to teach. It is a great task to try to make children good when the teacher has not the city's share—five hours daily in public schools, nor the parent's share—the many hours in the home, but at the best only forty-eight hours of service, twenty-four hours of teaching, equaling one day and night of each year for her work. She must learn how to manage, to improve the time. Where difficulty exists, a way to solve it exists. God graded humanity. A little child has a child's outlook on the world. The teacher must learn to see as the child sees, and lift him up that he may see more. When teaching is not adapted, it is God's blessed way to let children forget three-fourths of what they hear. Teachers must not desire one mould for all, but must make individuals. Study the approach, do not teach over their heads. Be not afraid. The teacher and the Master work together. The best teachers think but little of their reward. The doing brings its own reward—"Well Done."

Brief mention should be made of the delightful reception and supper served for elementary workers and friends in the Y. M. C. A. on Thursday evening, June 22. The repast consisted of California's varied products and, in addition, the committee planned a short program between courses of songs and exercises by children and older girls from the Chinese and Japanese Christian Sunday-schools. Five hundred enjoyed the evening, during which bright informal responses were given from many states and provinces. It was good to be there.

CORRELATION OF THE HOME AND SCHOOL

MRS. H. M. HAMILL, NASHVILLE, TENN.

The home and the school are interdependent. The teacher has the child under her instruction but one short hour out of the 168 of the week. However well equipped she may be for her task, she feels that without the intelligent coöperation of the mother and home her work represents but half the circle.

How to enlist the parents and secure this greatly coveted coöper-

ation is one of the most vital problems that confronts us in the complex organization of the modern Sunday-school.

It seems strange to plead for what so legitimately belongs to us, yet we are forced to admit that, with rare exceptions we do not possess it.

The three most potent factors in the work of character-building in the life of a child are the home, the public school, and the Sunday-school. With no intent to minimize it, but solely for lack of time, we entirely eliminate the influences of the public school.

For sake of clearness and brevity let us consider the topic before us under three heads.

1. It is God's plan that the home should be the first school and the mother the first teacher. When a little child comes down "in trailing clouds of glory from the sky" he is not dropped into the lap of the primary teacher, however welcome he might be. He comes into the home—into the mother's arms, and well has one of our Elementary grade teachers woven into her Cradle Roll song, "The gift of a dear little baby needs the very best 'thank you' of all."

A Jewish Rabbi once said, "God could not be everywhere so he made mothers."

Another has said, not irreverently, "God must have felt as though he could rest awhile after he made mothers."

Truly, "a partnership with God is motherhood." We can understand the character of Samuel better when we recall he was the son of a godly mother and himself an answer to prayer. We might also recall that he was early dedicated to Jehovah, and grew up, as all children should, in the atmosphere of his Father's house. The old Jewish Tabernacle with its heavy hangings and dimly burning tapers is in sharp contrast to the beautiful, bright churches of today with art windows, cushioned pews, pipe organs and sweet choir voices. It must have been a doleful place for the little lad, yet it all "worked together for good" for the child Samuel as it would for the child Mary, or Susie or John if they were found oftener in the church today. Why should not our children go gladly, cheerfully, regularly to the church service and sing, with all sincerity, "I love thy church, O God?" There should be no writ of divorcement between Sunday school and church, and this would be one of the first steps in securing the interest and coöperation of the home in the Sunday-school work.

The home is a tremendous factor to be recognized and reckoned with by the school. The home strikes the keynote in matters social, political and religious. The home sets the standard in honesty, truth-

fulness, sincerity, temperance, etc. The home has the first chance at the child, and the girl unconsciously follows her mother, the boy his father.

When we touch the problem of the home in this country we touch 16 millions of families and 35 millions of boys and girls of school age. 3 millions of children are born every year, 5 every minute. We may well ask, "Is it well with the child?"

In this connection it is quite apropos to ask what is the place and purpose of the school? Certainly not to usurp the place and responsibility of the home, but to aid and supplement, by proper teaching and training.

2. When we come to consider the second point—the present status of the relation between home and school—we are forced to admit that the home has not been entirely true to its trust. There is a marked tendency to release itself from the sacred duties imposed upon it and more and more put the burden of all spiritual teaching and training upon the school and the Sunday-school teacher.

Family prayer, grace at meals, the bedtime Bible story are less and less observed. Into few homes could the term "Home Circle" be properly applied.

In the agricultural world the present day slogan is "Back to the farm." In this strenuous age when such undue proportion of time is given to social and business matters, the cry of the church might well be "Back to the home."

A timely topic for discussion would be "The disintegration of the American home." Our homes are conducted too much on the Harvard plan. Well has some one said, "What the average American child needs is less money and more father and mother." Though it may sound harsh it is sadly true, that oftentimes when a mother puts a clean frock on a little child, places a penny in one hand and a Sunday-school paper in another, and sends him to Sunday-school, she seems to consider her religious duty done. Yet, in fact the home and school stand or fall together. No two people should be closer together than the mother and the child's Sunday-school teacher. Jointly comes to them the call, "Take this child and train it for me."

Having considered the home side it is but fair to ask, "What of the school?" "How is it meeting its obligations?"

Reply might be made it is meeting them in many ways, notably by giving:—

a. The best in way of organization and equipment. It is truly

providing for the physical, mental and spiritual needs of the pupils, in every stage of their development.

b. The choicest of teachers—Spiritual teachers who realize that “the teacher’s life is the life of her teaching.” That their work is a matter of sacrifice rather than sentiment. Teachers who are prepared along the line of the Book and the Child and all up-to-date methods of imparting knowledge.

c. A Suitable Curriculum. The graded lessons are proving a boon, in that they are suited to the needs, understanding and experiences of the children. They are not flawless but infinitely superior to the former Course that caused us sleepless nights trying to transform Spiritual meat intended for adults into nourishing milk for babes.

There has been some slight criticism of the few nature lessons interspersed. The Master Teacher drew many a beautiful lesson from the birds of the air, and the flowers of the field. Shall we not follow His example and lead the little child who is quite at home with the birds and bees and butterflies and who loves “God’s Out-of-Doors”—through nature up to nature’s God? The poet understood when he sang,

“Come to me, O, ye children
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.”

The truth is with so many of us we are too grown up and have forgotten our own childhood. As the little child said, “You are too tall, you see, to hear the grasses grow or see the way down roots of things; maybe if you’d ungrow a little or get down on your kness you might.”

It is not our way but God’s way of teaching the little child. And Nature, the old nurse, took the child upon her knee, saying, “Here is a story-book thy Father hath written for thee.”

We would have the mothers understand all this, and also why we tell the child a story, instead of requiring the memorization of title or golden text as was done in the long ago. Let the mother’s part be to call for the retelling, and emphasizing through the simple hand-work assigned, if only the coloring of a picture, the truth for which the teacher has all the week been giving time, thought, planning and prayer.

3. How may the proper correlation be brought about? May we simply enumerate some helpful plans?

a. *Visitations.*

b. *Printed Letters*—setting forth aim of the teacher and scope of the work, including the mother's part.

c. *Parents' Day.*—At least annually. We believe it is not so much that parents do not care as that they do not *know*, so our crying need is an educated parenthood. To aid in this we suggest:—

d. Parents' Department or Council—a regular feature of the school.

e. Cradle Roll Day and Cradle Roll Party.

f. Mothers' Meetings, which always lead to mutual understandings and nearly always result in hearty sympathy and coöperation. What would be the results if this proper correlation could be brought about?

We do not know. If with the meagre sympathy the home exhibits today such great things are wrought, we feel only a prophet or son of a prophet could foretell what might thus be achieved.

WHAT ELEMENTARY GRADES CONTRIBUTE TO CHARACTER BUILDING

MRS. ANTOINETTE ABERNATHY LAMOREAUX, CHICAGO, ILL.

What is the greatest thing a home can give to a child? A beautiful artistic environment? No. Every educational advantage? No. Careful instruction and admonition? No. Love and watchcare? No. Authority and discipline? No. Happy the child who has all these things, but many a child having had them has wrecked his life as a man. Why, because he loved something else, and what he loved he thought about. What he loved, he reached for. What he loved he did, and these things he loved, he became. If this be true, then the greatest thing a home can give to a child is a love for the things that are true and honorable and just and pure and lovely and of good report.

What is the greatest thing that the elementary grades can give to a child? An attractive and beautiful place of meeting? No. A store of facts and many Bible verses? No. Admonitions and precepts and warnings? No. Instruction according to all the laws of pedagogy? No. Love and shepherding? No. Indispensable and valuable as all these things are, many a child having had them has made spiritual shipwreck of his manhood. Why, because he loved something other than these, and what he loved he thought about, he longed for, he did, and that he became. The greatest thing, there-

fore that the elementary grades can do for a child is to help him love the things that make for a Christlike character, for "beholding"—with unveiled face, "he is changed into the same."

We have been prone to think that the greatest work of our elementary grades lay in the teaching, and we have sought for the best methods and the choicest lessons, and we must not cease to do so. But what avails all the instruction if the lad goes out loving the unholy and the low, and the degrading? We did not need the thirteenth chapter of First Corinthians to reveal the fact that love is the greatest thing in the world. Paul only sung for us divinely what we already knew, that love is more than eloquence or vision, knowledge or sacrifice, for what we love determines what we shall become. Like a magnet, love draws steadily, irresistibly, unceasingly into our souls whatever it fastens itself upon, and no argument nor reason, no difficulty nor delay, no allurement nor enticement can affect it. So the vital question of our Sunday-school work concerns the matter of loving, and instruction and methods, housing and helping, are all means towards one end, namely to make the child love sincerely, passionately, eternally, the things that will make him grow like Jesus Christ.

There are four great loves necessary for this kind of character. The first is a love for the Heavenly Father and his Son, Jesus Christ. No number of lessons about them, not the enthusiastic singing of choicest songs of worship to them, will take the place of the warm personal going out of the child heart to the Father heart. The lessons are to be taught carefully and the songs selected thoughtfully, but for this purpose, and it is such an easy thing to do, it is largely a matter of a tactful introduction. God wants the child. The child wants God, though he may not be able to define the longing of his heart, but that unrest in every heart till it consciously finds rest in God, is with him as with older ones. You do not have to be a man to want an earthly father's love. You do not have to be a man to hunger for a Heavenly Father. Since each wants the other, the heart of God and the heart of the child will leap to meet one another, if only the child understands who wants him and what he is. I do not mean understands theologically or doctrinally, but simply and lovingly. If I have two friends whom I desire shall love one another, most carefully do I plan the introduction. I try to speak of the things in the work or life of the one which will appeal to the interests and desires of the other, I do not throw them at one another, if I want them to draw together in sympathy and interest. A tactless introduction may separate two people who ought to be friends.

Is that why so many men and women are not friends of God? Did someone blunder in the introduction years before, so that not understanding God's love, the heart turned away? A child craves love and sympathy and help. The introduction ought to say in substance: "The Heavenly Father and his dear Son give all these." Some one has made an awful mistake in the introduction, if a little child does not lovingly open his heart to receive God, and this mistake is so colossal and so terrible that all other successes in Sunday-school work combined will not counterbalance it, for only what the child loves he grows to be like.

A second love which is necessary to form a Christlike character is a love for the Bible. Knowledge of the Bible and love for the Bible are two different things. The elementary grades may teach memory verses and long chapters; they may multiply facts of history and geography; they may teach whole courses of lessons, and yet may miss the mark, for one may know without loving. Yet one cannot love without knowing. The child, therefore, must know the Bible but he must know it so as to love it. This can be brought about in two ways; first, through giving him what he is hungry for. Only that which feeds a need in his heart will arouse love. Why does a boy love a book of adventure and daring? Because he has the desire for adventure and daring in his heart. Why does a child love fairy stories? Because she lives in a world of dreams. Why will a child love the Bible? Only because he finds something in it that feeds the hunger in his heart. This is why the graded lessons ought to make Bible lovers of the children. They bring out of the Word what the heart of childhood hungers for, and love may be born as hunger is satisfied. "May be;" did I say? Why not, "Will be born." There is yet something needed to make love sure. The Bible stories need to be saturated through and through with the love of the teller to make the kindling of love certain in the heart of the listener. Rain is rain whether the sun shines or no, but rain shot with sunshine is a rainbow, and the heart thrills in the glory. The facts in the story of the lost sheep are the same whether I love the story or not, but when I love it, it is transfigured, and in the radiance, love begins to glow in the heart of the child. A loveless story-teller may thwart the birth of love for the story in the child. Reverently may I say it—a child must say with respect to the Bible as the beloved disciple said of his Lord "We love because the teacher first loved."

A third love necessary for the Christlike character is a love for the church, the body of Christ. The elementary teacher must remember

that the child always loves "my church," before he loves "The Church," and he begins to love "my church" by loving first his own little corner of it, the Sunday-school room, where his class or department meets. Does its order and attractiveness and comfort matter? Every feeling which the place itself arouses unconsciously becomes a part of the child's feeling toward the Church and religion as a whole, so the teacher is working definitely towards the goal of her work, the love for these things, by every picture or vase of flowers, every freshly laundered curtain and comfortable chair, every touch which adds something to the charm of the room. But the value of service for the church in kindling love for it must not be overlooked. It is a law of life that we love most that for which we do the most. The child who sings in the junior choir in the church service, the child who puts his bouquet of flowers on the pulpit, the child who does an errand for "my Pastor," or the church board, the child who contributes something in some way however small to the work of the church, has grown in love for the church just so much. The little lad who came with the shining face to tell his mother of a letter which the Board of Trustees had written him, asking him to place the offering envelopes in the pews before the service each Sunday morning, concluded by saying, "Mamma, don't you suppose that if I do this well, they will give me a bigger responsibility after a while?" That is the language of love.

Most powerful of all, however, in its effect upon the love of the child for the Church, will be the fact of his belonging to it. We love our own. While elementary grades should not urge, they should help the child to feel that when he loves the Heavenly Father, his natural and rightful place is in the home with the rest of the Father's family. But you say, "He doesn't know enough." Was that the test you applied when the little stranger from Heaven came knocking at the door of your home? Did you say to him, "how much do you know?" It was because he lived, you welcomed him to the very inner circle of your home. It is the fact of spiritual life and that alone that ought to outstretch every arm in the Father's household towards the child; then in the nurturing love of the household of faith the child will grow in knowledge and in love. A bolted door does not foster love for the home in the one outside.

The fourth and last love of which I shall speak is a love of service for others. There is an inherent joy in service, and to find that joy of service, means to have a love for service. But we forget that joy cannot be told, it has to be experienced. This is a weak spot in our

elementary work today, indeed in all our Sunday-school work. We talk about doing, we teach lessons on the duty and privilege and delight of service, but we do not definitely, constantly and intelligently give to the child the opportunity of finding that joy in service for himself. Consequently he grows into manhood without a love for it. All the text-books in the world, all the lectures by a staff of experts on the care of a baby, cannot make love for the task. But the one whose privilege it is to perform those tender ministries for the little life God has given her, knows the meaning of both joy and love in service. It is only when the children in the Beginners, Primary and Junior Departments are given the opportunity of doing something for some one in the home, the church, the neighborhood, the country and the world that they can learn that it is more blessed to give than to receive. Such opportunities ought to be given, not once or twice, but constantly and ever broadeningly, for in so doing love is not only developed but made permanent. How? All love, love for Christ, love for the church, love for others, seeks to express itself. As love expresses itself, it grows stronger. The stronger it becomes, the more it seeks expression, and love that constantly expresses itself never dies. The child who has learned such love for God, the Bible, the Church and Service, has obtained the greatest good which the elementary grades can give to him. He may lose every fact of Bible history and geography. He may forget the songs and memory verses. He may come up into manhood through fiercest fires of temptations and deepest waters of sorrow. He will some day face the valley and the shadow but he will never, never lose out of his life, these things he has loved, for they have become himself.

DEPARTMENT OF SECONDARY GRADES

COMMITTEE, 1911-1914.

E. H. Nichols, Chairman.....	Chicago, Ill.
Frank L. Brown.....	Brooklyn, N. Y.
Wm. C. Johnston.....	Denver, Col.
Eugene C. Foster.....	Detroit, Mich.
John R. Pepper.....	Memphis, Tenn.
S. F. Shattuck.....	Neenah, Wis.
R. A. Waite.....	New York City
Mrs. M. S. Lamoreaux.....	Chicago, Ill.
Miss Margaret Slattery.....	Fitchburg, Mass.
Miss Minnie E. Kennedy.....	Birmingham, Ala.
Miss Anna Branch Binford.....	Richmond, Va.
Miss Helen Gill Lovett.....	Philadelphia, Pa.

REPORT OF SECONDARY DIVISION

EDGAR H. NICHOLS, CHAIRMAN.

The story of what is now known as the Secondary Division is comparatively new, this being the first report ever made to the great International Convention, of which it is a part. Therefore, perhaps, a bit of history should be given.

It was during the meeting of the Intermediate Department Committee held at Conference Point, Lake Geneva, Wis., nearly two years ago, that the problems of the departments covering the "teen age" of the Sunday School were most earnestly discussed. We were brought face to face with the fact that the church and Sunday school have suffered excessive losses from these departments.

"How to more thoroughly interest the boys and girls of the 'teen age' in the Sunday school and in the study of God's Word, and thereby save to the Church this seemingly unnecessary loss," was the question that commanded most earnest study on the part of the committee.

It was generally admitted that the losses from the Senior Department were the heaviest and that the work which was being done for

this department, in connection with the Adult Department, was not producing proper results. It was conceded that the greatest need in dealing with the problem was a wider knowledge of this peculiar age, and that this could best be accomplished by combining the work of the Intermediate and Senior Departments under one general division. The committee, therefore, adopted the following resolutions:

“Resolved, (1) That it is the sense of this committee that the work of the Intermediate Department (which includes pupils of the Sunday School from thirteen to sixteen years of age, inclusive) and the Senior Department (which includes pupils from seventeen to nineteen years of age, inclusive) can be best developed by the formation of a new general division, to be known as the ‘Secondary Division,’ covering the work of both departments exactly as is done in the departments composing the Elementary Grades, each department, however, to retain its respective name and identity, and separate organization in the local school.”

This resolution was presented to the International Adult Committee, then in session at the same place, and after conference it was decided to lay the whole matter before a joint committee made up of five members from each committee, including Chairman Hartshorn and Secretary Lawrance. The result of the meeting of the joint committee was the adoption of the following resolution:

“Resolved, That, in order to determine beyond question what plan would best solve this problem, a committee should be appointed, consisting of two members each of the Adult and of the Intermediate Department committees and the General Secretary of the Association. This committee was instructed to prepare a questionnaire, to be sent to experts in Sunday School and high school work, denominational Sunday School secretaries, editors and publishers, seeking to discover how the present Senior Grade (ages seventeen to nineteen, inclusive) could best be grouped for the most effective work.”

This resolution was presented to the Executive Committee of the International Sunday School Association on August 20, 1909, and the plan was approved, and referred to the Central Committee with power to act on the result of the questionnaire.

In accordance with the instructions given to the Central Committee, a questionnaire was sent out, with the result that nearly three-fourths favored the new division. The plan was adopted and the first Committee of the “Secondary Division” was appointed, as follows:

Edgar H. Nichols, Chairman, Chicago, Ill.; Eugene C. Foster, Secretary, Detroit, Mich.; Frank L. Brown, Brooklyn, N. Y.; Dr. Frank Woodbury, Halifax, N. S.; S. H. Williams, Glastonbury, Conn.; William

C. Johnston, Denver, Colo.; John R. Pepper, Memphis, Tenn.; S. F. Shattuck, Neenah, Wis.; David R. Porter, New York City.

The committee began its work by preparing leaflets containing suggestions for workers and standards for organization; also adopted the "blue and white" button as the emblem for both the Intermediate and Senior Departments, and a certificate of recognition for classes complying with the standards adopted.

The work of the committee has met with most enthusiastic response, and the material prepared has been received by the workers, everywhere, with eagerness. The demands for help and new material continue to come from all parts of the country. It must be kept in mind that the committee, as well as others, have had to study new methods with which to deal with the problem—methods that would prove more fruitful. Most of the work has been done within the last twelve months, and particularly the last six months.

Organization of a Secondary Division has been effected in thirty-nine States and Provinces. Thirty-seven have appointed superintendents, one employed for full time, nine for part time, and twenty-seven render voluntary service.

Twenty States and Provinces reporting have counties organized. Nebraska leads with ninety; every county organized, with a superintendent in charge. Inland Empire, comprising eastern Washington and northern Idaho, has fifteen of the seventeen counties organized, and Colorado, Minnesota and Kentucky more than one-half.

For the assistance of superintendents, leaflet No. 1, "Organization of Associations," was prepared. This gives suggestions for work in State or Province, County, District, etc. Leaflet No. 2, "Organization in the Local School," is intended to help in organizing departments and classes of the Intermediate and Senior Departments in the local school.

More than 850 certificates have already been issued to classes organized according to the standard.

The Secondary Division button (royal blue and white) is being largely used. More than 18,500 have been sent out from the International office alone since March 26, 1910.

With the organization of departments and classes, making possible better teaching conditions, the teaching has been much improved. One of the greatest advance steps taken has been the introduction of the International Graded Lessons. Reports indicate that the first year of the Intermediate course has been very generally adopted and has proven interesting and valuable.

Not only has there been a search for better teaching material, but

greater interest has been shown in principles of teaching. Teachers are studying the pupils of this age as never before. Four books for Secondary Division specialization have been approved by the Committee on Education. Many of the Graded Sunday School Teachers' Unions have introduced an Intermediate section giving special help to teachers in these departments.

While the Secondary Division has had no regularly employed International superintendent, the work has been carried on and the State and Provincial associations have, without exception, provided for its presentation on all annual convention programs.

Our work has been publicly presented more than three hundred times within the last year by the different members of the committee.

Your committee has had the privilege of presenting the work before the Interdenominational Council and once before a special committee of the Council.

No doubt one of the first and greatest needs in the matter of dealing with our young people, *especially those in the upper teens*, is the awakening of the whole church officially; an awakening to the alarming fact that, comparatively, only a small percentage of these young people are held to the church.

It is not enough that those directly interested in the Sunday School should study and qualify for this most important problem.

We are only beginning to realize this need, and believe that unless there is shown a definite and direct interest on the part of those who should be most interested the proper results cannot be secured.

It is hoped, by the coöperation of both the church and Sunday School, that a renewed interest will be taken in this too long neglected part of our work and that plans and methods may be found which will prove more fruitful than those used in the past.

Your committee desires to emphasize some vital points and make a most earnest appeal to the church and Sunday School workers of our day in behalf of the young people in their "teens."

During the critical, adolescent years our young people, all too many, become by easy, and often swift stages, the prey of the saloon, the gambling house, the dance hall and the cheap theater, and by their indifference and through contra-attractions are practically lost to the church and Christian service.

This loss is made for them and for the church during the very years when God speaks most certainly, most persuasively, to their lives, and when, if they had been held to the Christian life, their answer would surely have been different.

The loss has occurred at the very time of life when these young people might be most easily trained for Christian service as teachers and church workers, and when they are seeking channels for the expression of their Christian life in service.

The loss follows the investment in their lives in the Sunday School up to the age of thirteen, of some of the choicest work and workers in the church.

The patient effort and personal sacrifice involved in adequately meeting the problem has been one of the prices the church has seemed unwilling to pay. Indifference and lack of conception have had their part in the past failure to grapple with the problem.

These facts constitute an indictment and a challenge. We cannot—we dare not—ignore them. How shall they be met? What remedies can be suggested?

Your committee makes the following suggestions: After carefully covering a number of the leading Sunday Schools, the fact is discovered that when there is right planning and devoted effort on the part of both Sunday School and church officials, the loss is largely eliminated and the young people are held happily under the influence of the church.

The strong men and women of the church must consecrate their lives, business ability and heart strength to the teaching and management in the Sunday School of classes of this age.

These men and women must come into *close personal touch* with the boys and girls of the church.

In addition to the spiritual life, adequate provision must be made by the church for the physical, intellectual and social life of these young people. To leave these three sides of their life unguarded is to surrender these channels of precious opportunity to the enemy.

We need also the presence of those of the church who are wise enough to use this open approach to a young person's life.

This is supremely the *organizing* age. The church should harness its activity to the best ideals for life and service. The organized class and the many helpful organizations especially fitted for the "teen" years should be utilized.

The study of the Bible for these critical years must be made worth while. These young lives should be impressed with the fact that service is necessary to the Christian life. The best church workers of today have almost invariably come from among those who became interested in the higher things of life during the "teen age."

It should be remembered that the percentage of those recovered to the church after the age of nineteen is pitifully small. Therefore, from

the viewpoint of economy alone, to say nothing about the salvation of our youth, these departments provide the most fruitful field of the church.

The presence of business men in the Sunday School will be especially helpful in convincing the growing boy and young man that the Sunday School is a "man's job." It is not enough that the Sunday School give attention to the scholars in this difficult and trying age; the officials of the church—the whole Church—must give thought to the young people of its church family. "It is better to build a fence around the top of the precipice than to have an ambulance at the bottom."

In the program to save for service the young people of the generation that is with us, to pilot them wisely through the rapids of the "teens" to the harbor of their maturity, the appeal is made for the immediate and earnest coöperation of the *whole Church*. No investment will yield as much for the church of the present and future.

THE TEEN AGE—A LIABILITY AND AN ASSET

REV. EDGAR BLAKE, D. D., CHICAGO, ILL.

The Evangelical churches of America are facing a serious situation. The net gain of the six leading denominations was only 384,000 in 1910. This represents the achievements of 160,000 churches, 17,000,000 members and the expenditure of \$250,000,000. Each net gain of one represents the efforts of forty-four church members and the expenditure of more than \$650. It is a pitifully meagre return for the resources and investment. There is not a corporation in the country that could do business on so small a margin without facing hopeless bankruptcy. While the net gain of members does not include the entire sum of the church's achievement, it does represent with reasonable accuracy the progress made in the extension of the borders of the Kingdom in 1910 beyond what they were in 1909. At such a rate of progress it is idle to talk about the evangelization of the world in this generation, or in any generation, either in this world or in the world to come.

We have been seeking results too far afield and overlooking the great opportunity near at hand. If you take a census of a Christian congregation and ask those who were converted before their eighteenth birthday to rise, five-sixths of your congregation will stand. This means that five-sixths of all the people who give themselves to Christ do it on the under side of the eighteenth year. Put beside this the fact that we have more than 12,000,000 children and youth in the Protestant Sunday-schools of America under eighteen years of age and you will see that our great evangelistic opportunity does not lie outside of the church,

but inside, in the Sunday-school department. Here we have a vast army ready and waiting for the Christian call.

Yet the church has been largely unmindful of this opportunity and has expended neither the time, talent nor resources necessary to take advantage of it. I found a church that was expending \$3000 a year on its music and not a dollar on its Sunday-school. This was not an exceptional case. Few indeed are the churches that make an appropriation for their Sunday-school work. I said to a certain layman: "I understand you have been having many accessions to your church this year." "Yes," he replied, "but they are nearly all children; they do not put much on the plates." A pastor said to me: "My official board served notice upon me that I must cease receiving so many children into the church or resign the pulpit." On being asked the reason, he replied: "They say that it increases our benevolent apportionments without increasing our resources." Again and again we have slammed the door of the church in the face of the child because his pockets were empty, unmindful of the fact that it was a lad's "five loaves and two fishes" that the Master used to feed the multitude.

As a result of this foolish policy we have lost our boys and girls in vast numbers. An investigation in the Wesleyan Church of England showed that only ten per cent. of the Sunday-school were held in active membership in the church. Ten per cent. were held in a merely nominal relationship. Eighty per cent. were lost entirely. This is a fair statement of the situation in nearly all of the churches. We have lost millions of youth who might have been saved if they had been properly cared for.

At the very time the church loses its grip upon the boys and girls, the public school loses its grip also. The exodus begins about the fifth grade, and at the eighth grade fifty per cent. of the scholars have departed. At the twelfth grade, near the middle teens, ninety per cent. of the scholars have gone out from the public schools. Thus these two most powerful forces in the creation of character, the church and the school, lose their hold upon youth at the same time.

The home also loses its hold during this period. Up to his middle teens your youth accepts everything on the authority of others, but midway of the critical teen period there comes an awakening. The consciousness of his own personality, his right to make decisions for himself, comes to him for the first time. Sometimes spontaneously, sometimes gradually, but always, he breaks with authority. He insists upon deciding matters for himself. Parents may counsel, but they cannot determine.

One of the first things he does is to break with his religion. The faith that he has accepted on the authority of others he begins to examine for himself. He has neither wisdom nor experience to guide him. He questions, then doubts, then denies, and his hold on God soon goes. A fine young fellow said to me in a moment of frankness: "I don't believe the things my parents taught me any more. There may be a Supreme Power somewhere in the universe, but I doubt if there is any God." Only a few weeks ago a father came to me with a broken heart. He said: "My oldest son whom I have been training for the Christian ministry has just returned from his second year in college, and has said to me, 'Father, I can't do it; I have lost God out of my life.' " And the father broke down as he said: "Poor boy, he is groping in the dark and I cannot help him." These are not isolated cases. They are more common to youth than we have dared to dream. Faith suffers more wreckage in the four years from sixteen to twenty than in the forty years from thirty to seventy.

He breaks with his ideals. As he goes out into the world for himself every faculty is acute, every sense alert, every pore open to the sights and sounds around him. A myriad of voices appeal to him. The billboard with its gaudy pictures, the theater with its tinselled limelight, the dance hall with its sensuous excitement, the saloon with its gay companionships, all appeal to him with a power that is irresistible. He sees everything, he feels everything, and he longs for it all. The appeal comes to him to "taste and see." The promise is made "in the day thou eatest thereof, thine eyes shall be opened." He is first shocked, then bewildered, then fascinated. He eats and his eyes are opened. Like Adam of old he discovers, what every man discovers when he commits his first sin, that he is naked. Shame follows surprise; desperation ends in surrender, and surrender in abandonment. Before you are aware, the lad who has lived a clean life up to his middle teens goes down and is swallowed up in a maelstrom of moral death. Many a parent has seen his fondest hope vanish in a day. Many a head has turned white in a night through grief. Many a father has cried out in the bitterness of his soul, "O Absalom, my son Absalom, would God I had died for thee!" David Starr Jordan is authority for the statement that "one third of the young men of this country are wasting themselves through intemperate habits and accompanying vices." The secretary of the College Associations of North America has been quoted as saying that there are twelve thousand college men in New York City alone who are down and out through vice. Talk of the ravages of war! The ravages of war, pestilence and disease

combined are as nothing compared with the awful moral ravages wrought in the teen period. The shores are strewn thick with the wasted lives of those who have been wrecked in youth.

When one breaks with God and his ideals, it is only a step to break with society; liberty becomes license, license lawlessness, and lawlessness ends in anarchy. Laws are broken, government is defied, and the criminal is born. A gentleman came to me at the close of a gathering of this kind in Connecticut, and said to me, "I was much interested in what you said about the boys we lose. I teach a class of the finished product." "Where do you teach?" said I. "In the state prison," said he. A few years ago seventy per cent. of the inmates of the Minnesota state prison were boys who had once been in Sunday-school and had been permitted to drift away. The later teen age, sixteen to twenty, is the criminal period. It is an appalling thing that 12,000 children were brought before the courts of New York in 1909, and in the same year more than 15,000 boys and girls suffered arrest in Chicago. Our criminal ranks are added to at the rate of 300,000 a year, and in the vast majority of cases the criminal course is begun in the teen age. Is it necessary? Is this awful waste—this moral havoc unavoidable? I believe not. Recently a young man in his teens was convicted of theft in the court of Milwaukee. When the judge asked him if he had anything to say before sentence was pronounced upon him, the young man arose, pale with excitement, and said, "Your honor, my father and mother died when I was three years old. I never had anyone who loved or cared for me. I have been kicked about all my life. Judge, I never would have been a thief if I had had a chance." This is the pitiful plea of thousands who have been wrecked around us. They were not shepherded and they went astray.

I come to this convention as a father, speaking in behalf of the fathers of America, and pleading in behalf of our 9,000,000 boys and girls in their teens, and I ask you, how long shall this awful havoc continue before the church shall awake from its lethargy and arouse itself with a resolute will to stop the devastation? I challenge this convention to say that the waste shall cease.

Thank God, if the teen age is a liability, it is also an asset. The lad who breaks with authority and becomes a law unto himself may be made an exponent of law and order by teaching him that his freedom is his right to do the right, and his liberty is God's opportunity to serve. The boy who surrenders the faith of his fathers may be made a defender of that faith by showing him its compelling basis. America's most brilliant defender of the Evangelical faith was a confirmed

sceptic at eighteen, searching the pages of Shakespeare for passages to confirm his scepticism. Today he is doing more to save our faith than any other man in the land. The Prodigal may one day become a Prophet.

Nearly fifty years ago a message came over the wires from a Southern battlefield to a little New England home that said: "Your husband killed in battle." It was one of those awful shocks that struck sorrow and heart-break to thousands in the days of that awful conflict. A wife was made a widow, with two lawless, fatherless lads to care for. These boys were the pest of the neighborhood. There was not a roof over which they had not clambered, or an orchard from which they had not stolen fruit. They were so wild and reckless that an official of the church went to their mother and suggested that the boys be put in a reformatory where they could be properly restrained and disciplined. With the heart of a heroine she straightened herself and said: "Deacon Jones, I cannot give up my boys. They are all that I have left to me. I know they are wild and reckless, but you can go back and say to my neighbors and friends that with God's help I will some day make good men and true out of these boys of mine." Then she did as she said: She took in washing and worked in the neighborhood that she might make them a home and keep them in school. She mortgaged her cottage to send them to college. Folks said she was a fool to slave her life away for her reckless boys. But she knew better. There is something marvelous in the grace of God, combined with a mother's love, to save wild, reckless, lawless lads. When those boys came out from college they came out the kind of men she said she would make them to be. A few months ago in a western city, the pastor of one of the leading churches, a great tall fellow, a splendid specimen of American manhood, strode down the aisle at the close of the afternoon service. The tears were in his eyes as he reached out his hand and said to me: "Blake, I believe in the work you are doing; I want to give you fifty dollars in memory of my mother." He was one of the boys, and the other boy is in an eastern city, a leader in his profession also. The stuff that God has placed in the souls of these boys and girls is simply superb. It is like to that in God himself. When once we have discovered it, and set ourselves to direct and develop it, we will enter into the possession of the world's richest asset. I covet the day when the church shall set itself, with all its intelligence and zeal, to capture our youth for Christ!

WHY ARE THE TEEN YEARS CRITICAL?

MISS MARGARET SLATTERY, BOSTON, MASS.

Outside the wind blew furiously. Outside was the chill and the cold and the desolation. But inside all was calm and peace and enjoyment, and about the hearth where the fire was warm and bright they sat, six of them, the boys with their faces bright and shining, and the girls with their eyes dancing as they looked into the flames that leaped up through that wonderful great broad chimney. When ten o'clock had come they said their accustomed good-night and went to sleep, and all was still. Outside the wind and the snow blew, in the house was peace. Suddenly there was smoke, and then flame, and a cry in the night and the children awakened and the whole house was in flames, and seizing the first thing they could they dashed out of doors to stand there in the chill wind and see the results of all the past years burn up before them—all the precious things that had been put away for keepsakes to be kept forever, the things around which tender memories crept and clung. But two hours before that fire, which now destroyed all they had, had warmed them. That night at ten the fire was under control, its bright sparks went up the chimney where they were meant to go. At a quarter before midnight the sparks flew out on the rug where they were never meant to go; they escaped, and they escaped because there was no fire-guard before that fire-place. And although one sympathizes with them as they watch their effects disappear yet he must say, "Fools! fools! where was the fire-guard?"

I came here to say that God Almighty is not responsible for the devastation of your youth in its most precious period, but those who let it go on, and they will pay the price and it is a bitter price and there is no escape.

I do not come to you with a hopeless message; I come with a message full of joy and anticipation.

Why is the teen age critical? The years of the teen period are critical because they are the crisis years, the years when the fire is red-hot, when the great reservoir of life is full to the very brim. They are the years which Shakespeare knew when he said,

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

It is the period of the flood. It is the flood of enthusiasm. This convention has times of enthusiasm but you are not anything compared with

four hundred college students. Do not make light of your college. Within the college walls you have the finest material of adolescence. Do something to make your college acknowledge your Christ and the thing will be done.

Here is power without knowledge—unlimited power and limited knowledge. A girl with bright red hair in great long braids comes into her mother's presence at sixteen and says, "Mother, I know what dress I am going to have for commencement. It is going to be a pink silk; Ethel has one and I never saw anything so beautiful." And the mother says, "Ethel has black hair; how would you look in a pink silk with red hair?" She does not care. She wants a pink silk dress, not because she is wicked but because she does not see what the result would be. The way to cure her of ever again wanting a pink silk dress is to give her one and when she looks into the mirror she will never want it again. You cannot correct her in any other way. She has power and limited knowledge. A girl in her teens is called upon to repeat in herself the womanhood of the race, and it is an awful task to repeat in one's self, from fourteen to twenty, all that the womanhood of the race has learned during thousands of years. Give her your sympathy and help her to find herself!

The boy repeats in himself the cave man and the chieftain and all the experiences of manhood as it has developed. We say, "I never saw anything like him! He is different from every one." So he is; he is a thousand different people in one week and you can hardly tell which one he will be at the end of the period. It is a period of great decisions that may influence life forever.

It is critical because it is a period of choices and because it is now or never. We can let them go through the church and then we can join that splendid army which is reclaiming them. The drunkard is worthy of being reclaimed, and so is the worst woman you ever saw on the streets, with painted cheeks and awful eyes, bearing upon her the marks of what she has learned everywhere; and it is the duty of the church to teach these to say,

"Just as I am without one plea
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God I come."

But it is also her business to teach those who have never gone astray to say,

“Just as I am, young, strong and free
To be the best that I can be,
To give my whole young life to thee,
O Lamb of God I come.”

And it is an easy task, for God has not given to human life all this storm and stress without adding to it the mighty power of a balance wheel. God never sends into the world a machine without a balance wheel. There is something to keep it steady if we can only find it. Here in the adolescent years, when life is critical, when the storm and stress are upon them, there is a thing underneath which nothing can resist, and it is longing. You remember when between fourteen and eighteen you dreamed your dreams. I can remember at this age looking at a hospital in which there were three hundred crippled children and saying, “I will find out when I grow up how to treat them so there will not be one crippled child and they can do away with their hospital.” Men and women, I thought I could. That indicates the blessed dream of adolescence, and it is a passionate desire to serve and to accomplish things that never have been accomplished. This is a characteristic of adolescence. If we can yoke up this tremendous power to the church, think what we can have! “The church has hypocrites in it!” Yes, it has. “The church has in it men who are little and stingy!” Yes, it has. But it is time that we stopped pointing the finger of scorn at the church and asked, Who is the church? In all humility I say, I **am** the church. “What do you mean?” I mean that every individual member of the church in existence today, and I do not care about the name, is one, and one and one make the church, and the church can be no better than you are. Look at yourself in your mirror and maybe then you will stop saying things about the church.

The business of the church today is to make Christians, as it is the business of the public school to make Americans. There came to my office one day two little boys, Thomas Gallagher, Irish, and Antonio Lagretti, Italian. Antonio was crying and Thomas was smiling a peculiar smile. When they came to me their witnesses said, “Miss Slattery, Thomas took away Antonio’s flag, and Antonio punched his face; look at him!” I looked at him and Thomas looked as if he had had some trouble. I said, “Why, Antonio, whatever made you do that?” He said, “I had to punch the face; I can’t help but punch the face.” I said, “What do you mean? No boy needs to punch another boy’s face.” He said, “I have to punch the face; my father he give me the flag and he say to me, ‘This is flag day in your school, Antonio,

take the flag and march up and down the street, and take the flag to school and show it to the teacher,' and a great big flag it was and a silk one, too. I walk up and down the street with the flag, and Thomas he came and say, 'Give me the flag. And I say, 'I won't,' and he say, 'Give me the flag, you old dago, give me the flag.' I say, 'I will not, it is my flag and I will not give it you.' He say, 'It is not your flag, you are no Americano, you are a dago,''' and looking up into my face and clutching tight his flag with its broken stick, he said, "Miss Slattery, I am Americano, is it not so?" I said, "Yes, Antonio, it is so." I said to Thomas, "What are you?" "I am an American." "Yes, you are, but listen to this, Thomas and Antonio; we are all Americans in this country; we have the same last name, American, but we have different first names, Irish-American, Italian-American, French-American, German-American and Swedish-American, all different first names but one great big last name, American;" and he went away with his flag and as he went away he said, "Ha! ha! Antonio Dago Americano!" That is what the public school does today. I am jealous of the church that it should do the same thing, and that its white flag of conquest with its blue cross should be uplifted by them, and we should say to them, "You all have different first names but your last names are alike; you are Methodist Christians and Congregational Christians and Baptist Christians and every other sort of Christians, take your flag with its purity and be Christian, and when you do it the world will hear what you have to say." (Applause.)

You may applaud but you will go home and be Baptists and Congregationalists and Methodists! Maybe you have to, I don't know, or for a while yet you have to, but I say to you that there is a time coming when that One who walked the streets of Galilee, and who, looking over Jerusalem, uttered His great compassion, will be so great in the midst of the adolescents of this country that they will forget everything else in the determination to make Him King of their lives. And I say to you that every agency which is at work today to achieve that end is worthy the consideration of that great body called the Church because He said when they said things to Him about those who tried to do things in His name, "Let them alone; those who are not against us are for us." We ought to use every agency that is a help to us, whatever the name, if it can open the eye of adolescence; and when that eye is open we have One greater than any hero they can find in the universe to present to them for their adoration and devotion, and they will accept Him.

But I must do it now. That prophet who said, "Strike while the

iron is hot'' knew what he was talking about. Let us strike while the iron is hot, hot with the passion of youth, hot with ambition, hot with the fever of accomplishment, hot with all the physical power of life; strike with a hand that is strong, with a heart that fears nothing, with a brain that is trained; strike while the iron is hot ere the years pass and the glow fades out of the iron and lies in your hand a cold and unresponsive thing, when blow upon blow may be rained upon it and it will mean nothing. Strike while the iron is hot in God's name and the name of the church.

RELATION OF THE CHURCH TO THE TEEN AGE

BISHOP EDWIN H. HUGHES, D.D., LL.D., SAN FRANCISCO, CAL.

Theoretical work is nearly always well done. The imagination is a fine artist, and it deals largely in perfected products. We seldom see a nail driven into stubborn wood but that our fancy drives it more quickly and gracefully than does the actual hand wielding the actual hammer. This illustration applies to spiritual work. After men cease to be pastors and Sunday-school teachers they almost invariably become fountains whence flows instruction as to how sermons and lessons can be made vital. Editors redeem the world editorially; secretaries introduce the millenium secretarially; and bishops bring in the full Kingdom episcopally! Meantime the patient workers in a million obscure places are engaged in working out the problem practically. Their fine spirit is proven, not simply by the manner in which they stay by their task, but, also, by the manner in which they receive advices. Perhaps, after all, the best service that can be rendered them is to give their hearts the inspiration that tends to convert drudgery into a privilege and a joy.

In dealing with the "Relation of the Church to the Teen Age," your speaker approaches the theme, not as an expert authority, but rather as a modest student. There are no secret methods in such critical work; and there is no available magic. The Church has never yet found any automatic machinery. The only perpetual motion of the Kingdom is found in the action of the Holy Spirit and in that of consecrated human spirits. Concerning the decision of the first Christian Council it was written in the Book of the Acts: "It seemed good unto the Holy Ghost and to us": and the problem of winning the teen ages to Christ and his Church waits for such a sacred union as that.

Nor is evidence wanting that we are moving toward that union.

The problem must be solved in our desires and hopes ere it can be solved in our services. Scarcely any theme has evoked more speech and more literature in the last decade and a half. There has been wide and deep interest in the problem itself. Books that deal with it have been hailed with pathetic eagerness and have been registered among the best sellers in the religious markets. These books, many of them, have told us with elaborate exactness what we have always known! They have cast over their statistical tables the pale glamor of science. The average faithful teacher has been gratified by the results, largely because it is always gratifying to discover that science agrees so fully with one's self. This strengthens our faith in science quite as much as it adds to our own self-confidence! The chief benefit of our oral and written discussions has come from the new emphasis of the fact that the teen years are critical, and that they offer the best chance for the unholy tides that sweep lives away from God, as well as the best chance for those tides of the Spirit that sweep lives toward God. The inner factor of our problem has been largely solved. The Church does have a profound interest in this subject. The speaker and the author who bring real contributions to it do not lack for hearers and readers. Every great reform must be accomplished in the minds and hearts of men and women before it can be accomplished in their deeds and written in their laws. It is even so with reforms of religious work; they are won in convictions before they are achieved in performances. If our contentions be right, and if the Church of Christ is approaching the problem of winning the children in their teens, approaching it with a hearty concern and a deep purpose, the prayer of its heart will issue into the work of its hands.

In harmony with this movement outward toward the problem there seems to be a larger willingness in many quarters to fit the Church service to the teen age. We are slowly perceiving that it is hardly fair to expect the children to attend a service which is twenty-five years too old for them. When a fourteen-year-old boy is compelled to listen to a sermon intended wholly for a forty-four-year man there is a maladjustment! There is a story of a young boy who was made to read Pope's "Essay on Man." Mistaking even the title of the book he made this comment: "It may be very *easy* on man, but it's awfully hard on a boy." Preachers are often instructed to prepare their sermons with the faces and the lives of their audience in plain view before their minds. That audience usually includes some young people of the teen ages. Their faces and their lives should be seen and should influence the sermon's making. If we prepare our messages solely for

adults, we need waste no time wondering why the children do not come to Church. This is as absurd as it would be for the proprietor of a furnishing store that kept nothing but costumes for men and women to query why he did not get the trade of children. The wisest men feel that the habit of church-going should be cultivated early; and we all feel a sense of disappointment when we see the children leaving the church when the Sunday-school is over or coming to the church only when Sunday-school begins. It is easy to blame the children; easier to blame their parents; easiest to blame those who build a service not in the least calculated for the teen age.

Years ago a certain pastor began to preach a ten-minute sermon to the children each Sunday morning. This led him to simplify and humanize his discourses. Ere long he received a request from many of his older people to keep on preaching to children for the rest of the service inasmuch as they themselves were getting far more out of his simple messages than they were getting from his more complex utterances. One of the best things that could happen to the pulpit of today would be the realization of the necessity of returning somewhat to the simplicity that was in Christ—to parables like those of the Prodigal Son, the Lost Coin and Sheep, The Wedding Feast, and the Wise and Foolish Virgins. The preaching which draws and holds the teen children to the church service must be neither babyish nor oldish; it must just about fit the ordinary intelligence; and it must be concrete rather than abstract, illustrative rather than formally logical, and human rather than sub-human, unhuman, inhuman, or super-human.

This lesson applies to the Sunday-school service as well. If one goes into the kindergarten or primary departments, one is struck by the adaptation to the life of the little people. Picture cards tell their story. Blackboards offer some childish interest. Miniature lambs enter miniature folds. Wee chickens creep beneath the feathers of the mother. Small houses built on sand crumble to their fall. The gospel is offered in terms of the nursery.

In another department the messages come to the elders, made clear in the terms of their own lives. It uses the language of the farm, the parlor, the office, the market-place, and so is set full in the idioms of adult life. Now even the attendance of the full-grown depends not a little upon the appeal from their own lives back to their own lives again. So far as we have observed, kindergarten methods will not regularly command the attendance of octogenarians!

When we pass into the classes of the teens, we are apt to find that the work is not yet fully adapted to the age of the scholars. Plaster

sheep-folds will not work here; nor will learned discussions on doctrines and morals answer the purpose. The primer has gone; and philosophy has not yet arrived. We have milk for babes and meat for adults; but where is the intermediate food? Or, to change the figure, we have an occasional harpoon for a whale; a strong pointed steel for sturgeon or cod or muskellonge; an abundance of pin-hooks for the minnows; but have we the medium tackle and the intermediate bait? We will not press the metaphor too far lest it take us beyond our depth! The general meaning is plain. We cannot catch the teens until we make an appeal applicable to the teens. To expect aught else is to expect a miracle where God demands only careful thought and hard work.

We quickly admit that it is impossible to carry the sports of youth into the Church and Sunday-school as we carry thither the play of earlier childhood. The Church and the Vestry cannot be turned into Sunday baseball and football fields, even though the coach points out some religious lessons of the games! Sons of thunder are hard to manage in the place of peace! We must have some respect for the church building as a material structure, even though we accept Henry Drummond's statement that a "yard of boy is worth far more than a mile of carpet." But though it may be impossible to carry the sports of youth into the sacred rooms, it is not impossible to bring thither a spirit that understands youth and sympathizes with it; a host of illustrations based upon the life of youth; and a certain glad intensity of manner and method, and mind and heart, so that youth may feel that it is not being driven far from its own native realm.

The reason for the incarnation was that God should come down into our life; and the lesson of the incarnation applies more aptly and practically than many dream. There are teachers that have learned the art of Christ. In a real sense they become one with the teen period—with that awkward and graceful, timid and bold, happy and unhappy, humble and conceited, attractive and unattractive period ranging from thirteen to nineteen. They walk with their scholars over that strange road that leads from childhood to manhood and womanhood, knowing its bends and curves, its peaks and valleys, its lights and shadows, and most of all that radiant spot where youth meets Christ and knows Him as the man of joys, the guest and host at feasts and the Saviour of those hopeful days when the blood moves through the veins to the music of gladness. We talk much of graded lessons; and doubtless we do well. Yet we need, even more, graded teachers. We need teachers redeemed **from religious morbidness**, teach-

ers taught in the theology of parenthood, teachers sympathetic with physical, intellectual and spiritual awkwardness, teachers overflowing with the unassumed joy of our Christian faith.

Our problem, however, will necessarily carry us beyond the Sunday-school day and hour. Even as the world is not to be saved by a merely Sunday religion, so the world is not to be saved by a merely Sunday service. Of no age is this more true than of the teen ages when the word flows in upon an eager and plastic life. The Evil One can almost be heard giving *his* commandment to each of his servants: "Six days shalt thou labor and do all thy work." It is too much to expect that we can risk impressionable lives amid wrong or questionable forces for one hundred conscious hours in the expectation that one hour on the Sabbath will bring all the other times into obedience. Life may in due season become set in God's way, as Paul says that the house of Stephanas became "addicted to the ministry of the saints." Holy habits will defeat unholy hours and unholy events; but we must first have the habits.

Ere those habits have been formed only a constant and ever-watchful ministry will suffice. In this ministry many public-school teachers and many parents are our colleagues. Ordinarily we do not need to worry about the children when they are actually at school. Extremists may talk about the public schools as being "godless" or as "training places of immorality." This is nothing less than a slander on a splendid, God-fearing body of people. The vast majority of the public school teachers of America are Christian men and women. It is the after-school and the before-home period that we need to fear. A New England pastor used to end his afternoon calling so as to be at the high-school door when adjournment came that he might walk homeward with young people who were moving along critical moral ways. Those walks proved truly evangelistic even though no preaching was done; and years afterward men and women remembered them somewhat as earlier disciples recalled the walk to Emmaus. Experienced pastors will tell you that the teachers who most surely tide their scholars over the rapids of the teen age are those who keep closest to the young people throughout the week—by telephone, by letter, by call, by entertainment, by interest in parties and sports, by companionship that becomes a friendship, even by an intimacy that knows no goal this side of the upper room where the risen Lord comes to greet his own.

If you say that all this means hard and serious work, we hasten to say "Yes." There was no easy way for Christ, and there is no easy way for his followers. There are in the Christian life two crosses—

one for us to cling to, and one for us to carry. The world cannot be saved without both. We frequently hear in these times of life being saved by transfusion of blood; and from the veins of one the life-giving current is poured into the veins of another. Herein is a parable. Life wins and recovers life. There simply is no other way. It is Christ's way, and the disciple is not above his Lord. Once the attendants at a prayer meeting were discussing this question, "If you had your choice, what human character in the Scripture would you rather be?" The meeting came to its height when a great railroad man said, "As I feel just now, I would rather be Simon the Cyrenian bearing the cross for Christ." It was a great answer, worthy of a great man in a great mood. My friends, Jesus still climbs Calvaries, and He sometimes asks us to bear the cross with Him and for Him. The Lamb was slain from the foundation of the world; and the Lamb shall be slain unto the end thereof. We are to be crucified with Christ; and naught else will suffice for the work. The foretaste of joy may visit us now; but the fulness of joy is out yonder. In the day when young feet turn steadfastly away from the swine field, or in the better day when young feet decline firmly to walk in that dreadful direction, and begin to mount the summits of righteousness and love, we shall come surely into the fellowship of our Saviour, "He shall see of the travail of his soul and shall be satisfied." Directly the under-shepherd discovers that, whether he keep the quiet sheep within the safety of the fold or go out amid the thunder-riven mountains for the bringing back of the lost, he is ever accompanied by the Great Shepherd and ever within hearing of his words, "Rejoice with me."

There remains yet another thing that the Church must do if she is to save and keep the teen age for herself and her Lord. She must find something for these young people to do. It seems almost a contradiction that it is hardest for us to find tasks for the age that is most active. These restless hands seek congenial work. These restless feet seek proper errands. In this teen age passiveness is a plague; it is even an impossibility. We say to the children, "Keep still"; and we might just as well ask gravitation to cease pulling or the sun to cease shining. Surely the Church must fit herself to this characteristic. She is under moral obligation to find legitimate activities for the legitimately active.

Nor must we assign to the teen age duties that belong to the thirties, forties or fifties. Here again youth must be kept true to itself. Within the industrial realm we are demanding this; and louder and ever louder swells the protest against child-labor. Factory toil may be

good; but it is not good for children, and we are going to put an end to the curse. Some day we shall have a Congress that will protect actual infants as thoroughly as it protects alleged infant-industries. God hasten the day!

In the intellectual line we assign the intermediate tasks. The alphabet comes before "Kant's Critique of Pure Reason." The multiplication table comes before Calculus. We do not elect representatives of the teen age to college professorships or presidencies. We do not assign intellectual tasks; but they belong within the teen period.

Now we must not make the blunder of giving adult religious duties to children. The so-called child-evangelist is a monstrosity—usually paraded by some pious pretender for revenue only. There ought to be a law against child-evangelism as a form of religious child-labor. It is never anything less than a tragedy to fasten men's religious duties on children. The Bible makes no such blunder. Its children are not little old men and little old women. They are just children; and they serve only as children may serve naturally. The maid in Naaman's household does a service in a child's way. The little sister that saved Moses' life played along the river's banks and ceased not to be a child even when she became a shrewd heroine. The boy that picked up the arrows and made answer to Jonathan helped to preserve the life of David, the coming King; but he served in the fashion of a boy. The lad that handed his lunch-basket to Christ and became a partner in the most dramatic of our Lord's miracles did all his work after the manner of a generous and impulsive boy. Paul's nephew saved the great apostle's life, as you will read in the Acts; but he never assumed his uncle's duties. It is good and suggestive to note that Moses and David, the greatest figures in the Old Testament, and Paul, the greatest human figure in the New Testament, were saved to their work by children who served better than they knew and yet served only in the ways of childhood. The Bible knows no childish "prigs"; but it does know childish tasks.

We must follow the good Book in this attitude toward children. Let us find tasks for them. Let us teach them to do some things for Jesus' sake. Boys' Brigades, Boy Scouts, Boy Messengers, Boy Pages, Kings' Daughters, girl dressmakers, girl jelly-deliverers, girl flower-carriers, girl tea-pourers—all these orders and duties are good if they keep the teen age employed in Christ's name. These eager and intense lives come to Sunday-school and Church, and they say, "Give us something to do." If you fail to heed their request, you will fail to keep them. Vacuum cleaners may do for carpets; but they are terrible

failures when applied to young lives. The thorn will not leave until the fir tree cones; and the brier shall flourish until the myrtle arrives. Then and only then shall it be to the Lord for a name, for an everlasting sign that shall not be cut off.

The Church waits and longs for the man who will put upon its heart the adequate burden for its children; for the man that will preach in the simple, stirring, splendid terms of childhood; for the man that will gently haunt the lives of the young with the presence of love; for the man that will set the nervous hands of life in the teens to appropriate tasks for the sake of Christ. When it finds such a man or such men, it will turn confidently to the glorious company of youth and will say with a meaning deeper than Longfellow's:

"I have you fast in my fortress,
And will not let you depart,
But put you down into the dungeon
In the round-tower of my heart.
And there will I keep you forever,
Yes, forever and a day,
Till the walls shall crumble to ruin,
And moulder to dust away."

THE SECONDARY DIVISION CONFERENCES.

REPORTED BY PAUL DIETRICK, ST. PAUL, MINN., AND
MISS ELOISE SNELL, BOONE, IOWA.

The Secondary Division Conferences were attended by all the people who could crowd into the audience room of the Central Methodist Church and many were turned away. The room seated about 500. During the morning an expression was taken and it was found that there were thirty-three States and Provinces represented.

Mr. John Carman, General Secretary of Colorado, led us in thinking of those promises of God as related to the Sunday-school of our day in two short talks on "Blessed are the poor in spirit: for their's is the kingdom of heaven," and "Come Ye After Me and I will make Ye to become Fishers of Men." He explained the methods by which teachers could touch the hearts of their pupils and awaken their interest in the work before them. "There is nothing so alert to beauty as the mind of youth, and in seeking to win Adolescence, beauty of character and winsomeness of soul are superior to information." "Those who are in charge of boys and girls in the teen period should bring

to their work a humble mind and should recognize in the growing youth before them young manhood and young womanhood that is fully alive to its own power and reliant upon it." He urged that we respect the opinions of the youth, gain their confidence and the work of winning will be rather through inculcation than through preaching.

E. H. Nichols, of Chicago, Chairman of the International Secondary Division Committee, gave a short talk on the history and purpose of uniting the two departments, viz., Intermediate and Senior. It seemed to be the wish of the leading Sunday-school workers on the North American field.

Paul S. Dietrick, Field Secretary for Minnesota, discussed the topic, "*How to Organize a State.*" His plan was to have in the State a committee which was to have charge of the work under the direction of the State Executive Committee. There should be a State Superintendent to carry out the wishes of the State Committee. This Committee and the State Superintendent should plan a system of work and a system of records where the work could be followed up. His suggestions to County Officers were: (1) Make a map of the county, (2) trace district lines, (3) locate Sunday-schools, (4) secure district helpers, (5) present division work at the District Convention, (6) visit every school in the county through the district helpers, (7) have charts to show the condition of each school in the county at the County as well as the District Conventions, (8) keep a record of work done in a systematic way for future use. He had a 16-point standard for the school to work toward and to be pushed by the County and District Superintendents, which was as follows:

I. ORGANIZATION.

1. Superintendent of Division.
2. Intermediate Department—Boys' and Girls' Class.
3. Senior Department—Young Men's and Women's Class.
4. Classes Organized and Recognized.

II. ADMINISTRATION.

5. Enrollment.
6. Records, Attendance—Absentees.
7. Annual Promotion.
8. Public Recognition.

III. EDUCATION.

9. Standard Lessons.
10. Teacher Training Class in Senior Department.
11. Graduate from Training Class.
12. Teachers of Division in Training.

IV. EVANGELIZATION.

13. Confession Day.
14. Accession Day.
15. Personal Workers' Class.
16. Definite Missionary Work.

Charles B. Hall, General Secretary of Cook County (Chicago), then presented plans for district and city organizations through a resolution, which was adopted by the Illinois State Association, which was as follows:

PREAMBLE.

It is a recognized fact that the Sunday-school furnishes 83 per cent. of the church membership; that more men and women are won to Jesus Christ during the middle teens than at any other period; that the Sunday-school loses about 75 per cent. of the boys and girls in their teens; that more and better trained leaders are needed.

Therefore, be it resolved, that we urge upon the Sunday-schools of the state of Illinois;

1. A careful study through a commission of men and women in each city, town, township and county, whose duty shall be to ascertain, (a) Number of boys and girls between the ages of 13 and 19 in the community. (b) Number enrolled in all Sunday-schools, Protestant and Catholic. (c) Number of church members in these ages. (d) The equipment of Sunday-schools (separate room, gymnasiums, baseball and tennis courts). (e) Number of male and female teachers. (f) What is being done by the Sunday-school as a whole or thru the class groups for the spiritual, physical, social and mental development of the boys and girls in this division between Sundays. (g) Number of classes organized. (h) Number of organized classes holding International Certificates.

2. That an aggressive campaign be urged in each city, town, township and county, through the Sunday-school for the purpose of: (a) Securing and training leaders. (b) Enrolling the boys and girls in the teens in the Sunday-school. (c) Securing the conversion to Christ of all such and enlisting them in church membership.

3. That a careful study of the boy and girl be instituted to more wisely deal with them during this most critical period.

4. That a strenuous effort be put forth to secure 1000 organized classes holding International Secondary Division Certificates.

Frank L. Brown of Brooklyn, N. Y., superintendent of one of the largest Sunday-schools on the continent, spoke on organization in the

school from the standpoint of the Intermediate and the Senior departments.

He said in part: "Separate organization of the Intermediate and Senior Departments is demanded by any plan that looks to the holding of the teen pupils and their proper education for service.

"Organization should involve separate department rooms with class rooms for large organized classes and for teacher training classes which flourish best in these years, provision of rooms for gymnasium, games, reading, and social purposes, an athletic field and an exhibit room which may be the library for Missionary outfit and Bible curios.

"This is quite a program but the whole problem of the church is involved in the saving of the waste of the teen years and the conservation of the energy of these years for service. It is the problem of Construction vs. Destruction or Reconstruction. It is acting the part of the wise man instead of the business fool. Any equipment that can turn a three-fourths waste into dividends is worth while.

"In the small school it is possible to have a separate class or classes for scholars of the Intermediate (13 to 16 years) and Senior years (17 to 19) with lessons and supplemental work adapted with department class organization and graduation and recognition."

He suggested a number of committees among which was a "Spiritual Work Committee" whose duty was to plan wisely for the Christian decision of every member of the department during these years of spiritual crises, through leaflets and books, meetings, personal conversation, prayer and conference, and the distribution of literature and books to teachers. "It is a crime against the scholar not to give him a square deal to know Christ in these years."

Miss Eloise Snell, Secretary of Secondary division of Iowa, presented organization of classes with standards and certificates.

She said that the International Standard for the class was to have at least three officers; teacher, president and secretary-treasurer, and that two committees were necessary; Membership and Missionary. The membership committee was to secure new members and to look after the social life of the class and the Missionary committee was to find ways and means by which the members of the class could work out their altruistic inclinations. She urged the enrollment of the class and thus secure a certificate of recognition from the International association.

"Organization is easy," she said, "as the pupils of this age like responsibility and offices. Each member must have something to do. They like to work. Organization of Secondary Division is the largest

irrigation plan which we have, for it turns the water of life into the young lives which fertilizes the activities and much fruit is the result. The organization brings to the church something she has never had—a trained Christian membership.”

Rev. A. L. Phillips, Richmond, Va., Superintendent of the Sunday-school work of the Presbyterian Church, South, presented the subject, “Effective Class Organization.”

In part he said: “First, there must be some objective. The forming and settling of habits of service in the church is the objective.

“The second thing is the force you are driving with. This is the teacher. The teacher should be elected by the church and the other officers by the class.

“The third point is the controlling force. The church should be the controlling force in the organized class. There is need of a new kind of office in the class which I wish to call Council of Service. This council is to be made up of three members elected by the class who would sit with the officers of the church in all their meetings and present the needs of the class and to get acquainted with the workings of the church. This committee might suggest to the teacher the line of development of the lesson desired by the class. It might carry to the church for final solution the problems of class management and control.”

Miss Margaret Slattery, of Boston, made one of the most able addresses of the conference. She said in part: “The problem of adolescence is the great opportunity of the church. The modern church is alive to its importance while some of the old-fashioned churches are still asking, ‘What is all this fuss about over the young people?’

“Man is saying ‘Religion is a man’s job,’ and I am inclined to use the slang phrase in telling them to get onto their job. I believe if we are to do anything for the adolescent boy we must do it through the young man of the country. He needs a well equipped teacher plus a young man. No one but a man can understand a boy. Our girls need well equipped teachers plus womanhood.

“The church has been trying to give the Intermediate boy a Primary Christ or a Christ of Theology. The Intermediate boy wants a man for a Savior and a freedom to worship Him according to the dictates of his own conscience. The girl wants a Christ who can appreciate it all and who actually cares. Admiration then devotion. The work is not a burden but an opportunity at the church’s door.

“Our Christian colleges must educate our young people in Christian

churches for Christian service. Organization is the distribution of responsibility.

"The teacher should be a skilled physician who can lay his hand on the right instrument at the right time in order to perform the most difficult operation of youth development.

"The whole passion of the race comes in adolescence. *Now* is our opportunity and it comes but once."

Temperance work in the Teen age was discussed by Mrs. Zillah Foster Stevens, International Temperance Superintendent. She had a large number of banners and charts with which she showed by object lessons how temperance might be taught. She said in part: "Have an ideal—Jesus at 12 years old is a beautiful one. Many girls are beginning to smoke cigarettes. The cigarette habit is becoming a menace to the growing girlhood of the nation as well as the young manhood. This is an indisputable fact. She also showed that those whom it affects most are among those who should be the representative women of the country. The danger of the cigarette, she claims, lies mostly in its innocent and harmless appearance, but that it is a danger is proved by the disqualification of 246 out of 350 candidates for the Navy at Annapolis because of their inordinate use of nicotine. 300 times as much poison is gotten through a cigarette as through a cigar or a pipe.

"In teaching hunt for facts from history, use cartoons, appeal to the eye, secure the pledge signed, emphasize the fact that doors of business houses are closed to the cigarette smoker. Moreover she urged that the work of teaching temperance by the method of inculcation is preferable to the older form of preaching."

William A. Brown, of Chicago, International Missionary Superintendent, presented the subject "Youth and Missions." He explained how the heroic side of missionary work presented in youth would attract by the heroism of its nature.

Mr. Brown said: "This is the time when the heroic appeals to the youth, and our difficulty does not lie with the youth. Call for volunteers for some definite work and you will have ten young men for every job. Two great questions must be settled before the youth leaves the Secondary Division, 'What shall I do *with* Jesus, and what shall I do *for* Jesus?'

"The spirit of the All-wise has the first chance in the life of every young man. We need men and we need money. Here in youth we can so train that we will get both. Missions fit in so beautifully here." He then proved to us that the height of civilization of the

world today was the fruit of Christian missions. He made and developed these statements:

1. If it had not been for missionary enterprise we would not have a Bible at all.

2. Every writer of the New Testament was a Missionary.

3. Nobody but a Missionary could write a Gospel.

4. Every Apostle but Judas became a Missionary.

Mr. Brown emphasized that the largest gathering on the continent was a missionary gathering. He closed with this question, "Shall Missions become a passion or a pastime?"

Dr. Edgar Blake, Assistant Secretary, Board of Sunday-schools of the M. E. Church, addressed the conference on "Responsibility of Church to Class." He said, "Men are saved by contact with the world; preaching is proclaiming of truth; teaching is the inculcation of that truth into life by doing; no truth becomes a possession until we have made it a part of our lives." He gave a number of illustrations to show how beautifully the youth could be led into service of God and his fellowman if the church realized its responsibility to the class and would undertake to carry that responsibility. We have organized our class and want to do something for somebody, what can we do? comes from the newly organized class. The spirit of Divine heroism is the greatest in the Secondary Division.

Forty per cent. of the Carnegie medals for heroism have been granted to those in the teen age. Dr. Blake told the story of a city that had tried to remove the saloons and had failed and then one man undertook to organize the boys and in companies of 10, the boys under a boy captain, they went out and with pledge cards secured 5000 signatures from the voters to vote the town dry for the sake of the boys. The town was carried against the wets by the boys.

It is hard now for the Government to secure recruits for the army and navy but it was not hard when there was something doing in '61. Start something that the boys and girls will have something to do in the church and there will be no trouble about getting them to take hold.

"Responsibility of Class to the Church" was presented by Mrs. A. A. Lamoreaux of Chicago. She said: "There is a great gulf between the church and the young people. Young people should be given a chance to express their missionary emotions in the life around them. In order to cement the work of the young people to the work of the church they should be induced to sit in council with their elders and should be urged to take an active part in the affairs of the church.

They are standing quietly in the background waiting. Older folks must take the initiative."

Under three heads she developed the class responsibility:

1. We must recognize the young people in the church. She showed by illustration that where this was done the young people began to feel the weight of the present as well as the future church resting upon them and their work.

2. Our young people will have to get the broad conception of what the church stands for. She showed that the great movements of the world were outside the church. "Why doesn't the church get under these?"

3. Give them the vision and they will be ready when you say, "You ought to be trained for your work." You tell them all it means to be a teacher and what preparation it will take and they will answer, "I am ready to do all for Him."

She spoke of a pastor who had a special committee of 12 boys whom he called his bodyguard who were ready at his call and more than a hundred boys have gone out from that church as Christians because he was always finding something for the boys of the church to do.

A vote was taken in the morning session as to how many of the church full of interested and working people became followers of Christ before they were 20 years of age, and it was almost unanimous. This showed clearly that if we are to get workers for the church who have a vision of service we must train and equip them before they are out of their teens.

DEPARTMENT OF ADULT GRADES

W. C. PEARCE, SUPERINTENDENT.

COMMITTEE, 1911-1914.

D. H. Marbury, Chairman.....	Marbury, Ala.
C. C. Chapman.....	Fullerton, Cal.
Dr. J. R. Robinson.....	Colorado Springs, Col.
C. C. Stoll.....	Louisville, Ky.
Noah Shakespeare.....	Victoria, B. C.
Frank Yeigh.....	Toronto, Ont.
W. D. Stem.....	Philadelphia, Pa.
Rev. P. H. Welshimer.....	Canton, Ohio.
Mrs. H. G. Harrison.....	Minneapolis, Minn.
Miss Elizabeth Kilpatrick.....	Corinth, Miss.
Miss Nellie L. Miller.....	Roland Park, Baltimore, Md.
Miss Content Patterson.....	Chicago, Ill.

REPORT OF ADULT DIVISION.

By W. C. PEARCE, SUPT.

The past triennium has been one continuous era of progress in the Adult Bible Class Work. A triumphant note of victory has come from every part of the field. The number of organized classes has constantly and rapidly increased, and the character of the work being done by them has steadily improved. Jehovah hath led the way and caused the work to prosper. To Him we render our heartfelt thanks, to Him be all the glory.

ORGANIZATION.

ADULT DEPARTMENTS.

Every State and Province now has some form of organization for their Adult Department Work. While in some Associations the organization is incomplete, yet in every instance a splendid beginning has been made. Fifty-four Associations have Adult Department Superintendents. Illi-

nois, Kansas, Pennsylvania and New York have Superintendents, who are employed to give either part or whole time to the work. Thirty-three State and Provincial Associations report the appointment of 1,017 County Adult Department Superintendents.

FEDERATIONS.

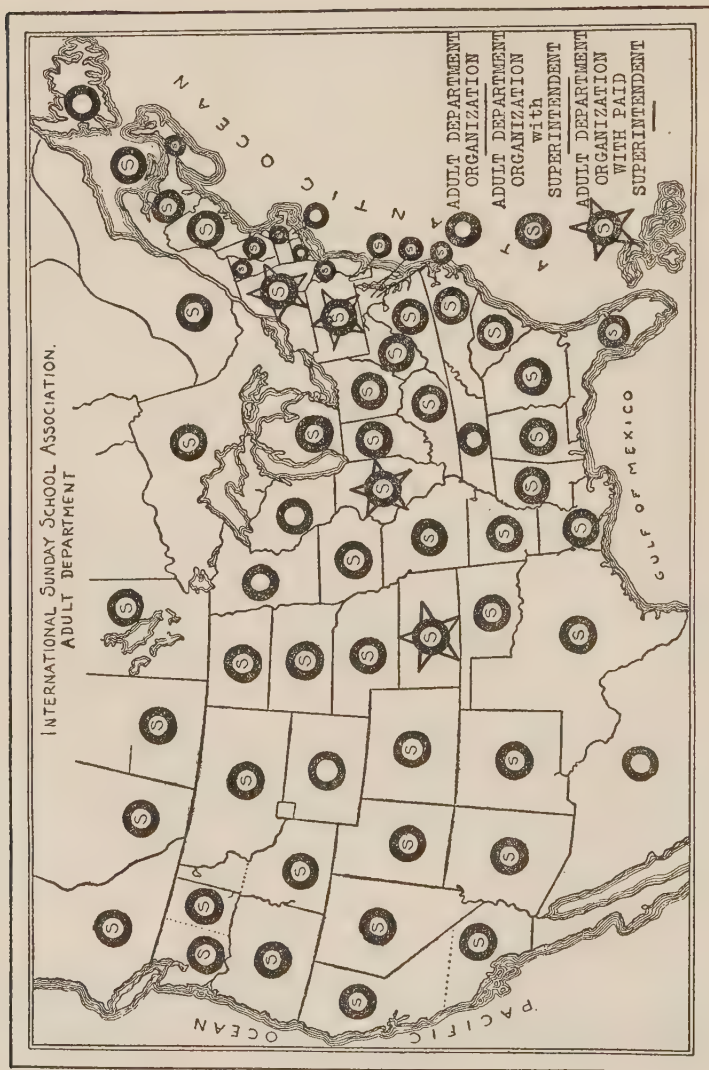
We are yet in the experimental stage in the organization of Adult Bible Class Federations. It has, however, been clearly demonstrated that there are many practical kinds of coöperative work for such organizations. One Federation conducted a "Home Visitation Campaign" as a preliminary step in a coöperative effort to win every man and woman of their field to their Bible classes and to Jesus Christ. Another conducted a series of Sunday afternoon, down-town evangelistic services. Several have materially helped to win signal temperance victories. All of them have found much to do in the work of extending and improving organized Adult Bible Class Work. Fourteen State and Provincial Associations report the organization of thirty-one Federations.

ORGANIZED CLASSES.

The International Standard of Organization is an honest endeavor to define a working plan of organization without requiring absolute uniformity. This standard has become the backbone of the Adult Bible Class Movement. Its universal acceptance attests its practicability and the rapid growth in the number of classes demonstrates its efficiency. During the triennium the standard has been changed at one point, namely: the Devotional Committee is now called "Devotional and Missionary Committee."

No doubt there are many classes organized according to standard that have not reported. For the sake of accuracy, however, we confine our report to those classes holding International Certificates of Recognition. At Louisville, Kentucky, in 1908, 1,632 classes were reported. During the triennium Certificates of Recognition have been issued to 19,318 classes, making a grand total on March 25, 1911, of 20,950 classes. Between March 25 and June 1, 1911, forty-four Associations reported 2,527 classes, making a grand total of 23,477.

The membership of these 20,950 classes at the time of registration was 544,262, or an average of about twenty-seven members for each class. The present membership of the classes has been included in the regular Sunday School statistics and therefore cannot be given separately or accurately. From the ratio of growth shown by classes after their organization, it is conservative to estimate the present membership of the



20,950 organized classes at 1,088,524. Twenty-six Associations reporting 10,301 classes state the number of men's, women's and mixed classes, and give the membership of each group at the time of registration: 3,830 of them were men's classes, with a membership of 128,698; 3,918 of them were women's classes, with a membership of 96,565; 2,550 of them were mixed classes, with a membership of 74,812. Taking the ratio shown by these twenty-six Associations as a basis of estimate, the 20,950 organized classes would be divided as follows: 7,786 men's classes, with a membership of 443,980; 7,910 women's classes, with a membership of 348,327, and 5,254 mixed classes with a membership of 296,217.

Associations in order of largest number of certificates issued in proportion to the number of Sunday Schools on March 25, 1911; also percentage in 1908:

	% 1908.	% 1911.		% 1908.	% 1911.
District of Columbia....	.12	.47	Maryland .....	.01	.08
Ohio .....	.01	.37	Mississippi .....	.00	.08
Washington (E).....	.00	.34	New Hampshire.....	.01	.08
Kansas .....	.01	.32	Alabama .....	.01	.07
Illinois .....	.01	.31	Texas .....	.01	.07
Pennsylvania .....	.02	.24	Oklahoma .....	.01	.06
Rhode Island .....	.09	.23	Michigan .....	.01	.05
Indiana .....	.02	.22	New Brunswick & Prince Edward Island .....	.02	.05
Nebraska .....	.01	.22	California (S) .....	.02	.04
Oregon .....	.00	.22	Louisiana .....	.01	.04
West Virginia .....	.01	.19	Quebec .....	.01	.04
Kentucky .....	.03	.17	British Columbia.....	.01	.03
New Mexico .....	.06	.17	California (N) .....	.01	.03
Ontario .....	.03	.17	North Dakota .....	.01	.03
Saskatchewan .....	.00	.17	Arkansas .....	.01	.02
Iowa .....	.01	.14	Colorado .....	.02	.02
Nova Scotia .....	.01	.14	North Carolina.....	.01	.02
Vermont .....	.02	.14	South Dakota.....	.00	.02
Alberta .....	.00	.13	South Carolina.....	.01	.02
Delaware .....	.03	.12	Wisconsin .....	.01	.02
Idaho .....	.03	.12	Florida .....	.00	.01
New Jersey .....	.01	.12	Georgia .....	.01	.01
Missouri .....	.01	.11	Hawaii .....	.00	.01
New York .....	.05	.11	Tennessee .....	.01	.01
Washington (W) .....	.01	.11	Utah .....	.00	.01
Montana .....	.00	.10	Virginia .....	.00	.01
Arizona .....	.03	.09	Wyoming .....	.01	.01
Massachusetts .....	.01	.09	Connecticut .....	.01	.01
Manitoba .....	.01	.09	Nevada .....	.00	.00
Minnesota .....	.01	.09			
Maine .....	.02	.08			

This shows that there are twelve organized classes for each one hundred Sunday Schools.

PROMOTION.

STEREOPTICON LECTURE.

This lecture consists of a set of one hundred colored slides showing different types of classes and many of their activities. A typewritten

description of the pictures has been prepared to accompany the slides, whether they are rented or purchased, in part or in whole. Several Associations have already used this lecture and it promises to be a valuable help in promoting the work.

EMBLEM.

The red button with the round white center is becoming the sign of the movement throughout the whole world. Its significance—"Apart from the shedding of blood there is no remission" (Hebrews 9:22)—has helped us to remember that the chief business of this movement is the winning of souls to Jesus Christ. During the triennium 344,000 of these emblems have been distributed from our office. This does not represent the total number distributed, for the emblems are handled by practically all publishers and Sunday School supply houses.

CONVENTION SESSIONS.

In most of the Conventions throughout the whole country, the Adult Department Work has been given large attention. Special conferences have been held, addresses delivered, model class sessions conducted, and printed supplies, both from classes and publishing houses, have been exhibited. Through printed leaflets and by special correspondence, we have sought to make the Adult Department features of the Conventions helpful and practical.

PUBLICATIONS.

The Sunday School publishing houses have been quick and hearty to respond to the demands for new literature. In less than five years some of the finest Sunday School periodicals issued have been developed in the interest of organized men's and women's classes. We have knowledge of thirteen such special publications. In addition to these much space is being devoted to Adult Bible Class Work in other Sunday School journals and church periodicals.

PARADES.

The first Adult Bible Class parade was conducted in connection with our Twelfth International Convention at Louisville, Kentucky, in 1908. This means of giving a united testimony of our fidelity to the Word of God and our faith in the work of Christ seemed to strike a popular chord. Consequently, parades have been held in connection with hundreds, perhaps thousands, of conventions. While not the largest in number, the World's Convention Parade in May, 1910, received the most wide-spread attention of any ever held. At least forty-eight State and Provincial Associations participated and from five to eight thousand men were in

line. This, notwithstanding the heavy downpour of rain. Among the significant mottoes carried that day were these: "Every Man a Brother," "Young Men for Young Men," "The Father Is Companion to the Boy," "Train Up a Child in the Way He Should Go and Then Go That Way Yourself," "Where Men Go the Boys Will Follow," "The Men of America for the Man of Galilee," "The Saloon Must Go."

As this mighty host moved past the reviewing stand, delegation after delegation greeted the official party with yells. We quote one of these:

"Colorado is big, Colorado is great,
We are the only centennial state;
We have gold in our mines; we have silver galore,
We have money in banks and goods in our stores;
But the brightest assets in our glorious state
Are the workers for God that our Sunday schools make."

Other delegations would break forth singing songs especially adapted to or written for the occasion. We quote one of these:

By thy rivers gently flowing,
Illinois, Illinois;
O'er thy prairies verdant growing,
Illinois, Illinois.
Comes an echo on the breeze,
Rustling through the leafy trees,
And its mellow notes are these,
Illinois, Illinois.
Not without thy wondrous glory,
Illinois, Illinois,
Can be writ the nation's glory,
Illinois, Illinois.
On the record of thy years,
Dwight L. Moody's name appears,
Jacobs, Reynolds and our tears,
Illinois, Illinois.

CONGRESS ADJOURNS.

The value of these parades is difficult to estimate. They help to advertise and promote Adult Bible Class Work and are doing much to change the popular impression that the Sunday School is merely for women and children. It was the men's parade at Washington that influenced Congress to adjourn. The resolution for adjournment was prepared by the Hon. C. W. Hamlin of Missouri.

A. B. C. TOUR CAMPAIGN.

Five tours were planned and conducted en route to this Convention. These tours reached about seventy cities in twenty-three States and Provinces. All tour party managers and members traveled at their own expense, both of time and money. The traveling expenses alone amounted to approximately \$20,000. All tour parties left their initial cities on the 6th of June and arrived in San Francisco on the 19th of June.

We believe the Father gave us the plan and every tour was given to Him. We have never known a more unselfish spirit to be shown than was manifested by all participating in this campaign. We pray that the meetings held en route may be used of the Master in winning many precious souls to Him.

SERVICE.

To recount the deeds of loving service performed by all the organized classes of North America would be a story too long to relate. They are too various and numerous even to tabulate. During the triennium a questionnaire was sent to one hundred classes, representing nineteen different denominations in thirty-eight States and Provinces, asking for information in regard to their activities with the purpose of discovering suggestions for other classes. The average membership of these classes was from twelve to seven hundred. From the answers received, we found they gave annually an average, for each class, of about \$125.00 to missions, \$200.000 to benevolences, and \$330.00 to the support of the Church and Sunday School. If all the 20,950 classes would contribute a similar sum it would amount to an annual contribution of \$2,618,750 to missions, \$4,190,000 to benevolences and \$6,913,500 for the support of the Church and Sunday School. To reach this and even a higher goal we must steadily and strenuously strive.

ADULT BIBLE CLASS READING COURSE.

Information in regard to living, vital subjects will both create sentiment for service and provide guidance in service. The denominational publishers were quick to respond to a demand for a simple, practical series of books for the use of organized classes. At the meeting of the Sunday School Council of Evangelical Denominations, January, 1911, they adopted five books as the course for the present year. They are:

- (1) "The Romance of the English Bible"—John T. Faris.
- (2) "The Church's One Foundation"—W. Robertson Nicoll.
- (3) "Aliens or Americans?"—Howard B. Grose.
- (4) "Taking Men Alive"—Charles Gallaudet Trumbull.
- (5) "The Efficient Layman"—Henry F. Cope.

The Council expressed a purpose to continue the selection and preparation of other books, as the progress and needs of the work may demand. This is, we trust, only the nucleus of a practical library that will some day be found in the possession of every adult Bible class and Bible class leader.

STANDARD OF SERVICE.

The activities of the adult Bible class should be varied and well proportioned one to the other. The International Standard of Service has been established as a guide in the attempt to achieve this most desirable result. It comprises six points:

Increase (Isaiah 9:7)—The imperative obligation upon every adult class is to win the men and women of its own community. The standard provides that for 1911 a class must increase its membership 50 per cent. If, for any reason whatever, this requirement is impracticable for any class, the standard provides that this point may be reached if the class will organize other classes with a membership equal to 50 per cent. of its own. Many classes have already done much of this kind of work. One class has a record of more than 3,000 men enrolled in classes which have been organized through its efforts.

Bibles (2 Timothy 3:16-17)—The old Book has not lost its power. Never was it loved by so many people as now. It is the most attractive subject of study that can be found. Its storehouse of truth is exhaustless and its teachings are eternal. "It is a perfect chart in which every exigency of the Christian mariner has been anticipated. Every rock, every sandbank, every shoal, every strand, every island has been carefully noted down. Its study is a preparation for permanency." The adult class that guards sacredly the time of the lesson period and seeks to interest all its members in daily Bible study will be the class of largest life and power.

Missions (Matthew 28:19)—The adult Bible class cannot come to its highest and best estate until it has climbed to God's heights, gotten Christ's vision and become possessed with a passion for world-wide Christian conquest.

Community Work (James 1:22)—In every community there are to be found those who are poor and in need of help; those who are breaking beneath their burdens of care and sorrow. All of these are in need of human friendship. The adult class that finds and helps them will enjoy the fullest blessing of Jehovah and will find delight in a beautiful fellowship with Christ.

Training (2 Timothy 2:24)—As the Holy Spirit called Paul and Barnabas away from Antioch to become ambassadors of Christ to a heathen world, so He is calling men and women from the adult Bible classes of today to become ambassadors of His to the world of boyhood and girlhood. Therefore, the leaders of adult classes should ever be alert to discover among their members those with ability to teach; guide

them in securing the proper training; encourage them to take up the work, and send them forth with their prayers and blessing.

Personal Evangelism (Daniel 12:3)—We hear much discussion in many circles of the classes and masses. In God's sight there are but two classes, the saved and unsaved. Between these two there is a great chasm. To bridge this chasm is the chief task of the Adult Bible Class Movement. The Devotional and Missionary Committees should become Personal Workers' Bands, meet regularly for prayer and study, and seek constantly to lead all the unsaved members into the kingdom.

AN APPRECIATION.

Words fail to express our appreciation of the valuable support given to the Adult Department Work by the International Executive Committee, by Messrs. Hartshorn and Lawrance, our honored Chairman and General Secretary; the Adult Department Committee and our International Superintendents and Field Workers.

We wish also to express our special thanks to those who participated in our great Tour Campaign en route to this Convention.

The triumphs of the past triennium should warm our hearts and renew our courage. The victories in many places should inspire us to win victories in every place. Commissioned by Him who never knew defeat; armed with the sword of the Spirit which is the Word of God; strengthened by the promise of the Father's blessing and comforted by the assurance of the Holy Spirit's guidance, we should enter the new triennium, with high hopes, strong faith and a determined purpose to "Go into all the world and preach the Gospel to the whole creation."

ADULT BIBLE CLASS DEMONSTRATION

FRIDAY AFTERNOON, JUNE 23

At 5:30 p. m. 10,000 men assembled at the six division headquarters. Thirty minutes were spent in prayer that the men of America might be won to the Man of Galilee. At six o'clock the divisions began to form ranks. Every detail of the arrangements for the day had been most effectively made by Chairman J. W. Henderson and his splendid committee. Promptly at 6:15, headed by a platoon of mounted police under the leadership of the Hon. Robert Dollar, Chief Marshal, and the Hon. George W. Dickie, Chief of Staff, this regiment of Christian men moved south on Stockton street until they came to the drays loaded with Gideon Bibles. Here each man was handed a copy of God's

Word. Thus armed with the "Sword of the Spirit," this army of the Lord moved on to Market street, west on Market street to Golden Gate avenue, west on Golden Gate avenue to Pierce street, south on Pierce street to Fulton street, turning west on Fulton street at Alamo Park, thence on directly to the Coliseum. When the men reached Alamo Park they were greeted by thousands of women who had assembled to pray that the women of America might be won to Christ and also to greet their husbands, sons, brothers and sweethearts and unite with them in witnessing for the Master. The open-air prayer service was conducted by Dr. J. Wilbur Chapman and Prof. E. O. Excell. The parade is most graphically and accurately described by William Headington Levings in the San Francisco Examiner of Saturday morning, June 24, from which we quote:

TEN THOUSAND MEN IN PARADE.

Lifted Up They Draw Others to Their God

" 'And I, if I be lifted up, will draw all men unto me.' "

"On the faith of a Crusader, it looked last evening as though this promise of the Christ were about to be fulfilled right here in the city of St. Francis.

" 'All men.' "

"As to the intended meaning of these two words the court finds it not necessary to decide.

"But they were all men who marched in the Bible Class parade.

"Important things have happened during this thirteenth triennial convention of the International Sunday-school Association. Other important things will happen before the final adjournment next Tuesday evening.

"Each separate thing will be given its proper weight and value.

"But that Bible Class parade!

"It will easily stand alone as the one biggest and best event of a big, hardworking gathering of Christian men and women.

"It was simple, plain, direct, effective.

"No one needed to believe in Jesus to understand what it was all about.

"Before the parade three men sat in the lobby of the St. Francis hotel and talked learnedly, as they thought, of religion and of ethics. They talked of Buddha and Christ. They discussed many sorts of doctrines and dogmas. They sought, by reason, to solve the unending mystery of the creation and the eternal problem of life and death. They attempted, by logic, to establish or disprove a material heaven.

"All this, and much more.

"Later these same three men watched ten thousand other men marching along the streets of San Francisco.

"Bands of music were playing Christian hymns to marching time. Transparencies and silken banners, each bearing a Scripture text, were bobbing and waving in the breeze. The marchers were singing sacred songs—songs of religious devotion and worship.

"And every one of the ten thousand men carried in his hand a copy of the Bible—the word of the Christian religion.

"The three men from the St. Francis watched the parade as it swept past. And as they watched they forgot their controversy, forgot their reason and their logic.

"Here were ten thousand men made bold by faith; ten thousand men in whose minds there was no doubt; ten thousand men who believed, humbly and wholly, in the Bible and the Bible's God.

"But why had they left their nets, their shops, their various callings, and come out into the streets of the city with their music, their songs, their flaunting banners?

"It was because they wanted other men to believe in their Bible and in their Bible's God.

"And I, if I be lifted up, will draw all men unto me."

"There was no room for argument. It was evident that these ten thousand men had gone beyond, or had not reached, the stage of questioning uncertainty that had prompted the discussion in the lobby of the St. Francis. Between the covers of the book they carried they had found a religion that seemed to them to be good and sufficient.

"Their religion was grounded in faith, not reason; and their appeal to other men was an appeal to faith, not reason.

"Through faith in the Bible, these ten thousand men had found happiness and peace, and they wanted other men to be as they.

"Probably there are other religions as good as the Christian religion, and other books that are as good as the Bible. There are many millions of people who hold this view.

"But other faiths and other creeds were not opposed by the Bible parade. The ten thousand marchers knew only that they believed in the teachings of their Book, and that their faith had made them whole.

"And who were these ten thousand men?

"Yes, some of them were preachers—a few of them were preachers. But the preachers were outnumbered a hundred to one.

"And the others?

"The others were laborers, clerks, mechanics, merchants, lawyers,

physicians, bankers, capitalists, educators, seamen, soldiers, fishermen—these and many others distinguished by their callings.

“As to racial difference:

“There were Americans, Canadians, Mexicans, West Indians, negroes, Japanese, Chinese and a few more.

“‘China for Christ,’ was the motto on a dragon banner that flamed at the head of a division made up of several hundred Chinese who had been converted to Christianity in the missions of San Francisco.

“The Japanese carried a banner that showed plainly that they had accepted the Bible as their book of faith.”

Several hundred young novitiate sailors from the United States training station on Yerba Buena Island represented the Army and Navy Y. M. C. A.

The Melrose Baptist Sunday-school was represented by a boys’ band.

Faith’s Banner Blazoned.

“When the Roll Is Called Up Yonder I’ll be There” was the wording on a transparency that led a big delegation of marchers.

Another section bore a cross with the inscription: “By this Sign Conquer.”

The cadet corps of the First Congregational Church of Oakland was in line with its snappy uniform.

The delegations from the visiting states and provinces each had a banner to distinguish it from the others.

A special plea for the Sunday-school was made by a succession of transparencies, three of which read: “Baby Is On the Cradle Roll”; “Brother Is a Scholar,” and “Mother Is a Teacher.”

Bibles by Drayload.

On Stockton street, near Market, three great drays loaded with Bibles were stationed.

As the marchers passed the drays the column divided and the marchers were each handed a Bible that was the gift of the Gideons, a traveling men’s Christian organization, who intend that the Bibles finally shall be placed in the bedrooms of all California hotels for the use of the traveling public.

Upon arriving at the Coliseum the paraders stacked their Bibles in pyramids on the broad rostrum.

It was the first Bible parade ever held in San Francisco, and the

people of the city lined the whole course of march and cheered the men whose faith had made them bold.

As the men came marching into the Coliseum, division following division, all marching to the tunes of the conquest hymns of the Church, each one more enthusiastic than the one preceding, it created an impression that can never be effaced from the memory of those participating.

A MAN'S JOB.

DR. ROBERT P. SHEPHERD, ST. LOUIS, MO.

The final worth of any movement depends upon three conditions—the mass, the momentum and the intelligent direction of the energy in action. The mass is the aggregate of the units which hold together because of that which they have in common. The momentum is the initial motion plus that which each atom or unit contributes when it gets in motion. The intelligent direction of energy in action is our English word control. Look at the mass here! there is enough to redeem Contra Costa, Santa Clara and the whole bay district. Yea there is mass enough to transform a world and to redeem a race. It all depends upon the coöperation with which we move, and we are learning to forsake the things which would disintegrate the mass and cling together by that we have in common.

The greatest single word in any language, so far as character in time and destiny in eternity are concerned, is that one word control. We come into this world creatures devoid of self-control, capable of being controlled only by physical compulsion from without or an appeal to instincts which compel from within. Quickly out of infancy into childhood we come into that period of qualified authority when we expect to be controlled, but we question the ability of parent, teacher or police to do the job. In adolescence we come to that period where we are perfect anarchists, and we resent the right of any human creature to exercise control, but we have not yet set up within a standard of self-control, competent, capable and sufficient.

The man's job on earth is the job that reaches from the helplessness of infancy to the self-control of manful citizenship in time and in eternity.

What is the final and the fullest revelation of the invisible God? What is the dearest name we call Him? Father. The man's biggest job on earth is to pack that term Father full of the highest significance

he can know; and fatherhood sums up the possibility and significance of a man's job on earth. The fatherhood of God is meaningless until the child knows the fatherhood of man. It is not what you have in your pockets, nor your dollars; it is not that you have the ability to accumulate, but that you are able to cause yourself to be appreciated by what you are.

We have degraded and belittled fatherhood to make it a physical incident which is mighty quickly forgotten. We have thought that to be a father was only to beget children, to provide for them by active toil, to protect them by proxy by their mothers or the police and then to keep them in restraint and repression until they had come to the period of comparative companionship. Men, I charge you in behalf of Almighty God that you have no task in time or in eternity more comprehensive and more vast than that of fitting yourselves for fatherhood,—not the physical fatherhood merely. It is a sad day for a boy when he finds a closer and dearer friend in any other man than his own father. To be a father means to approach the perfection of manhood that is in Christ Jesus.

The Laymen's Missionary movement plans an awakening of the conscience of masculine Christendom towards its responsibility for world-wide alien paganism. The Men and Religion movement about to spring full grown in its manhood is calculated to awaken the conscience of Christian masculinity to its responsibility. The program of the modern Sunday-school is more audacious and more Christ-like than both those programs put together. We are not out to evangelize the alien lands, nor to appeal to men to be religious in a moment; we are out to Christianize manhood. And it will be done, for God is yet in His heaven. It will be done when men do the work that women cannot do. You men cannot be mothers; the most of you make mighty poor nurses. Your wives cannot be fathers for their children. There comes a period in boy life when manhood is the bulwark of his ideals, his energies, his motives, his ambitions and his aspirations, and if you will do the man's job you will tie that boy to you in a friendship, compassionate as God, broad as the needs of the boy and deathless as life itself. You must be fit for friendship. You must not merely surround the boy with a wall. You cannot rule over adolescence. He only can control adolescence who enters within and rules from the heart outwardly. This is the man's job. Women cannot do it. To raise a race of boys fit to be husbands and fathers, the husbands of pure womanhood and the fathers of an innocent and pure babyhood, this is the man's job, and under God go to it!

MY BROTHER AND I.

REV. CHARLES D. BULLA, NASHVILLE, TENN.

I live, and life is a divine bestowment. The ancient thinkers were right in their belief that there is for every human being a supreme attainment, which if missed renders life a failure, but if gained makes life a success. Jesus taught the same thing in the parables of *The Pearl of Great Price* and *The Hidden Treasure*. Our personal relation to God is the supreme thing. To accept Jesus Christ as Saviour, and reproduce His image in daily life, alike in spirit and act, is to realize the highest ideal. To be is first in order, both as to time and importance. The best argument in support of our religion is a holy life. A man preaching on the street corner in London claimed to be the Christ. The people cried out: "Show us the nail-prints in your hands." We must bear in our lives the marks of the Lord Jesus if we would win men. Savonarola was right: "We only really believe that which we practice." We are students of the Scriptures. Bible study must be expressed in terms of life. Faith must be put to work.

I believe in God. He is my father. He has other children, therefore they are my brothers. Philanthropy is expressed in brotherliness. I have brothers everywhere. They live in the same house with me; we meet in the store and office and lodge.

I have a little brother. He has an endless chain of appetite, a jugful of mischief, bushels of fun and grit galore. He is disposed to be religious, but he wants a religion that fits him. A municipal judge in Chicago is authority for the statement that from sixty-five to seventy per cent. of the criminals going through the courts are boys from sixteen to twenty-five. We must be big brothers to these boys. They are our little brothers. The Adult Bible Class Movement is God's response to the call of our day. It is not so much the boy problem that we are facing as the father problem and the older brother problem. Let us take our place in the Sunday-school and stand as a barrier between our little brothers and the dangerous undertow of the world.

It may be that I have a brother who is a skeptic. There is faith for him. What a blessed work if our Father will enable us to show our unbelieving brothers the way of faith.

My brother is a wage-earner. In the cities of the United States not more than three per cent. of the wage-earning people attend the Protestant Church. The National Child Labor Commission reports more than six hundred thousand children between ten and fifteen years of age employed in other occupations than agriculture. There are ten million persons in the United States who are underfed, poorly clothed and impro-

erly housed. Jesus had a gospel for the oppressed classes, and if the laborer's way to Christ is obstructed it is our duty to make conditions favorable for him.

My brother is addicted to the drink habit. I must do my best to save him. He wants to be freed from the habit that is destroying everything that is noble and godlike in him, but his will is weak and he needs help. Let us, as strong men, quit the ambulance corps, scale the heights and challenge the forces that are throwing our brothers down. It is high time for us as Christian citizens to break the leash of indifference and begin a relentless warfare against the demonized liquor traffic until the last saloon is destroyed from the earth, and the last tear is shed over a drunkard's grave.

I have a brother who never heard of my Lord and yours. He lives in a far-away land of ignorance and superstition. God loved the world. Why should we make the world smaller than he made it? It includes the last man. We have heard again and again the story of the world's need. Why do we delay? We have solemnly promised to obey, and His command is written down in the order book: "Go make disciples of the nations." He has no other way. I have had a fair chance, and I am in duty bound to give my brother, wherever he may live, a fair chance to be saved through faith in the Lord Jesus Christ.

O, men of Christ, sent forth to preach
The higher way, the truth to teach,
Still is He asking, lov'st thou Me?
Still is our proof of loyalty,
That those who hunger shall be fed.

I have other brothers. By the grace of God, I am the brother of every Christian man. I have three million brothers in the Sunday-schools of North America. What a mighty force is locked up in the faith and courage and brotherly kindness of the Christian manhood of our country. The Lord of hosts helps us to deliver ourselves in concerted effort upon our tasks—evangelistic, missionary, temperance, philanthropic. The religion of the Lord Jesus is for strong, red-blooded men. It has in it a call to the heroic. A thousand yesterdays combine to make our present-day opportunity. A man's heart in one day expends sufficient energy to lift a one hundred and twenty-ton weight a foot high. With the heart-throbs of the Christian men of our land transmuted into passion, and passion into spiritual power, we shall enter into partnership and fellowship with the divine and lift the whole world up to God.

THE OBLIGATION OF THE SUNDAY SCHOOL TO YOUNG MEN

REV. MERLE N. SMITH, D. D., COLORADO SPRINGS, COL.

One man winning young men for Christ is worth a thousand men talking about it. I would rather be "on the job" than try to tell how the thing is done. The urgency of a great movement in the Sunday-schools of America in behalf of young men is seen—first in the small number of young men now in the Sunday-school. The young men outside of the Sunday-schools in America equal in number the standing army of the German Empire, the army of England, the army of France, the army of Russia, the armies of Scandinavia, the army of the United States and of a dozen other states thrown in. In other words, they equal in number the standing armies of the world.

The time for such a movement is opportune. Think of the Brotherhood Movement and the great Laymen's Missionary Movement, which reached a climax in Chicago a year ago. Five thousand consecrated, aggressive, Christian men were there.

The pressure of national problems requires for their solution a finer type of Christian citizenship than we have yet known. What is to become of our race antagonisms? What about our cities which, concentrating opportunities, concentrate temptations also? Look at our labor question,—millions of men organized in hostile camps preparing for a conflict that may be nearer upon us than we think. The solution of these problems lies not in legislation, not in a cheap sociology, but in a new, finer and diviner type of Christian citizenship, which the Sunday-school can help to develop.

Such a movement for young men is imperative because of the operation of the forces of evil at the present time. To take a ship and steer through the Golden Gate of a night when the tide is ugly is reckoned a perilous undertaking; but to take the helm and steer through the Golden Gate of youth between fifteen and twenty years,—there is no such pilotage as that.

There is no need to enumerate the evils of our time; intemperance, impurity among the rich and poor. Youth must be protected against the terrific invasion of materialism. There was never a time in the history of the world when there were more temptations to selfishness than now. The yellow dust is in our eyes. America has a saloon frontage of 2,349 miles, every inch of which is a temptation. The first business of the Christian Church is to storm it and subdue it and annihilate it in the name and by the power of Christ.

The spiritual possibilities of young men argue for such a movement.

Young men are the army of the day-break. Disraeli said: "The history of heroism is the history of youth." Remember Joseph, Moses, Daniel, David and Isaiah. Our Lord selected young men to be his disciples, and was himself a young man when he had finished his work. The American Missionary Movement started with that famous "Haystack Meeting" of college students; the Students' Volunteer Movement, the Y. M. C. A., the Anti-Saloon League were all in their beginnings essentially *young men's movements*.

The need of moral and spiritual leadership in church and nation argues for the saving of our young men. Lord Salisbury wrote to Lord Roberts, "We are finding out that this war depends upon the generals." The church and the nation turn to the Sunday-schools of America for the leaders who shall lead them forth to the new opportunities of the new century. What is the cure for the dearth in the ministry? Answer,—
"More boys and young men in the Sunday-school."

To appeal successfully to young men, four religious notes must be clearly struck: the note of reality in religion, the manliness of Christianity, the note of service, and an appeal to the heroic.

A young man's religion must be real. He thinks that a religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday, it was only a cloak and a mockery on Sunday.

There must be new emphasis on the manliness of Christianity. Christianity is not a girlish affair, though much that we see of it is. The Christianity of Christ runs red blood, is multi-handed, and seeks the breath of the high hills. The Son of Man was the manliest man that ever walked this earth. I think we have wronged young men in supposing they could be led into the Christian life by sweetmeats.

Appeal to the heroic in young men and they will respond. Dr. Grenfell tells of the hardships of his work in Labrador in such fashion as to make the average small boy want to run away and be a missionary.

Show young men that religion is not a luxury, but a force, an opportunity not for self-indulgence but for self-devotion.

"We are not here to play, to dream, to drift

We have hard work to do and loads to lift.

Shun not the struggle; face it—'tis God's gift."

Suggestions: Interest your brainiest, most successful business men of the church in the Sunday-school; then you will draw young men.

Have many teachers for young men's classes. Men need other men; here personality counts. To save a young man is a strong man's task.

We need to get past the heresy that anybody who is pious and has a smattering of Bible knowledge will do for a Sunday-school teacher. An over-supply of piety will not make up for an under-supply of tact, and zeal and sense. The teacher must be aggressive, earnest and persistent; follow up the young man during the week; touch his life at every possible angle; let him know the breadth of joyousness, and the sanity of Christianity.

The Sunday-school must minister to the total life of the young man,—physical and intellectual as well as spiritual. Give him something to do. His cry is not "Oh, that I may say something," but "Oh, that I may do something." Train your young men to be teachers of boys' classes. A tribe of western Indians, when they race their ponies, tie bags of sand to them to keep them from jumping too high. Fasten proper tasks upon young men and you will drive them to their knees.

There is only one thing greater than winning a young man to Christ, and that is, holding a boy in the Kingdom of God. The only way you can hold boys in the Sunday-school is to like boys. They must be not tolerated, but enjoyed. Most men do not like boys. Carlisle said, "Boys should be brought up in a barrel and fed through the bung-hole." Charles Dudley Warner said a truer, and therefore a finer thing: "The best thing in the world is to be a boy, only it doesn't last long enough."

John Wanamaker said, "When you convert a man, you convert one person; but when you convert a boy, you convert a multiplication table." Wanamaker's arithmetic is usually correct.

Young men for God is this world's safety. The Sunday-school must bring young men face to face with the Great Book, and the Great Service and the Great Christ. It isn't enough to teach him facts about the Bible lands and Bible times. He may be able to describe the road from Jerusalem to Jericho as the haunt of thieves, and turn out to be a thief himself; he may be trained as to the location of the hills about Nazareth, and have none of the spirit of him who once lived at Nazareth. We must lead youth into the life that is hid with Christ in God.

Will young men respond to such an appeal? Look at the Student Volunteer Movement. Nowhere is there such inquiry as to the life of Christ, such desire to do the will of Christ, such purpose to fulfill the plans of Christ, as among the Christian young people of America. I do not believe in the indifference of young men to religion. The indifference is not in young men, but in the Sunday-schools and the churches. It is an amazing thing to discover with what readiness young people will respond to a sensible, serious effort to win them for Christ.

Be sure you will never catch many fish if you stand on the shore of cold respectability and wait for them to come. "Launch out into the deep" is the command of Christ. Go after young men for the express purpose of reaching them. Obey Christ's command in Christ's spirit, and you will not be able to draw the net for the multitude of the fishes.

TWIN MEETINGS FOR WOMEN

FRIDAY EVENING, JUNE 23.

FIRST CONGREGATIONAL CHURCH.

MRS. MARY FOSTER BRYNER, PRESIDING.

After the praise service, conducted by Mr. E. O. Sellers of Chicago, Mrs. Curtiss, Elementary Superintendent for Ohio, led the opening devotional exercises. We were then addressed by Miss Elizabeth Kilpatrick, teacher of one of the largest Bible classes for men in the world, on the "Possibilities of the Modern Young Woman." She said that the art, music, manners and morals of any country depended on its women. That the time had passed when woman was just a beautiful picture to be looked at and admired. She plead with the women to stop drifting and have some ideas, some visions which they could work out in their own homes or out in the great world. She told of the splendid work being done by members of Girls' Bible Classes in the factory districts of their town, helping to make them clean and sweet. She closed by saying that every woman has a song in her heart. Not all can sing it with their voices; with some it is sung by the fingers making garments for the poor. There are many ways, and she asked that each one of us might sing our song in our own way.

The closing address of the evening was by Margaret Slattery. Her subject, "Just Over the Hill." She said that all that we long for most lies just over the hill. Perhaps tomorrow may bring it to us, if not next week or next year. This is life. It is the hope of something better just over the hill that helps us through the dark valleys. To those who are young life lies just over the hill. With the boys and girls it is a coming circus or picnic. As they grow older it is something else just over the hill. When we reach there we do not find it, for as one desire is realized there is always another. It is just over the hill. She said: "I do not want to stand upon my last hilltop and look back over the things that I have missed, but I want to see a few flowers planted,

something done along the way. We decide on the upgrade what we will find just over the hill, not only for ourselves but for others." She told of being on a street car with a mother whose little girl had fallen in the mud. She held out her little hands and said: "Look, mamma, they are all muddy." And the mother said: "Shut them up and put them down in your lap, then nobody will see." Miss Slattery said that mother was teaching her child that no matter how dirty your hands are it makes no difference if nobody sees. And when that child grows into womanhood, if she drifts into evil and impurity, it will be because her mother decided for her what she would find just over the hill.

She spoke of the glorious privilege of motherhood, of holding in one's arms one of these tiny babies and preparing them day by day for what lies over the hill. She said: "To say the American woman is shirking this responsibility is a slander on her name." She spoke of the tramp of little feet extending from New York to Frisco, children of rich and poor, and said she was going to help their parents prepare them for what lies over the hill if she had to spend ten hours a week in a training school to learn how. And she said: "I am willing to teach nature lessons or anything else that will help me to win them." She spoke of Jesus telling the story of the lost sheep and she said: "Where did He get it? From the Old Testament? No. He was looking at the sheep on the hillside and He was talking to shepherds, and I am going to talk to the children about birds and flowers, because they know about them and love them."

She said: "You must keep the child in the midst if you would determine what lies over the hill." She told us that one day she was walking along the street when she heard a little voice say: "Hello, Miss Slattery." She looked around, but saw no one. Again the little voice. She looked everywhere, but still saw no one. Then the little voice said: "Keep a lookin' up, Miss Slattery." She said: "I looked up and up and up, and finally saw her way up in a tenement house, and when I found her she said: 'You didn't see me, Miss Slattery, because you didn't look high enough.'" Miss Slattery closed with the thought that we might look high enough to see Him, then down to the world in which He has placed us to find the very least of His little ones. What for? What is it all for? This great convention with its exhibits, its immense crowds? Just that a little child may be prepared for life in this world and life in that world which lies beyond.

Mrs. Bryner then led us in the prayer that we might advance to higher hill-tops of service.

WESLEY METHODIST EPISCOPAL CHURCH.

MRS. J. W. BARNES, PRESIDING.

The devotional service led by Miss Mary Scott, Moundville, W. Va. Address, Mrs. S. P. Moore, "The Senior Boys." Mrs. Moore specially emphasized the influence of women upon the lives of boys and young men. The beginners teacher introduced to God; the primary teacher helped to deepen the impression; the junior and intermediate teachers helped meet the needs from time to time. No period requires more skill than the senior years. Now is the time when is needed the care and companionship of men and women.

Oftentimes there come doubts that stir the soul. These will depend largely upon the experiences and teachings of early years. By helping to the right kind of social life and upholding high ideals women can and should be of great assistance to senior boys.

Mrs. M. S. Lamoreaux then spoke on "Spiritual Motherhood." God meant women to be mothers, but sometimes the arms are empty. Every woman, however, has a chance for spiritual motherhood. There are so many girls that need help, and there is no greater problem before us today than the problem of the girls. It cannot be solved until we have a great company of Christian women ready to help the girls. Every woman ought to know the joy of bringinig forth the spiritual life of a girl. A spiritual mother must know how to appeal to a girl. Motherhood costs, whether physical or spiritual. Beauty must be more than charm of feature, for the girl is examining our life with a microscope.

The spiritual life of the girl needs nurture. The girl is rash and impulsive and does not understand herself. The woman who would help her must know her needs and temptations. Three things a girl's heart must have: love, sympathy and trust. She who would help a girl must have faith to believe that the girl can be what God would have her be. If a girl has made a mistake there is still another chance.

If you are childless it is because you want to be. God will give you spiritual daughters, and some day you will have the privilege of standing with them before the King.

ADULT DIVISION CONFERENCE

WEDNESDAY FORENOON, JUNE 21.

MR. C. C. STOLL, KENTUCKY, PRESIDING.

After an impressive and helpful devotional service, led by Mr. E. O. Sellers of the Moody Bible Institute, Chicago, Mr. Stoll introduced the speakers of the morning, who opened the discussion as follows:

Mr. W. N. Wiggins, General Secretary of Texas, gave a helpful message on the "International Standard of Organization." He was very clear in his emphasis of organization and showed that the old, inefficient standards had given place to a simple, but strong and efficient one. He gave the officers and committees required, and explained the work of each.

Plans and methods of securing "Organization and Registration of Every Adult Bible Class" was ably handled by Mr. A. T. Arnold, General Secretary of West Virginia. He declared there was no inspiration without information, and that head and heart as well as "heels" were needed in a great educational campaign. He told of the literature, conventions, rallies, banquets, personal letters, circular and follow-up letters and advertising media used in his state to inform and educate his great Sunday-school constituency. He desired each class to have a definite aim and pointed out the great advantage to be received by each class organizing at least one other in the next few months.

Mr. W. G. Laudes, General Secretary of Pennsylvania, spoke on "Plans and Methods for Helping the Organized and Registered Classes." He stated that the success of any organized class depended on a leader with a vision and on the members being active and alert. He emphasized the need and helpfulness of a state paper and of full statistics, as well as demonstrations and well-advertised conventions. He believed the Adult Bible Class Federation could eliminate saloons or any evil against which they should mass their forces and cited living examples of same. He believed "Ingathering" should be the movement's motto, and after a man is gotten never, never let him go. He made a fine plea for Adult Bible Class Federation as a means of helping all classes to do a larger and better work.

Mr. E. W. Halpenny, General Secretary of Ontario, spoke on "The International A. B. C. Reading Course." He said most of us had been hiking for members instead of reading up on how to teach and hold them, and gave as the three dangers of the Adult Bible Class: First, inactivity; second, selfishness; third, head-strong activity—breaking one's usefulness against the rocks. He recommended the splendid new Standard of Service lately given to a waiting and highly appreciative public. He named the books already adopted for the reading course and gave illuminating suggestions as to each, saying that while the course might be difficult for some, yet many can and should read at least a few of the books and would reap untold benefit if led to do so.

The next speaker, Rev. I. W. Williamson, General Secretary of British Columbia, spoke on "Adult Bible Class Federations; Organization and Methods of Work." He insisted that there could be no finer way to

bring individuals, classes and entire communities to a perfect working basis. He said organization and federation were necessary to work out any moral reform.

Mrs. Zillah Foster Stevens, International Secretary Temperance Department, made a splendid plea for "Temperance Along All Lines." She recommended the use of "The Book of the Wars of the Lord," and this spirit of conquest to infuse itself into every campaign against whiskey and tobacco. She insisted men should be interested in this movement, as boys would follow the example of the men. She recommended the four Temperance lesson Sundays and cited Justice Maclaren's class and Mr. Frank Yeigh's class as having done fine work along this line. She desired Temperance Secretaries and pledge-signing, as well as any and every method to save men and boys.

Mr. W. C. Pearce led a "Round-Table Conference," and brought out interesting questions of grading, lesson-time and class activities. The audience was large and representative and he closed by having twenty-five people give the twenty-five best things in their respective classes.

WEDNESDAY AFTERNOON, JUNE 21.

MR. C. W. HALL, INDIANA, PRESIDING.

A most helpful devotional Song Service was led by Mr. W. E. M. Hackleman, Song Leader of Indianapolis.

The first speaker was Mr. R. L. Hoopper, A. B. C. Superintendent of Maryland, who spoke on "Opportunities of a Class President." He said they were unlimited, as the class president should be a leader, helper, conservator and friend and willing to always go the second mile.

Mr. E. O. Sellers, Moody Bible Institute, Chicago, spoke on "Opportunities of a Class Secretary." He said secretaries were born, not made; they should have the gift, be conscientious in every detail and "stay by the job" seven days out of each week. He said every good Secretary worked out his own method and urged originality, if good sense and consecration were added.

Mr. J. Shreve Durham, International Superintendent of Home Visitation, spoke on "Home Visitation in the Adult Department." He said home visitation was really the base rock of all Membership Committee work, as you can't win people until you find them. He cited an instance in the late home visitation in Corinth, Miss., as an evidence of the results to be accomplished.

Mr. Fred S. Goodman, New York, International Secretary of Y. M. C. A., spoke on "The Men and Religion Forward Movement," and

stated that a new emperor was needed and his name was Jesus. He said the dawn never appeared but once to awaken a man. His challenge to the A. B. Classes was Fair Play, Sagacity, Enlargement and Discernment.

Mr. M. A. Honline of Dayton, Ohio, Sunday-school Director of the United Brethren Church, spoke on "The Adult Bible Class and Teacher Training." He arranged facts in a masterly way and proved indubitably the Bible the greatest text book and the Sunday-school the most potent factor in the Church, and the child the central figure in the Sunday-school. He urged that all Adult Bible Classes should assume the responsibility of discovering those with ability to teach, helping to enlist them in the work and direct them to the training class, where they could receive training for teaching. He said there were four things to know—the child, the Bible, how to teach and what to teach.

Rev. W. A. Brown, International Missionary Superintendent, spoke on "The Adult Bible Class and Missions." He said the Sunday-school was Christ's last commission in process of fulfillment, and that the organized Sunday-school was the Church's final answer to our Lord's high priestly prayer, also the standard of service was missionary from beginning to end and that ignorance was all that kept people from being interested in missions. He said there were twenty-seven missionary books in the New Testament, and said missionary education, prayer, giving and activity were much needed, and he exemplified the real missionary ideal himself.

The open conference, led by Mr. Pearce, answered many long, vexing questions, and opened up untold avenues of usefulness, progress and uplift.

TUESDAY FORENOON, JUNE 27.

MR. R. M. WEAVER, OF MISSISSIPPI, PRESIDING.

Theme: "The Adult Bible Class and Service." The entire forenoon was given to a discussion of the newly adopted International Standard of Service for Adult Classes.

After a most helpful devotional service conducted by Mr. J. W. Henderson, Adult Department Superintendent for Northern California, Mr. Weaver introduced various speakers who addressed the conference on the six points of the International Standard.

Rev. B. F. Rhoades, of Moundsville, W. Va., teacher of a large young men's class, spoke on the subject, "Increase." He emphasized the fact that the imperative and immediate obligation resting upon every class was to reach and win the men and women to its membership, to

Jesus Christ and to a life of altruistic service. He cited several instances of classes that have enjoyed a steady and large growth and gave numerous plans and methods by which any class might do the same. It was pointed out that the International Standard required every class to increase at least 50 per cent. during the year 1911 and that where this was impossible the class might meet this requirement by the organization of other classes.

Rev. E. J. Meacham, of Portsmouth, Ohio, spoke on "The Use of Bibles in the Class." He cited one instance of a class of 200 or more where 90 per cent. of the members carried Bibles to the class every Sunday and many used them in finding references and in other ways in connection with the lesson study. He recommended highly the Pocket Testament League and gave various instances where a ready Bible even in an awkward hand had brought large results.

"The Adult Bible Class and Missions" was presented by Dr. Joseph Clark, General Secretary of Ohio. He emphasized the need of every class to get a world vision and a Christ-like passion for carrying the Gospel to the uttermost parts of the earth. He said that on the border of every virtue hovered a peril and that this great Adult Bible Class movement would utterly fail if centered in itself. He pointed out that this peril might be avoided if the Bible hosts of America would line up in a great altruistic and missionary campaign. It was pointed out that the International Standard requires every class to make a definite contribution to missions. This, of course, would be done through the Missionary Board of the Church to which the class belongs.

"The Adult Bible Class and Training" was presented by Dr. A. L. Phillips, Superintendent of Sunday-school work of the Presbyterian Church, U. S. He made a strong plea for spiritual and well-trained leaders, urging that it was the opportunity and duty of every Adult Bible Class to search out from among their number those who had ability for leadership and definitely seek to train them as Sunday-school teachers and church workers. It was pointed out that the International Standard requires that every Adult Class should have at least one of its members either taking a definite teacher training course in a class or by correspondence, or engaged in reading the books of the Adult Class Reading Course.

Miss Elizabeth Kilpatrick, Teacher of a Men's Class at Corinth, Miss., spoke on "The Adult Bible Class and Definite Christian Work In Its Community." She said that all the helpless, sick and unsuccessful people were indications of economic and religious disability and that it was the province of this great Movement to seek to bring real

help to all the unfortunate who might be in their field. She cited many instances of where the sick had been visited, the unemployed had been given work, the poor had been helped, the community life purified and many other kinds of help brought to those in need. It was pointed out that the International Standard required a class to do more than make a money contribution to some line of missionary endeavor. In other words, the class must be engaged in some form of definite altruistic and Christian work in its own neighborhood.

"The Adult Bible Class and Personal Evangelism" was presented by Mr. Andrew Stevenson, Teacher of a Young Men's Bible Class of Chicago. Speaking from a large personal experience, he brought to the conference a most earnest plea that all the classes be led to do a definite evangelistic work. He made it clear that the one thing above all others the classes should do was to lead all of its members to an acceptance of Jesus Christ as a personal Savior. He urged that they do not stop here but continue to work out and out until all the community should be reached. He closed by saying that there could be no more splendid work than for one strong man to win another to Christ.

The open conference was led by Mr. W. C. Pearce.

FIVE PRE-CONVENTION TOURS.

By vote of the International Executive Committee at its meeting in Winona Lake, August, 1910, this plan for a series of simultaneous inspirational educational tours was made possible. All of them started from the initial cities on June 6, arriving in San Francisco June 19. Rallies and special conferences were held, State and County Conventions visited in fifty-seven cities in the fields of twenty-three State and Provincial Associations, as follows:

Alberta, Banff and Calgary.
 Arizona, Williams.
 British Columbia, Laggan, Vancouver and Victoria.
 California, (S) San Bernardino, Riverside, Pasadena, San Diego, Los Angeles.
 California, (N) Shasta, Sacramento and Stockton.
 Colorado, Denver, Colorado Springs, Pueblo and Trinidad.
 Iowa, Cedar Rapids.
 Idaho, Payette.
 Kansas, Emporia, Newton, Hutchinson and Dodge City.
 Manitoba, Winnipeg.
 Minnesota, Little Falls, Detroit.
 Montana, Forsythe, Billings, Butte, Missoula.
 Missouri, Kansas City.
 Nebraska, Grand Island.
 Nevada, Elko, Reno, Sparks.
 New Mexico, Las Vegas, Albuquerque.
 North Dakota, Fargo, Jamestown and Bismark.
 Oregon, Portland, Baker City, Ashland, Roseburg, Albany, Eugene.
 Saskatchewan, Regina.

Utah, Salt Lake City and Ogden.
 Washington, (W) Tacoma and Seattle.
 Washington, (E) Spokane and North Yakima.
 Wyoming, Cheyenne and Laramie.

The five touring parties, comprising seventy-seven persons, represented twenty states and provinces. They all traveled at their own personal expense, the total cost to them approximately being \$15,000.

Members of Tour Parties.

TOUR PARTY NUMBER ONE.

Halpenny, Rev. E. W., Ontario, Manager.	Lamont, Miss Mary C., Alberta.
Sellers, Mr. E. O., Assistant Di- rector of Music Moody Bible In- stitute, Leader of Song.	Lucas, Rev. Aquila, New Bruns.
Capel, Rev. E. T., Quebec.	Marshall, Miss Mabel A., Minn.
Capel, Miss Amy M., England.	Robertson, Rev. J. C., Ontario.
Kenny, Mr. H. F., Alberta.	Weston, Miss M. F., Alberta.
Kenny, Mrs. H. F., Alberta.	Williamson, Rev. I. W., Brit. Col.
	Whitby, Miss Florence A., Alberta
	Winton, Miss Winifred, New Bruns.

TOUR PARTY NUMBER TWO.

Locker, Prof. A. M., Minn., Man- ager.	Dodge, Mr. Wm., Iowa.
Clissold, Mr. E. T., Illinois, Leader of Song.	Goodman, Mr. Fred S., New York.
Bauer, Miss Leonora F., Minn.	King, Mrs. C. M., Minnesota.
Billman, Mr. Dan E., Minnesota.	King, Mr. Stafford, Minnesota.
Brace, Mrs. J. E., Minnesota.	Nordland, Mr. Wm., Minnesota.
Dietrick, Mr. Paul S., Minnesota.	Nordland, Mrs. Wm., Minnesota.
Dietrick, Mrs. Paul S., Minnesota.	Phillips, Dr. A. L., Virginia.
	Pond, Miss Carrie S., Minnesota.
	Wilson, Miss Isabelle, Minnesota.

TOUR PARTY NUMBER THREE.

Mohr, Mr. E. K., Mich., Manager.	Bryner, Mrs. Mary F., Illinois.
Mohr, Mrs. E. K., Michigan.	Meyer, Rev. H. H., New York.
	Waite, Mr. R. H., Jr., New York.

TOUR PARTY NUMBER FOUR.

Hall, Mr. C. B., Illinois, Manager.	Dietz, Miss Emma, Illinois.
Meyers, Mr. S. H., Illinois, Leader of Song.	Dietz, Miss Dorothy, Illinois.
Meyers, Mrs. S. H., Illinois.	Eldridge, J. Wm., Ohio.
Allen, Miss Minnie, Arkansas.	Ferguson, Mrs. Mary P., Ark.
Brown, Rev. W. S., New York.	Harter, Mr. Lloyd E., Illinois.
Crigler, Mr. L. P., Missouri.	Harter, Mrs. Lloyd E., Illinois.
Dietz, Mr. W. H., Illinois.	Meacham, Rev. E. J., Ohio.
Dietz, Mrs. W. H., Illinois.	Robinson, Dr. J. R., Colorado.
	Shepherd, Dr. R. P., Missouri.
	Shepherd, Mrs. R. P., Missouri.

TOUR PARTY NUMBER FIVE.

Pearce, Mr. W. C., Ill., Manager.	Mills, Miss Helen Elizabeth, Illinois.
Hackleman, Prof. W. E. M., Indiana Leader of Song.	Moore, Miss Mary, Kentucky.
Pearce, Mrs. W. C., Illinois.	Neblett, Rev. R. P., Mississippi.
Faris, Miss Lillie, Ohio.	Otey, Mr. E. W., Arkansas.
Gowen, Dr. J. W., New Jersey.	Reuter, Miss Sue, Illinois.
Gowen, Mrs. J. W., New Jersey.	Scott, Rev. E. S. A., Indiana.
Harris, Rev. Herbert L., New York.	Strong, Mrs. Ida M., Kansas.
Hughes, Miss Mollie, Missouri.	Wilson, Dr. S. A., Illinois.
Knights, Miss Lena, Illinois.	Wilson, Mrs. S. A., Illinois.
Mills, Mr. A. H., Illinois.	Winn, Miss Mabel E., Ohio.
	Wright, Mr. S. L., Illinois.

To meet the expenses of printing and correspondence incident to preparing for this tour campaign, offerings were taken at many of the rallies and conventions en route, which amounted to \$669.76.

Many expressions of appreciation for the tour party campaign have been received. We quote two:

Silver Bay, N. Y.—“Let me congratulate you on the conception and accomplishment of the tour party plan. If the other parties were as well handled and the work done en route as interesting to the people in the various states as was true of Tour Party No. 2, a great deal of good has been accomplished in quickening interest in Sunday-school work.”—Fred S. Goodman, Secretary Religious Work Department, International Y. M. C. A.

Omaha, Neb.—“On every hand, both during the Convention and as I traveled here and there after the Convention and met with people who had been touched and helped by the tour parties, I feel convinced that you have accomplished a great work through them.”—George Wallace.

These are only a few of the many words of approval that might be quoted, but are sufficient to indicate a large amount of good accomplished by this campaign.

THE ADULT BIBLE CLASS AND CHRISTIAN CITIZENSHIP

SENATOR MELVIN H. NASH, BOSTON, MASS.

That we live in an age when the problems of life were never more serious and never pressed themselves with more force upon men and women for solution than today is evident to every eye which has observed the signs of the times, and the condition of human society. It is not enough for the Adult Bible Class to train the young as to their possibilities, but it must with equal force present to them their responsibilities as citizens, for the Adult Bible Class must fit men to go out into life and meet the great problems of their day with a purpose to do their part in their solution.

First of all, it is the duty of the Christian citizen above all others to stem the awful tide of irreverence, and make men feel their responsibility to Almighty God. Never was there such an urgent need of the Adult Bible Class developing men to accomplish this end as now. True it is that there never was an age in the history of the world when the spirit of Christ was more broadcast, and yet with all this demonstration of the spirit of the Divine Master there never was a day when irreverence was so rampant, and the name of God more often taken in vain than in this very same day.

Some twelve miles below my home in the good old town of Marshfield there lived and died one of the greatest statesmen of Massachusetts, Daniel Webster. Though he may have made his mistakes in life, both politically and morally, yet there will ever shine from him an example of reverence and allegiance to God which may well become a watchword of the Adult Bible Class. It was one evening in the great city of New York, it is said, in an address which Webster delivered at a great banquet there, made up solely of men, that he uttered this sentiment which must ring most clearly in the mind and soul of every truly consecrated Sunday-school teacher and worker and loyal Christian citizen. It was a little late when he arrived, and as he entered the hall and advanced to the head table the chairman of the meeting said to him: "Mr. Webster, when you speak tonight, I want you to tell these men what is the greatest thought which ever occupied your human mind." When the time came for him to speak he arose and said: "Gentlemen, I have been asked by your chairman that when I should speak to you tonight I should tell you what was the greatest thought that ever occupied my human mind, and I want to say in response to that question that above every other thought which ever possessed my mind was my individual responsibility to Almighty God." The statesman and the scholar, the man of letters and of law, he who owed his position and all that he held in the political world at that time to the men of that old Plymouth Congressional district, of which I have the honor of being a citizen at present, above every obligation which he felt that he owed to them, above all the duties which he felt he owed to any man, first and foremost as a citizen, he recognized his duty and responsibility to Almighty God. And so let me say to you, that no matter what your position or place in life, no matter how fame and wealth have smiled upon you, no matter what honors have come to you from your fellow-men, or what obligations you owe to them for such honors, above all these, as with Daniel Webster, comes your allegiance and responsibility to Almighty God.

Next, perhaps, in importance to the problem of irreverence which it is the duty of the Adult Bible Class to solve is the problem of expediency. This age is marked too much by this spirit. Whether in high places or in low, there are men who stand first on one foot then on the other, viewing with hesitancy the questions which demand honest and upright decision, vacillating in their policy, and putting off until the morrow the problem that can only be solved by men of principle and of character today.

No more striking example of men devoted to great principles is there

than that of the great American martyr, Abraham Lincoln. You remember some of the crucial moments in his life, especially that moment when he had made that noble decision and faced the possibility of defeat, that no compromise, no matter what the cost, should be made in the cause of slavery. How, when his friends came to him and entreated him that he should let the Southern states go, because if he did not he would fail of reelection to the presidency, he turned to the map which always hung in the rear of his desk, took his long, awkward finger and drew it through every one of the states thereon, then, turning to his friends, said: "Gentlemen, it matters little what happens to me, whether I am reelected president or not, but not one of those states, not one of them, shall go." Let us then inspire our youths in the Sunday-schools, about to go out into the highways and byways of human society and political life, with this example of principle, and impress upon them as one of the great elements of Christian citizenship "that principle not expediency must be their motto."

Again, we see as we look about us, men half-hearted, half-devoted in their loyalty to the great causes of state and nation, men who seem to love self better than the great movements for the welfare of mankind. Oh, that we might recall for the moment, some of the examples of loyalty and devotion of the men of only fifty years ago to inspire and quicken us to the patriotism that reflects some of the Christian heroism of our own nation. Few if any more striking examples of that devotion to a great cause are there on the pages of history than that of Sherman and Grant in the crucial days of the great war for humanity and the preservation of the Union. It was at Petersburg. Grant had already been thirteen weeks before that city, and yet without any seeming advance or progress. Sherman had made that wonderful march to the sea, and the whole North was shouting his praises in loud acclaim. All through the Northern states there seemed to be a growing sentiment that Grant was dilatory and making no progress, and that General Sherman was alone equal to the demand of the hour. This sentiment was crystallizing very fast into a demand that Grant should be deposed and that General Sherman should be placed in his stead. The news soon reached General Sherman, but he knew the great worth of General Grant and that he was to be the real hero of the hour. He knew that no man had or could be more loyal to his trust, and that this seeming delay was but the perfection of a great plan by General Grant. So, immediately upon hearing this news, General Sherman sent word, so the story is told, to General Grant in sentences similar to these: "I hear that they are talking of deposing you and placing me in your stead. It shall never

be. I will not have it. You shall not be deposed. I will never accept the position, but I will stand by you most loyally even unto the end." No sooner had Grant received the letter than he immediately sent back a reply to Sherman in words much like these: "General Sherman, if I am deposed, and you are placed in my stead, I will stand by you just as loyally and faithfully as you have so loyally and faithfully stood by me." Two great souls inspired by one noble purpose, the high ideal of true patriotism, unmindful of self and all the emoluments of fame and office, pledged themselves in the most exemplary devotion to stand by each other even to the door of death for the cause which they loved better than they loved their own lives.

That the besetting sin of life is selfishness is the testimony of the ages, and that *this* age is still in its toils no man conversant with the life of today dares deny. Only the truly unselfish have worn or can wear the crown of honor in real American citizenship. No greater honor can come to any man, it seems to me, in the walks of citizenship than that he has caught something of the spirit of Christ and lived to serve humanity, and serve it well. The great inspiration of history comes to us day by day from the lives of those men and women who have lived, forgetful of self, and quickened and consecrated by the high ideal of their Master, have given themselves in loving service and sacrifice for the great human family whose woes and sorrows constantly appeal to the true lover of mankind.

We are a nation of mutual interests and we must never forget that we are a democracy, and that a democracy means simply a mutuality of interests and of life. That it is incumbent upon us who are Americans and Christian citizens to keep the fires of patriotism always burning so brightly that we shall never forget that we are a democracy, that our interests, our purposes, our plans, indeed all our affairs, are bound up in one common family of common interests is very evident. The real principle which makes a democracy is none other than the great principle of brotherhood, and men are realizing it today as they never realized it before. Yea, even one of the political parties of this era has incorporated into its party principles the brotherhood of man as one of its cornerstones. It is the war cry in the economic as well as the political world today, and upon its fulfillment depends more than anything else the keeping in its truest and best sense the democracy which was planned in that memorial compact in the little cabin of the Mayflower so many years ago near the old town of Plymouth, some twenty miles from my home. That, it is said, was the truest, the most ideal form of democracy ever promulgated in the world. Let the revival

of that old spirit, that old brotherhood, that old compact of mutual loyalty be once more made manifest, and let us incorporate it into the Christian citizenship of this grand old nation and every nation of the earth, for there is nothing in life today that will bring more inspiration to man than that throb of brotherly love which warms the heart and uplifts the soul of each one of us.

That the ideals of a nation should be preserved upon the tablets of the hearts of its citizens, as well as upon the pages of its history, every true patriot must acknowledge. The great desecration of some of our national holidays would seem to indicate anything but a cherished memory of our patriotic ideals. Yet it is true that in the preservation of our patriotic ideals will come the true loyalty of men to their country, and so the next great problem and the last which I will present for your consideration is the preservation of patriotic ideals. The Adult Bible Class must teach loyalty to the flag as well as loyalty to the church. The great Master said in demonstration of this: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." It has been my custom for several years on Memorial Day to address the Grand Army of the Republic. Sometimes I have spoken once, sometimes twice, and this year even three times, but what has been my great grief on these occasions has been the great indifference and marked desecration of that day which means so much to those who gave their lives and their all to their country and their flag. There are men, women and children who seem to be utterly without any reverence for the day or for its memories, and I wonder immediately have we forgotten the great cost of this nation, have we forgotten the heartaches and pains, the sorrows of men and of mothers caused by the terrible loss during the Civil War?

And now in conclusion let me say that in the ideals of Jesus we have all the essential principles of the citizenship which all nations need, and which if applied to the lives of the Adult Bible Classes would bring about the solution of the great problems which press so closely today. Incorporate then these ideals into your life, inculcate them into the lives of your pupils, and follow on under the banner of the great Captain of our Salvation, Jesus Christ, the Lord and Master of the world, and you shall surely march on to victory.

DEPARTMENT OF EDUCATION

FRANKLIN McELFRESH, PH. D., SUPERINTENDENT

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REPORT OF TEACHER TRAINING DEPARTMENT

READ BY FRANKLIN McELFRESH, SUPT.

The three years past has been a time of steady growth and of marked development in the Department of Education. Mr. W. C. Pearce, with remarkable energy and foresight, called together the scattered classes and secured a definite organization of the Teacher Training Department about six years ago. He then provided, by careful consultation with denominational leaders, for standard courses of study.

ENROLLMENT.

There was reported at Louisville an enrollment of 79,086 students in the International office, and an enrollment of 28,491 from four denominations. Enrollment reported by State and Provincial Associations to the International office this triennium, shows 136,270 students. In addition to this, an aggregate of fifty thousand students has been reported to us by various Denominational Boards as enrolling directly with them. This

indicates that six years ago one student had been enrolled in Teacher Training to every sixty-four officers and teachers; three years ago, one student to twenty officers and teachers, and at this time, one student to twelve officers and teachers, through the International office alone. Including the enrollments in the Denominational offices, the ratio is now one to eight.

The following are the churches reporting students enrolled directly with their Boards, and their courses of study conform to the International standard, or are equal to it:

Anglican (Canada).

Baptist.

Baptist, South.

Methodist Episcopal.

Methodist Episcopal, South.

Methodist in Canada.

Free Methodist.

Presbyterian, U. S. A.

Presbyterian, U. S. (South).

Presbyterian in Canada.

United Brethren.

DIPLOMAS.

Reports received show that 27,008 First Standard, and 570 Advanced Standard Diplomas have been issued to students after passing examinations, by the State and Provincial Associations during this triennium. The report last triennium showed 10,016 graduates.

For statement of enrollment and graduates by States and Provinces, see statistical tables in report of the General Secretary.

DENOMINATIONAL COÖPERATION.

The increase in the number of Denominational Sunday School Boards, which have organized Teacher Training Departments, indicates great activity and gives promise of far-reaching results. A number of these enroll students and conduct examinations, issuing Joint Diplomas; others use International seals on Denominational Diplomas, while still others use their Denominational seals upon International Diplomas. It has been the consistent and uniform effort of the International Association to conform to the plans of each Board, promoting the work through its conventions and institutes, and reporting to the Denominations. A number of Denominations prefer that their enrollment and examinations should be through the State and Provincial offices, and that their students receive International Diplomas. Among those pursuing this plan, the Churches of Christ (Disciples) have enrolled the largest number of students, and the results of this coöperation have so far proven satisfactory. It is not our desire to insist upon questions of method or details of coöperation, but to promote in every way possible the great object of Christian education.

PROMOTION OF THE WORK.

The work of promotion in many of the States and Provinces is done by voluntary workers whose services are given through their love for the work. Many of these are men and women in high positions whose labor is given at a sacrifice and whose services are most acceptable. The number of superintendents employed by the States, giving full time to the work, is one of the encouraging features; while a larger number, under salary, are devoting a share of their time to specific Teacher Training work.

All the States and Provinces, with the exception of three, have a definite Teacher Training organization. New York employs the full time of a Teacher Training Superintendent. Among the states in which a Superintendent is under salary for part time are Pennsylvania, Iowa, Indiana, Illinois, Ohio, Kansas, Nebraska and Louisiana.

COURSES OF STUDY.

First Standard Course. The First Standard Course, with its simple outlines of Bible study, child nature and methods of teaching, is of great value to teachers or students preparing to teach. It offers a review of the Bible study given in the Sunday School, and an outline as an introduction to further study. It is not an ample and complete course, but only a beginning. Its value in awakening desire is proven by the fact that a very large number of students taking the Advanced Course come from those who have been graduated from the First Standard Course. The immense difficulty of securing attention, finding an hour for bringing teachers together, of convincing them that the Sunday School demands special preparation, justifies any beginning that is on the way to real training. The First Standard Course is not sufficient, but it is efficient. Ten books have been added to the list approved for this course by the Committee on Education during this triennium.

The Advanced Standard Course. The Advanced Standard Course is studied by an increasing number of students. It is very desirable that encouragement be given to thoughtful students and teachers who are willing to devote at least two years to the books approved in this longer and more thorough course. The number of books on Teacher Training coming from the press is an index of intense interest and intellectual activity. The Committee on Education has approved thirty-one books in the Advanced Standard Course this triennium. Some of them are of real educational value, and a number are distinct contributions to the field of Sunday School literature in departments heretofore not provided with satisfactory text-books. These books are keeping pace with the effort by

writers and publishers to put Sunday School instruction upon a truly educational basis.

THE ADVANCED TEACHER TRAINING INSTITUTE.

The Advanced Teacher Training Institute has been tried, with fine results, in several of our cities, notably, Cleveland, Cincinnati, Louisville and New Orleans. It is a school meeting once a week, with two recitation hours, usually, and employing special instructors for each of the studies. This more scholarly and thorough type of work, with its investigation and supplemental reading, can seldom be carried forward in a single church. In a city a sufficient number of teachers of larger vision and earnestness of purpose will consecrate time, and instructors who are specialists can be found who will give the school a dignity and character essential for the development of teachers of training classes.

GRADED UNIONS.

The Graded Union is reaching more complete organization among Elementary workers in a large number of cities. Teacher Training has been given a definite place in many of the Unions, and is followed with fine enthusiasm. In this connection studies in special courses on hand-work, story-telling and books approved for the Advanced grades, have been followed with results that are very gratifying. Five books for Specialization have been approved by the Committee on Education within the last three years. This is the method by which expert workers can be secured in departments most needing their help.

TEACHER TRAINING CLASS IN THE SUNDAY SCHOOL.

Our effort heretofore has been devoted to the immediate task of training those who are now teachers in the schools and the larger number of enrollments has come from those already occupied in teaching classes. The transfer of emphasis from the class, meeting at a week-day hour, to the class of senior students in the Sunday School, meeting at the school hour, is one of the most important phases of the present work. This class of carefully chosen students continues its work for one, or, better, two years, and its graduation is made one of the events of the church life. The union class was essential in the earlier days of the educational movement, as it was often impossible to awaken sufficient interest in any one school to sustain a class. Now we are witnessing the closer affiliation of the class with the church itself and are giving encouragement to it in every manner possible. The Teacher Training class grows out of the needs of the individual church and it should be nourished and supported

by it. The class in the school and of the school alone answers the Teacher Training problem. Answer that problem and we answer the greatest problem of the Sunday School.

Classes heretofore have been, in large measure, Bible study classes. The first need, everywhere, seemed to be information, that the student might teach the Bible with some confidence and authority. Many leaders in religious education are urging that our training classes should really be training classes for teaching. The questions of studies of child nature and methods of teaching and of the Sunday School in its organization and management should receive far greater attention than has been given them heretofore. It must be seen that this is the most delicate, the most difficult and the most important work in the field of education. There must be an upgrade from the day school to the Sunday School or it will not maintain the interest of the people nor the respect of the religious communities. We should not study the Bible less, but give greater stress to the methods and principles by which the highest educational efficiency is attained.

INSTITUTIONS OF LEARNING.

The Committee has registered its profound conviction that the denominational college should find a place for the instruction of religious leaders. The approaches of the Committee to these colleges have received the most cordial responses. Changes in the college curriculum cannot be made rapidly, and the instructors of these institutions are already overburdened. But the Sunday School bids fair to receive recognition in many of them. The college and the university are everywhere fitting men and women for special callings. The college-bred man should be the religious leader. But he cannot be expected to assume moral and spiritual guidance unless he have some training for such responsibility. Sociology finds a welcome place in the college curriculum. The surest social service is preventive; the most powerful is constructive; and the most efficient is religious. The richest field of helpfulness is that which touches young life. The largest opportunity for service open to the student not entering professional religious life is in the Sunday School. During his formative and favored years of college instruction the student should be offered training for skilled leadership in the only school which uses the Bible as a text-book and which, above all others, touches the heart and appeals to the will. A large number of colleges have already introduced courses in religious education as electives in the curriculum and many more are preparing to offer such work in the near future.

The increase in the number of chairs of religious pedagogy and psychology in theological seminaries and the hours given to lectures and study upon the Sunday School, denote an advance that is full of encouragement. It gives promise of a teaching ministry. The minister is the one man above all others responsible for the management and organization of the Sunday School, and it will seldom rise higher than his interest or surpass his ideals. The inclusion of the Sunday School, at last, among the agencies of the church, regarding which the young minister is to receive definite instruction, is an added proof that this institution is finding its way into the very heart of education and attaining its true dignity among religious activities.

TEACHER TRAINING IN MISSION FIELDS.

News from the mission fields brings the cheering information that our methods of work and courses of study have been adopted in some of the most aggressive and important centers of foreign evangelization. A number of our Teacher Training text-books are already translated and in use. Three have been translated into Japanese, one into Chinese, one into several of the dialects of the Philippine Islands, one into Korean, and one into Spanish. Five hundred students are reported from Japan; a number of classes are at work in the Philippines, Korea and Hawaii.

Leaders in the mission fields, who are looking into the future, find themselves confronting the same conditions that we meet in America. Schools will soon be provided by the Governments in China, Japan and Korea. They will not be open to the teaching of the Bible. It is essential to provide leaders. The mission school heretofore has been the only school with open doors. Foreseeing the changes near at hand, they are providing teachers for the future and are laying the foundation for a system of religious education by placing their native students in Teacher Training classes.

WORK IN THE WEST.

The deepest interest of the triennium has been shown in some of our Western States and Canadian Provinces. Here, in these great new commonwealths, the foundations are laid broad and deep for high standards of intelligence in the future. And our religious leaders, with a spirit of foresight, are moving rapidly and providing standards for the Sunday School that will secure for it high recognition and enable it to pursue its work with methods and organization unknown in the earlier history of the Sunday School.

SCHOOLS OF METHODS.

Thirty Schools of Methods, whose requirements meet the standard established by the Committee on Education, have been held in different parts of the country within the past triennium. Twenty-six of these schools announce their program for the coming year. The value of these schools in giving inspiration is found to be very great. Heretofore their sessions have been held in the summer-time in connection with Chautauquas or out-door educational work. Recently, in several cities, they have been organized in the winter and the attendance has been very large and the plan has proved eminently satisfactory. It suggests a new opportunity for bringing workers together in the very midst of the year.

TEACHER TRAINING TWO WEEKS.

All education takes new life in the autumn. September is its spring-time, as June is its harvest. A call has been sent forth from the International office for a Teacher Training Two Weeks—a campaign for the enrollment of Teacher Training classes in the autumn. All Sunday School workers are asked, during this September fortnight, to give special attention to one thing: the enrollment of Teacher Training classes.

We can win men to Adult Bible classes, but we cannot hold them without competent teachers. We are studying the problem of adolescence, but there is no answer to the difficulties of the teen years until we have well-equipped and intensely earnest teachers. We can draw the child to the Sunday School from nearly every Protestant home in the city or country, but what impress the child receives depends on the teacher. The greatest need of the churches in America is a double number of consecrated, well-equipped teachers.

Education sits aloft while multi-millionaires lay their gifts at her feet and commonwealths bring their tribute to her altars. But more than ever before, education today is non-religious. Religious education guards the sacred fires of faith and amid "the tumult and shouting," she seeks the guidance and culture of the spiritual nature. The Bible is the man of her counsel, the text-book of her school. Christ is her moral authority and inspiration to newness of life. Religious education is limited in its opportunity by time and the voluntary nature of its service. Its method must be highly specialized. Its purpose is nothing less than the molding of a Christian generation. This can only be attained by teachers trained to high skill and working with the passion of a burning intensity. Who teaches religion to young America and how it is taught, are the questions that inspire activity in Teacher Training students. Whoever teaches the child of tomorrow science, will send out one of the world-

leaders in investigation; whoever trains him in business, will rule the commerce of the world; whoever teaches him religion, will determine the fate of the world more than any other. God is giving America her day of opportunity.

The spirit of heroism and sacrifice in modern Christianity has not been put to its full trial. We are doing great work for foreign fields. We are laying foundations in other nations. The greatest field in the world is the home field. America is the battle ground of aggressive religion and Christian morality for the coming century; and when our young men and women of the nobler sort once see the supreme place which the school of religion in the church occupies in education, when once they see that Christian citizenship will only be known to those who have been taught it, then they will give themselves to this mighty agency without limit and invest their influence joyfully as unto the Lord. Can we not believe that it will come suddenly? Can we not believe that the poverty of our teaching will be replaced by enrichment and abundance? Is not the time near at hand when the officers of the school and ministers of the churches will no longer need stand begging for teachers? The opportunity of molding the purest and highest type of Christianity ever wrought out on this earth since the first Christian century, is offered to those who will prepare to be skilled workmen for God.

REPORT OF COMMISSION ON EDUCATION

READ BY REV. H. M. HAMILL, D. D., CHAIRMAN

This special Commission on Education was authorized by the Central Committee or Trustees of the International Executive Committee, and is composed of the members of the Committee on Education, which is one of the regular departmental committees of the Association, together with the following named gentlemen who were asked to serve as members of the Commission: Prof. Ira M. Price, LL. D.; Pres. Frank Sanders, D. D.; Pres. W. Douglas McKenzie, LL. D.; Dr. H. B. Carre; Bishop W. F. McDowell, D. D., LL. D.; Dr. J. T. McFarland, Dr. E. B. Chappell, Dr. Henry F. Cope, Rev. E. W. Halpenny, Mr. Clarence Depew, Dr. H. W. Broadbeck, Prof. N. H. Pius, D. D.

It was made the duty of the Commission to inquire into all educational matters related to the work of the International Sunday School Association, except those committed to the Lesson Committee, to report upon existing conditions and to make recommendations to this Convention. These suggestions have been carefully considered, and the report itself has been

reviewed by members of the Commission in attendance upon this Convention, and is now submitted as the judgment of the Commission.

Your Commission on Education has considered in order the following matters:

1. Teacher-Training, as related to the work of the International Sunday School Association and its Auxiliary Associations.

2. The special problems of Teacher-Training in the Theological Seminaries and the Colleges and Universities.

3. Questions of Sunday-school Nomenclature and Grades, of Training Schools, and of a Reading Circle.

First, in the matter of Teacher-Training the Commission heartily commends the plans now in operation under the Committee on Education and the Superintendent of Teacher-Training, and gratefully recognizes the signal advance made by this most important and fundamental work of the Association.

In order to unify and maintain with dignity and thoroughness the various elements of the general teacher-training movement in progress among the Denominations and the Auxiliary Associations, official representatives of Associations and Denominational Sunday-school Boards came together at Philadelphia in 1908, and carefully framed certain standards as applying to courses of study and plans of work, which have been generally accepted by Denominations and Associations throughout the International field. So far as this Commission represents the field and has knowledge of its conditions and needs, we believe that the plans and methods of the Committee on Education and the Superintendent of Teacher-Training are generally effective and satisfactory, and in their essential features should be maintained at least for the next triennium.

In our judgment, the teacher-training movement, as a purely educational one, is not to be rated with other Sunday-school movements. All educational work progresses slowly, and its chief perils are in undue haste and consequent lack of thoroughness. If the training of Sunday-school teachers is to increase in efficiency and power, whatever it does must be thoroughly and comprehensively and systematically done, or it would better be left undone. Superficial and spectacular study and methods will bring the movement into deserved contempt, especially in the eyes of our trained allies of secular education. While therefore we most heartily commend the present good work and plans of the International Department of Education, and favor the maintenance substantially of its present status, we urge the strict enforcement of its requirements as to study, examinations, and conferment of the honors of

the Department, and we also ask that the greatest care be given towards securing teacher-training courses of approved scientific matter and pedagogic method. In our judgment as a Commission the greatest opportunity and the gravest responsibility of the International Department of Education is in thus setting forth the finest examples of teacher-training matter and method, and in standing guard against the intrusion into the International field of unworthy books or teachers. It is certain that some of the books approved by the Committee on Education during the earlier years of the teacher-training movement have failed to meet the reasonable demands of the field or to justify the leniency of the Committee. From all friends of teacher-training and especially from the great leaders of education, both secularly and religiously, there come to the Commission appeals to maintain the present standards and to enforce them thoroughly.

In the main your Commission is of the opinion that for the most of our great field and for years to come the teacher-training movement will be along elementary lines, and that the standard first-courses as approved by your Committee on Education will meet the popular demand and need. If this be true it is the more necessary that the elementary courses shall be of the best scientific and pedagogic construction. The fact that such elementary training is most in demand by the masses of the people is ground for encouragement for the present and hope for the future, inasmuch as the taking of this first crucial step by many thousands will lead inevitably to larger ideals and achievements.

From many sources also there have come to the Commission urgent pleas for courses in teacher-training specially fitted to the students of the Theological Seminaries and Colleges and Universities of the Church. These institutions demand more for their students than the popular elementary courses of the field, and even the advanced courses do not measure up to the higher college levels. Mere compromise courses, part theological and part educational, will not suffice. The trainer of the trained teacher must come from the seminary and the college, and he must receive a finer and fuller equipment for that high and eminent work than the ordinary teacher in the field. Over and over it has been said to the Commission that the trained pastor is the key to the teacher-training problem, to which the Commission most heartily assents, with the added conviction that the time has come when every Christian graduate of a Christian college should by that fact be thoroughly equipped to train other Christians for skilled Sunday-school service. Your Commission therefore strongly recommends the utmost possible extension during the next triennium of suitable plans and courses of

teacher-training as above indicated into every seminary and college whose doors may be opened to the Committee on Education.

We most heartily commend the many summer and winter schools for the training of Sunday-school workers as often the only means afforded many faithful men and women who are ambitious for self-improvement. We advise, however, that while these schools be continued as feeders to the regular standard teacher-training courses, they be not so conducted as to satisfy their students with less than the severer and fuller equipment which they need.

We are of the opinion that the International Sunday School Association has an unprecedented opportunity in the great field of America, with its millions of constituency, to put into operation simply and successfully a Reading Circle, consisting of not more than one great and needed book for each year of the next triennium, the books to be chosen at once by the International Department of Education, who should prepare a simple and effective plan to be operated by Auxiliary Associations and Denominational Sunday-school Departments, with distinctive International seals to be awarded to all who worthily read the appointed books.

Signed by the Commission, this the 26th day of June, 1911.

THE SUNDAY-SCHOOL AS AN EDUCATIONAL INSTITUTION

MR. M. A. HONLINE, DAYTON, OHIO, DIRECTOR OF RELIGIOUS EDUCATION
OF THE UNITED BRETHREN CHURCH

We should never fail to recognize the fact that the Sunday-school is a s-c-h-o-o-l. Like the day school, its problems are educational problems. Its scope of instruction, its courses of study, its text-books, charts, maps, outlines, the question of discipline, the time and place of meeting, all these are educational problems and must be considered in the light of recognized educational principles.

As an educational institution, its function is to teach, not to preach; to instruct, not to amuse and entertain. It is not primarily for worship, although worship should have a very important part in all of its services. Its true function is instruction, and if it fails here it can never hope to realize the true object of its existence. The specific problem of every school, whether it meets on Sunday or Monday, or any other day in the week, consists in imparting certain information, forming certain habits, increasing certain powers, discouraging certain tendencies, arousing certain interests and inspiring certain ideals. Systematic development rather

than formal instruction is the true function of every school no matter on what day of the week it may convene.

While the function of the Sunday-school is to teach, its subject is religion, not dogmatic theology, philosophy, physical science, or even sociology. These subjects are all very helpful in the hands of a trained instructor, but after all they are only secondary and should be treated as such. Religious truth, like all other truth, becomes an asset in knowledge just in proportion to its assimilation. Or, in other words, the pupil must come into possession of this religious truth, through an intellectual process, before the truth can come into possession of him with sufficient power to become a dominating factor in his life. In presenting these truths the teacher should never forget that the child's mind as well as his body demands nourishment and that these demands are orderly because they follow laws which the Creator of us all has seen fit to implant within the child's nature. His presentation of truth must fit into this Divine-human program.

The Sunday-school's text-book is the Bible, not a lesson quarterly, helpful as that may be. The function of the lesson quarterly is never to take the place of the Bible and Bible study, but aid in answering questions which Bible study raises but does not answer. The quarterly is for use in the preparation of the lesson between the sessions of the school. It should then be left at home and the Bible taken to the class for use during the period of the meeting.

The permanent source, guidance, and inspiration of all religious education is the Bible. It is the abiding belief of many who are competent to judge that Christianity, in the centuries to come, will stand or fall with the teaching of the Bible to the boys and girls of this present century. Whether or not we believe the state should engage in systematic Biblical instruction the fact remains to confront us that it is not doing it at the present time, and it is not likely that the future will see any radical change in this part of the public school program. The only institution in America today engaged in teaching the Bible to the masses is the Sunday-school. This means that the religious instruction of the youth of this country is in the hands of the Sunday-school teacher. What a tremendous responsibility it is!

The object for which the Sunday-school exists is three-fold in its nature:

1. The conversion of the pupil.
2. The development of Christian character.
3. Training for Christian service.

The Sunday-school is to attain this three-fold object through:

- a. Religious instruction in general.
- b. Biblical instruction in particular.
- c. A knowledge of the pupil.
- d. A knowledge of right principles in teaching.
- e. Proper Sunday-school equipment, organization, and administration.

My plea is for the child and his right to the richest heritage our Christian faith can bring into his life. Human nature is older than church or creed, and as each child passes on yet the child is ever present with us. The true servant of the Master will consecrate and adapt himself to this work however few his original gifts in this direction, and by so doing he will win the young life and at last when his account is demanded he may say, "Here am I, Lord, and the children whom Thou hast given me."

THE COLLEGE AND THE SUNDAY-SCHOOL.

REV. E. B. CHAPPELL, D. D., NASHVILLE, TENN., SUNDAY-SCHOOL EDITOR,
METHODIST EPISCOPAL CHURCH, SOUTH

(Paper read by Dr. McElfresh owing to absence of Dr. Chappell by reason of illness in his home.)

Perhaps the most serious defect in religious education as at present carried on by Protestant Christianity in the United States is a lack of unity and comprehensiveness. It has no definite plan and there is no intelligent and effective correlation between its various agencies.

The most important of these agencies is the home, but the home for some time has shown a marked and growing tendency to renounce its functions in favor of the Sunday-school, while at the same time giving but small heed to what the Sunday-school is really doing. The Sunday-school on the other hand has made but little progress in its efforts to so relate itself to the home as to secure the cordial and intelligent co-operation of parents. And neither the home nor the Sunday-school, as a general rule, seems to have thought seriously about how much is required in the way of religious instruction and training in order that boys and girls may be prepared both to meet the temptations and to make the most of the opportunities that may come to them in college.

Finally, our colleges, even those under church control, show no evidence of having come to any very clear and definite conclusion in regard to their relation to the problem of religious education. I do not mean to intimate that they have ignored the problem; for as a matter of fact

college men have talked and written about it voluminously. But I suppose no one will maintain that in the planning of their work college faculties commonly give to religion that place of preëminence among the great human interests which properly belongs to it.

Is it not perfectly evident that American Protestantism cannot hope to attain the highest measure of success in the religious training of her children so long as she continues to work in this desultory and aimless fashion? It seems to me that one of the urgent tasks now confronting her is the working out of a comprehensive plan of religious education and then so correlating the home, the Sunday-school and the Church college that all these may work together with unity of purpose in the carrying out of this plan. The home and the Sunday-school must be made to understand that each needs the other, and that by wise co-operation they may accomplish results which neither can accomplish by itself. And they should also be taught to regard themselves as in a certain sense training schools definitely charged with responsibility for the religious preparation of boys and girls for college. They should see to it that students entering college are already familiar with the main outlines of Bible history and the biographies of all the leading Bible characters and have already received such training in obedience to the will of God as will give reality and vitality to their religious convictions.

But what I wish mainly to dwell upon today is the contribution which the Church college should be expected to make towards the solution of the problem of religious education. I speak particularly of the Church college, because, for reasons which are well understood, it is exceedingly difficult for State and independent institutions to give such emphatic attention to religion as its importance demands. I would not be understood, however, as intimating that I think that Christian men ought to cease their efforts to make these institutions effective agencies in religious training. For whatever may be our opinion as to the wisdom or necessity of maintaining denominational schools, the fact remains that the great State and independent universities are here to stay, and that in them a large proportion of our American youth are to receive their academic training. If religion is to be practically ignored or treated as only a side issue in these centers of learning, the effects upon our national life are likely to be of a most serious and far-reaching kind. Here, it seems to me, is a most important field for denominational coöperation. The various branches of organized Christianity might well take counsel together as to how they may so relate themselves to State and independent institutions as to aid them in carrying on successful religious work among students.

But our main opportunity for the present for continuing in a thorough and systematic way the religious education of our boys and girls throughout their college careers is in our denominational schools, and to these, therefore, we ought to give the most careful attention.

I

They should be expected, in the first place, to carry forward in an intelligent and purposeful way the process of teaching and training already begun in the home and the Sunday-school. This will require in most cases that they take their responsibility for the religious training of students much more seriously than they have taken it hitherto. The truth is, the churches themselves have not been very clear as to just how much attention their colleges should give to religion or how they should deal with it. "It is true," says Dr. George Albert Coe, "that the denominational college intends, in its official capacity, to be religious; it strives to preserve religion, to defend it, to guard the childhood faith of students, to win the unconverted. But this is not the same as education in religion. It does not occupy the standpoint of religious development as the college occupies the standpoint of intellectual development. In a word, the religious college has not, as a general rule, recognized the principle of the unity of education. If it had done so we should have larger provision for the religious side of student development. How many boards of trustees spend as much money for this purpose as for instruction in any single department? How many faculties or administrative officers study this problem as they study the entrance requirements or the requirements for graduation?"

And yet this is precisely what they must do, if we are to have a complete educational system. In fact, the only justification for the existence of the Church college is its absolute freedom to carry out in its work the principle of the unity of education by giving to religion the emphasis which properly belongs to it. Most of our American boys and girls enter college between the ages of sixteen and nineteen, and everybody knows that at this time of life the judgment of the average youth is still immature and that his convictions and ideals are at best still in a state of unstable equilibrium. If, therefore, his religious training is allowed to stop short at this stage, he is bound to suffer from arrested spiritual development, and is in sore danger of losing his faith altogether and with the loss of faith of becoming the victim of ruinous vices. In other words, the process of religious instruction and training, if it is to bring forth the fruits of a rich and full religious life, must

not cease with the high school age, but must be continued through the entire college course.

I understand quite well that this is by no means so simple and easy a matter as is sometimes assumed. For college students, though still immature, are not children, and are apt to resent what they regard as unwarranted interference with their personal freedom. To impose ideals upon them is therefore a most difficult and delicate task. I am not yet ready to concede, however, that it is an impossible task. Such a conclusion would lead me to despair in regard to the future of our civilization, because it would mean the breaking down of our educational system at its most vital point. Instead, therefore, of surrendering in the face of a serious difficulty, our Christian colleges should gird themselves to meet a sublime opportunity. The progress of civilization and religion in the past has been largely due to the heroic labors of men who, having faith in God and believing that what ought to be done somehow may be done, have dared the impossible.

It would be impertinent for me to undertake to offer suggestions to college authorities as to how they are to work out the hard problem of educating students in religion and morals. Two or three things, however, are so apparent that I may be pardoned for mentioning them in passing. (1) Those who are charged with the responsibility of college management must recognize religious training as a providential obligation, which they can afford neither to ignore nor to treat as a mere side issue, but to which they are in duty bound to give the most earnest and emphatic attention. (2) They must see to it that the men who compose college faculties are broad-minded, clear-visioned Christian leaders. I would not be understood as advocating the requirement of narrow dogmatic tests for those who teach in our Church schools; but because I regard religion as the most important of human interests, I do not believe that irreligious or non-religious men, whatever may be their intellectual equipment, should be selected to become the teachers and guides of youth. For, since religion is a life and not a creed, it must be communicated rather than taught. No institution can be depended on to develop the religious life of students that is not pervaded through and through by a wholesome religious spirit, and the only way to make such an institution is by filling the faculty with men whose very lives bear witness to the reality and worth of spiritual verities.

II

But the Christian college should do more than simply continue the process of religious training begun in the home and the Sunday-school.

College men are declaring just now that the one comprehensive end of all education is social efficiency. But no training for social service can afford to neglect the greatest of all social and socializing forces. In order that a man may be in the highest sense efficient as a social being, he must not only be deeply religious, but must also be definitely prepared for particular lines of religious activity.

This thought might be applied in many directions, but I shall confine my attention to the one specific illustration that bears directly upon the point I am endeavoring to establish. Among the various activities of the Church today there is perhaps no other that is so important as the religious training of childhood, and the only organized agency for such training that is completely at the command of the Church is the Sunday-school. "The decline of the home," says Dr. Cope, "and under full Christian ideals the necessary separation between Church and State, has left to this single institution practically all popular instruction in religion whether conceived of as history, philosophy or principles of living. It is the one institution governed by the Churches which may be properly called the school of character." Surely then, if the single comprehensive aim of education is social efficiency, college training ought to include preparation for leadership in this most important field of social service. The young men and women graduating from our Christian schools ought, in the first place, to carry forth with them that sense of the value of human life and that passion for service which only profound and vital religious conviction can produce. They ought further to understand that in aiding in the moral and religious development of childhood they may help humanity with a directness, with an immediateness that is possible nowhere else. And finally they ought to be equipped with such specific information and training as is required to fit them for this important field of service. They ought to understand child nature and how to deal with it and to be thoroughly instructed in regard to the significance of the Sunday-school, its educational function and the fundamental principles of its operation.

Upon our ability to work out and put into practice some such comprehensive scheme of religious education as I have outlined, will in large measure depend our success in building up the kingdom of God on earth, and in such an undertaking the Christian college must necessarily be an important factor.

THE NEXT THINGS IN RELIGIOUS EDUCATION

REV. B. S. WINCHESTER, D. D., BOSTON, MASS.

The next things in Religious Education grow out of the present things. And first one may call attention to the general situation in education. Our American educational system—which is still an experiment—succeeds in providing the great mass of the people with the elements of learning.

These pupils who constitute the mass of our school attendants get much besides information in the course of their education. They get ideals of citizenship, they get a training in democracy, through association with their fellows, through contact upon the playground, the school societies and other activities.

This American plan of education is impressive alike in its efficiencies and its silences—its efficiency of curriculum, equipment and personality; its silence upon matters of formal instruction in ethics and in religion. The truth is, we have set for ourselves the ideal of freedom; we have consistently held that the most precious aspect of freedom is freedom in religion; we do not see how we can adopt the German, the French or the English method of public instruction in ethics and religion and still be true to our ideals of freedom; and we have not yet found any other way to teach religion effectively.

1. The first thing, therefore, of pressing importance, is for us to realize just how large a task this is, for voluntary agencies to undertake to supply to all the youth of this country the religious element in education.

For years we have wrestled with the difficulty. “The Bible in the Public Schools” has been suggested as a solution, but the door which, at times has swung partly open, has lately been slammed more tightly shut. We want a better crop of men and women in society, in business, in politics, everywhere, but we may not soon expect to get them through Bible teaching in the public schools.

We have turned in anxiety toward the home. But the home influence seems itself to be disintegrating before our eyes. The economic and social conditions which separate parent from child, which intrude upon the common family meal and the old-time family worship, the thirst for pleasure which makes holidays of holy days, the intellectual and spiritual unrest and uncertainty, the tendency to leave all education to specialists, are not making the home more effective as an educative force in religion, but the contrary.

The church remains, as the one institution able to supply this need. The church may be regarded as the repository of religion, the cradle of faith. The church, moreover in this country, is in harmony with our

democratic ideals. We believe in the freedom of faith and the freedom of conscience, and that is why we do not have a state church, and do have so many denominations. The church is a voluntary agency; it can compel no man to worship, no audience to listen, no child to learn. It can only impel men to right deeds by its appeal to the authority of conscience; it can only attract children to its teaching by making that teaching so clear, so pertinent, so sympathetic, that the daily round of child experience becomes luminous with love and transfused with hope.

2. The time has now come for the church to accept its full measure of responsibility for the task which lies at the foundation of our permanent welfare, the supplying of such instruction as, along with the education provided by the State, will give us a body of citizens not only American but Christian.

This task is too large for the family alone to cope with, it is too large for any single community, the agency must be as wide-spread as the nation, yet as localized and immediate and unified as the public school. The Sunday-school is the nucleus of this agency, but it is at present inadequate.

The clear grasp of the real mission of the Sunday-school, in its entirety, will tend to make it more effective. Our General Secretary reports the total Sunday-school enrollment of North America as at present consisting of 16,617,350, showing a net gain of over a million and a half for the three years just closed. He also reports 1,193,422 conversions during the same period. But this is a big country and totals seem large. Lest we should be over-complacent in our success he also reminds us that "there are more youth of school age who are not enrolled in any Sunday-school than there are enrolled in all our Sunday-schools." Moreover, that it is more often the rule than otherwise that a Sunday-school is actually smaller than the church with which it is connected. In other words, we have not yet half touched our task of leavening the nation with religious education, and it is a question whether we are gaining on the growing population.

We must have statistics for each community, like those gathered for the city of New York, which reveal the fact that in that city 42 per cent. only of the children of school age are enrolled in any kind of Sunday-school, Protestant, Roman Catholic, Hebrew or otherwise, and only 38 per cent. actually attending upon an average Sunday. On the other hand, 81 per cent. of the children of school age attend day school in New York. We need to know definitely in each community just how many and what children are as yet untouched by religious teaching.

Consider next the comparative attention which we pay to religious, as

compared with the rest of education, as indicated in the amount of time expended. We have about one-half hour per week for actual instruction in the Sunday-school, which comprises for many children all their instruction in religion. If the child is fairly regular he receives forty-eight half, or twenty-four hours of instruction in a year. If he remains for fourteen years in Sunday-school this is an equivalent of two weeks of religious instruction, spread over the entire period of youth, in little half-hour, weekly bits.

We devote 1,063 hours to mathematics, an equivalent of forty-one years of Sunday-school instruction, 364 hours to writing, an equivalent of fourteen years of Sunday-school instruction.

In the matter of equipment we note a similar contrast.

When the church, through the Sunday-school, comprehends fully its task, it will provide as adequately for the leadership and encouragement of the large and resourceful school as for the small and struggling school. It will realize that progress comes largely through imitation and that strong schools are the inspiration of the weak. When that day comes it will probably provide not one or two systems of lessons for an entire country, but several systems—as many, in fact, as are needed to suit the varying conditions in the schools. Not only will lessons be constructed to meet the needs of the child, but systems of lessons to meet the needs of different kinds of schools.

Such ideals will develop the skilled leader and teacher. At least one person is needed in each community who understands just how large and pressing is this task of religious education and who is resourceful enough to work it out locally. We must look to our colleges for leaders, to our universities and to our theological seminaries. These must supply to the churches, through their departments of biblical literature and history, departments of education and philosophy, those who are expert in religious education, ministers who are teachers and can train other teachers, directors of religious education, heads of departments, etc.

When we have begun on these things we may find that much more time^s is available for religious instruction than is now the case, and that much less of it is wasted.

What, then, are the next things in religious education?

I. The realization of the magnitude and the peculiar significance of the task in this country.

II. The acceptance by the church, through the Sunday-school, of its full responsibility.

III. The formulation of the aim of religious education, in terms both comprehensive and personal.

IV. The consequent humanizing of the Sunday-school, emphasizing its personal elements and enriching the personality of the teacher, while minimizing conformity to type and method and securing wide adaptability to differing needs and conditions.

V. The coordinating, into one system, or curriculum of instruction, of all educational agencies or societies within the local church; and the co-ordination with the church of all other accessory agencies of education.

VI. The making of adequate provision for the training of teachers, and especially of leaders in all branches of religious education.

VII. To this end, the support of religious education by the church upon the same generous basis as the rest of education, providing adequate equipment.

TEACHER TRAINING CONFERENCES

WEDNESDAY, JUNE 21, 1911.

REV. H. M. HAMILL, D. D., NASHVILLE, TENN., CHAIRMAN, INTERNATIONAL COMMITTEE ON EDUCATION, PRESIDING.

TEACHER TRAINING AS IT IS

Reports of Progress and Survey of Conditions.

CANADA.

Rev. S. T. Bartlett, Toronto, Ont., Secretary, Board of Sunday Schools, Methodist Church in Canada. "We believe in going on to perfection and are going that way, but we are going slowly. Nova Scotia, New Brunswick and Prince Edward Island are doing splendidly. Quebec is always hard because of the dominant influence of the Roman Catholics. There are few workers there, but those are working hard. Ontario has a Teacher Training Secretary giving part time to the work. West of Ontario the four great Provinces are beginning to take up Teacher Training and are doing splendid work. Teacher Training in Canada has recently received an impetus by the introduction of the Canadian First Standard Course Teacher Training text-book. One of the most encouraging features is the increased interest among the ministers of the churches in this work."

Rev. J. C. Robertson, Toronto, Ont., General Secretary, Committee on Sabbath Schools, Presbyterian Church in Canada: "Ten years ago the Presbyterian Church prepared a Teacher Training course of its own. It was taken up in a general way. About two years ago it was thought best to have a First Standard Course, and such a course was prepared

by a joint committee representing the denominations in Canada and the several Provincial Associations. This plan is pretty nearly ideal. The committee of the denominations coöperates with the committee of the provincial associations, so we are at all times promoting the general work, and each at the same time promoting his own. In the Presbyterian Church in Canada we have 250 classes with about 2,000 enrollment. We prepare our own examinations and provide our own certificates and diplomas. In addition to this the general Teacher Training has some special features. In Ontario the Normal Schools make provision of one hour per week for religious instruction. Our Deaconesses are required to take a course in Sunday-school methods. In two of the theological seminaries all students are required to take two hours of pedagogy."

Rev. H. F. Kenny, Calgary, Alberta, General Secretary. "Teacher Training is being pushed to a considerable extent throughout the West. Everywhere I emphasize the fact that every Sunday-school should have a training class among the young people. We have come to the conclusion that Summer Schools are needed to give force to the work. This year we are holding six schools. The outlook for Alberta is very bright and we are expecting great things in the future."

EASTERN AND CENTRAL STATES.

Rev. Chas. A. Oliver, York, Pa., State Teacher Training Superintendent. "Success in Teacher Training is waiting for anyone willing to pay the price. Ten years ago we could not find 150 people in our state who were pursuing a regular Teacher Training course. This year there will be not less than 2,800 graduates. In the year closing June 1st there were 12,200 new students. We have been encouraged by the character of the students. A good many ministers are pursuing the elementary course. Our classes average ten people. We have laid a good deal of emphasis on the class in the school that takes only the Teacher Training course. Six or seven of our colleges and Normal Schools are using our approved Teacher Training course. There is a keen relish for this work in our Sunday Schools."

On motion, the Chairman appointed the following as a Committee on Resolutions for Recommendations for Teacher Training: Rev. S. T. Bartlett, Rev. C. A. Oliver, Miss Lillian M. Robertson, Dr. W. B. Smiley, Dr. C. S. Albert, and Dr. David G. Downey.

Prof. C. H. Gurney, Hillsdale, Michigan, State Teacher Training Superintendent. "I must say that so far as I can see the work is in a very hopeful state. We have had Teacher Training in Michigan for

the last twenty years. We have had some discouraging features because of changes in the supervisors. The idea now is to carry on an aggressive campaign."

Prof. A. M. Locker, St. Paul, Minn., General Secretary. "It is estimated that at least forty per cent. of our population is foreign and of denominations whose educational policy is different from that of the organized State Association. Six years ago, I think there were twelve graduates in the State. The last year, from April 1st to April 1st, 3,750 took the work and 500 graduated. The County Superintendents are doing good work. Everywhere pastors are taking hold. The thing that is succeeding most and getting fine growth is the making of a permanent department in the Sunday-school for Teacher Training."

SOUTHERN STATES.

Rev. H. M. Hamill, Nashville, Tenn., Superintendent, Training Work, Methodist Episcopal Church, South. "The Presbyterian Church of the South is furnishing a study course that is being generally used by the Presbyterians throughout the South. In the Baptist Church for several years they have been pushing Teacher Training. The Christian (Disciple) people of the South are aggressive in their training. The Episcopal church is more closely affiliated with the organized work than anywhere in the North, and they are doing excellent work in that respect. The Methodist Church in the South, I think I can say it, had the first department of Teacher Training, and has at present something over 15,000 students. The Louisville Southern Baptist Seminary, the Vanderbilt Union Seminary at Nashville, and the Theological Department of the Christian Church at Lexington have made provision for this work."

WESTERN STATES.

Miss Lillian M. Robertson of Spokane, Wash., Teacher Training Superintendent, Eastern Washington Association, gave a report of progress in the Inland Empire. Though the work is rather new, good progress has been made. A good deal of the work has been done in Union classes, of which there are great numbers in this district.

Dr. G. A. Bangs, Santa Cruz, Calif., Teacher Training Superintendent, Northern California Association. "Organized Teacher Training is just twenty-one years old. In California we were a little late in starting. We are conservative. Five years ago the first class graduated in the state. Immediately the Californians began taking stock in the claims on the Teacher Training line. Since then we have been pushing hard.

It is the First Standard Course that is getting people interested in Teacher Training. Teachers are taking up the work and so are the pastors.”

Rev. F. W. Emerson, Los Angeles, California, Teacher Training Superintendent, Southern California Association. “One of the greatest obstacles to Teacher Training has been the lack of interest on the part of the pastors in this work. Teacher Training out here is practically the work of the International Association. It may be necessary to change this, but I believe that when this work is divided denominationally it will be a sad day for Teacher Training. We need the work of the denominations, but through the International Association. We have had some large classes. I admit that the spectacular must be avoided in this as in other work, yet anyone will agree that there is an enthusiasm in numbers and it is our work to increase the efficiency of men and women as soul winners.

Mr. E. C. Knapp, Spokane, Wash., General Secretary. “Conditions in the Inland Empire are much different from those in the Eastern states. We have about 800 Sunday Schools in our territory. Three years ago at Louisville, Eastern Washington did not report a single graduate. We have had 681 graduates within the last three years. During the last year many of the denominations have been using their own text-books, and are forging ahead. Forty-five per cent. of our Teacher Training leaders are pastors, which speaks well for the future of the Inland Empire.”

THE FIELD AT LARGE.

Dr. Alexander Henry, Philadelphia, Secretary, Sunday School Work, Presbyterian Church. “The Presbyterian Church was one of the first to take up Teacher Training. For this awakening of interest we are indebted to the International Sunday School Association. I am glad to be able to give this testimony at the present time. We should accept all the help the International Association can give us. This is a work that requires time, skill and patience. It is desirous that the denomination and the International Association shall work together to train workers in all of our Sunday Schools. Each denomination should prepare and select its own text-book. Certainly we have reason to rejoice in the progress we have made. Evidence of this is seen on every hand.”

Dr. D. G. Downey, Chicago, Illinois, Corresponding Secretary, Board of Sunday Schools, Methodist Episcopal Church. “There are two or three very encouraging features in the survey of Teacher Training. First, the change of attitude of the Theological Seminaries. I am

personally convinced this is a cause for great gratitude. The second encouraging feature is the change of attitude of our pastors. Our pastors are realizing, as perhaps never before, the significance of the Sunday School movement and the necessity for training the leaders. Third; there is a growing tendency in many schools to put an officer in charge of the Teacher Training work sometimes called an educational director, in other schools a Teacher Training director. I have also two criticisms to make. First; much as we have accomplished, I find in correspondence with a great number of teachers that only a small percentage have taken any kind of training. Second; that many of our State Secretaries and Teacher Training Secretaries either do not know, or knowing do not understand, or knowing and understanding do not have any desire to co-operate with the Teacher Training plans of the International Association. I confess to a distinct disappointment because of the utter disregard of these plans by many of the workers. But we have much to be thankful for in the growing interest of this phase of the work."

Dr. W. B. Smiley, Canonsburg, Pa., Secretary, Department of Sunday-school Work, United Presbyterian Church. "As Secretary of our own Church, I have seen little but encouragement in the Teacher Training movement. In the past we have not appreciated the value of the work commissioned to us. We have not realized the importance of preparation. We have not come to understand that it will not do to be without training. I believe it is a more difficult proposition to teach a class of boys ten or twelve years old than to preach a sermon. In our colleges and theological seminaries the work is being taken up. Some of our schools are planning to make the Teacher Training class perpetual."

Dr. C. S. Albert, Editor, Lutheran Publication Society, Philadelphia. "My observation is that the Teacher Training work is just begun. Since publishing our book in the last year we have sold from three to five thousand, showing how large a proportion of our teachers are willing to take up Teacher Training. We are not satisfied with what we are; we want to do better things. The outlook to us is most encouraging."

THE PLACE OF MISSIONS IN TEACHER TRAINING

Rev. William A. Brown, International Missionary Superintendent. "The aim of the Missionary Department of the International Sunday-school Association is the Christianization of America and the Evangelization of the World. The world will be evangelized in that generation in which the Christian teachers of its youth determine it shall be done. The reason of the failure of missionary teaching is because of the teacher's ignorance of the subject. We have not yet realized, as we shall

some day, that the evangelization of the world rests with the teachers, and that they must realize that the Book they teach is a missionary book."

TEACHER TRAINING AS IT SHOULD BE

Aims and Ideals.

THE FIRST STANDARD COURSE—IS IT ADAPTED TO PRESENT NEEDS?

Rev. J. C. Robertson, Toronto, Ontario. "I speak for those taking up the Canadian First Standard Course. Does it meet the requirements? I have no hesitation in answering most emphatically in the affirmative. The First Standard Course meets the present needs in Canada so far as I understand them. Young people who have grown up in the Sunday-school, taking the Uniform lessons, do not know the Bible very well, and they need a course as simple and plain as the lessons in the First Standard Course. It is meeting the needs of a very large number of our young people today. We must meet them and help them just where they are; later give them something more advanced."

WHAT SHOULD BE THE CONTENT OF THE ADVANCED STANDARD COURSE IN TEACHER TRAINING?

Henry H. Meyer, D. D., New York City, Associate Editor, Methodist Episcopal Sunday-school Publications. "We are coming to understand that our entire Sunday-school work is one of serious educational effort, as well as of religious importance. The necessity of advancement in the case of so-called Advanced Standard Course in Teacher Training seems to us imperative.

Changes Advocated:

1. Pre Requisites: The Bible study work for the Intermediate grades of the new Graded Lesson courses and the First Standard Course in Teacher Training, or their equivalents.

2. Put the requirements of the Advanced Standard Course on a basis of College and Normal School requirements for one full year's residence work. That is, make the total requirements for this course equal in quantity and quality, though not in subject matter, approximately to one year's residence work at a high-class college or State Normal school.

This would mean about 240 hours, or the equivalent of eight hours per week for thirty weeks, plus certain specified courses in collateral reading with reports and synopses of books thus read.

3. Divide these 240 hours, after the manner of college graduate work, between one major and two minor subjects, as follows:

Major Subject—Bible, 120 hours; First Minor Subject—Religious

Pedagogy, 60 hours; Second Minor Subject—Elective Course, Church History, Missions, Christian Ethics, 60 hours. Total 240 hours.

For the satisfactory completion of Bible Study work in the Graded Sunday-school Courses, allow credits as follows: Ten hours each for three Intermediate years; fifteen hours each for two Senior years; not to exceed sixty hours for both courses.

For Bible study work done in college allow credit hour for hour, provided that not more than half the allowed credits shall be for Old Testament and not more than half for New Testament work.

For work done in college or normal school in psychology or pedagogy allow credits hour for hour, provided that a minimum of thirty hours of the required sixty hours in Religious Pedagogy shall be specifically in the field of Religious and not General pedagogy.

For college work done in any second minor subject allow credits hour for hour.

Such a course will comport with the dignity and importance of Sunday-school work at its best. It will challenge the attention, interest and effort of our best and strongest young people. It will command the respect of the Church and community. It will be an Advanced Standard Teacher Training Course worth while.

THE PLACE OF RELIGIOUS EDUCATION IN THE COLLEGE CURRICULUM

Dr. B. S. Winchester, Boston, Educational Secretary, Congregational Sunday-school Society. "I should like to suggest that we have opportunities through the college curriculum of which I sometimes think we have not availed ourselves. In many colleges there is already a course in Biblical history and literature. It is possible to find in this department courses that will give one a broad view of Bible history and literature. It is also possible to find elective courses. What is needed for our teachers is such course as this, and in addition a course which I believe is seldom given, a course that will deal with the Bible with reference to its teaching values. There are in our colleges other courses which are greatly needed, such as a knowledge of the child and a knowledge of the art of teaching. There is also in many of our colleges a provision made for a study of education, thus helping those who expect to be teachers and who go into teaching as a profession. The history of education might be classed in such a course. There are in colleges courses of sociology and history, any of which might offer some special course on sociology and church history. I would ask the colleges to bring all these studies together in one group. Opportunity might also be given for practice teaching, at least observation. In the second place I think we

ought to ask our denominational boards to issue a joint certificate with the college for those who are taking this course."

SUGGESTIONS REGARDING THE SUNDAY-SCHOOL IN THE THEOLOGICAL SEMINARY

Prof. George Albert Coe, LL. D., New York City, Union Theological Seminary. "We have not yet recognized as we ought to the force the pastor is in the Sunday-school. The pastor ought to recognize himself as the head of the educational part of the church and thus the head of the Teacher Training work. He should not be asked to do the work, but he ought to know what good Sunday-school work is. In Union Theological Seminary we give the students a thorough foundation. Our plan is to train these young men to know how to go to work when they become pastors to train their teachers themselves. We have a Sunday-school in the college to give the students actual practice. This is a part of Union Theological Seminary."

NEW POINTS OF EMPHASIS

Dr. Robert P. Shepherd, St. Louis, Department Sunday-school Literature, Christian Publishing Co. "It is not man's relation to the Bible, but man's relation to Christ that determines his character. The teacher should be an instructor of righteousness. The mother is the most important teacher that any school may know. It is in adolescence that character is born."

THE CORRESPONDENCE COURSE

Dr. D. G. Downey, Chicago. "You can only train teachers when they are ready and willing to be trained. One of the great difficulties of the class course is that of getting satisfactory teachers. Our only purpose in developing the correspondence course was to give the individual teacher an opportunity to start with the best possible material at the best possible time for being trained. Our correspondence course is simply on the plan of the Chautauqua course. Since the beginning of last October up to the present time we have had something more than 1,500 teachers who are actually engaged in studying the correspondence course."

THE DEVELOPMENT OF TEACHER TRAINING IN RURAL CHURCHES

Rev. S. T. Bartlett, Toronto, Ontario. "In the rural schools it seems hardest to have Teacher Training. There are many local conditions that make it difficult. But when our Sunday-school teachers realize they are

called of God to teach just as much as the pastor is called of God to preach, they will realize the necessity of preparation. What our teachers need is not better plans, but better preparation."

SHOULD THE SPECIAL STUDY FOR TEACHERS IN DEPARTMENTS HAVE A PLACE IN THE TEACHER TRAINING COURSE?

Prof. M. A. Honline, Dayton, Ohio, Director Religious Education, United Brethren Church: "If you would ask me to name the institution which has exerted the most influence in the last fifteen hundred years I should say 'The Christian Church.' If you would ask me to name the leading department of the Church, I should say 'The Sunday-school.' If you would ask me to name the leading spirit I should say 'The Sunday-school Teacher.' The teacher must know the nature and physical characteristics of the pupils he is to teach."

WHAT HAS BEEN THE RESULT OF TEACHER TRAINING IN THE LIFE OF SCHOOLS?

Miss Lillian M. Robertson, Spokane, Wash., Teacher Training Superintendent, Eastern Washington Association: "We have sought from teachers and leaders in our field testimony concerning the effect of Teacher Training upon the life of the Sunday-school. This questionnaire brought out the following facts: 1. Teacher Training stimulates Bible study. 2. It renders teachers more efficient. 3. Teacher Training gives its students a new vision of service through the Sunday-school. 4. Teacher Training brings about intelligent organization and reasonable methods of conducting a school. 5. It appeals to all who understand child life and its development. 6. In its application of Bible knowledge and its reach on those subjects which concern working Christianity, Teacher Training contributes to evangelism in a larger measure than any other one factor in the school can do. 7. Teacher Training develops the individual."

REPORT OF SPECIAL COMMITTEE ON TEACHER TRAINING CONFERENCE

"Your Committee, appointed to draft resolutions relative to this Teacher Training conference, reports as follows:

"1. That this Department Conference, having passed in review the state of the International Field in Teacher Training, hereby declares its great satisfaction at the manifest general growth of interest in the work, and the increased attention now being so vividly given it.

"2. We express our confidence in the management of this department by the Committee on Education under the efficient chairmanship of Dr. Hamill, and make a special grateful recognition of the efficient services of the devoted Superintendent of Teacher Training, Dr. Franklin McEl-

fresh, recognizing as we do his wisdom in leadership and his abundant labors.

“3. We rejoice that the importance of the Teacher Training work has been so recognized that provision has been made in some theological seminaries and colleges for the more effective training of the future ministry of the churches, and strongly recommend the establishment in every such institution of a Chair of Religious Pedagogy at the earliest possible hour.

“4. This Committee urges upon all teachers in our Sunday-schools the importance of completing at least the First Standard Course of Teacher Training, and lays upon pastors and superintendents the responsibility of emphasizing this duty to their teachers, and securing their attention to definite preparation for their work by the organization of classes wherever possible, otherwise by encouraging individual registration.

“5. That in order to make effective the plans of work as agreed to by the International Sunday School Association and the Sunday-school Council of Evangelical Denominations, we strongly urge loyalty to the declarations and suggestions promulgated by said bodies.

“S. T. BARTLETT, Chairman,

“LILLIAN M. ROBERTSON, Secretary.”

On motion the report of the committee was accepted.

TUESDAY MORNING, JUNE 27, 1911.

TEACHER TRAINING AS IT MAY BE

Methods and Plans of Organization

Mr. C. W. Shinn, City Secretary, Cleveland, Ohio, described the Advanced Teacher Training Institute in that city. Beginning two years ago, with an enrollment of 150 teachers, the Institute has proved successful, and has done much to lift the standard of teaching in that city. The Institute meets once a week, with two periods of lesson study. Different instructors are secured for each book. The teaching has been of a high order; the attendance has been regular, and the work followed with great care. The regular Advanced Course of study has been followed. In addition to this, a Superintendents' section and specialization in story-telling have proved very interesting features of the Institute.

Mr. Carleton R. Ball, Washington, D. C., Teacher Training Superintendent for the District, placed emphasis upon the study of the Bible itself. He expressed the fear that many classes were merely studying about the Bible, following the pages of a text-book and answering ques-

tions found in the book, and were not becoming familiar with the Bible itself. He insisted that it is impossible to find strong teachers who will get joy out of their teaching unless they become faithful Bible students. The teacher who neglects the Bible will fail in the highest essentials of teaching.

Mrs. S. P. Moore, Birmingham, Alabama, State Teacher Training Superintendent, described the Teacher Training work in connection with the very large and successful Graded Union in her city, and spoke of the rapid advance of Teacher Training throughout Alabama.

Dr. G. A. Bangs, Santa Cruz, Calif., made a plea for an International Alumni Association. He spoke of the careful organization of the Alumni Association in California and its value to the promotion of the work. Many of the new classes have been formed through the influences of the teachers who had finished the course, and their testimonies had been of great value in inducing others to begin the work. Those present at the conference expressed their approval of the plans for an International Organization, uniting the Alumni Associations of the States; and the International Office was pledged to advance this plan as rapidly as possible.

SUNDAY SCHOOL TEACHERS AND PERSONAL RELIGIOUS WORK

A. L. Phillips, D. D., Richmond, Va., General Superintendent Sunday-school Work, Presbyterian Church, South. "For many years we have been very busy with the details of organization and equipment. Quite recently we have been absorbed in making standards for courses of study. In all these matters the great essentials have been agreed upon. Now there is need of power, real vital spiritual power to get the machine in motion and to produce results. Most gratifying and encouraging results have been reached in the matter of technical training of teachers. The next step undoubtedly is in the direction of more effective training for personal work. The development of the personality of the pupil must remain the highest object in view. To become winners of souls in the fullest possible sense must ultimately become the passion of every teacher before the highest results can be attained. Every teacher ought to have at his tongue's end a few direct quotations from God's Book that in God's way and in God's true time may help to remove all the difficulties and objections an honest inquirer may make. Then prayer is a mighty power in reaching the very inmost recesses of the pupil's life. We need a fresh study of the power of intercessory prayer."

THE SCHOOL OF METHODS IN SUMMER AND WINTER

Rev. E. W. Halpenny, B. D., Toronto, Ontario, General Secretary.

“The School of Methods differs from Convention and Institute in that it is an organized effort to train workers by special instructors, executing a carefully and systematically planned course of study within the limits of a short period. The School in summer has the advantage of more leisure for many people, possible recreation, and economy as to light and heat. The School in winter, notwithstanding its difficulty in the adjustment to hours of business and public school demands, offers the attraction of the more intense spirit, as people are engaged in their daily tasks at high pressure. It calls together the Sunday-school teachers and students in one city and the uplift is felt more directly in the local schools.”

HOW TO SECURE TEACHERS OF TEACHERS

Rev. Chas. A. Oliver, York Pa.: “Prepare the way by impressing the Sunday-school and the entire church with the greatness of Sunday-school work. Show how great is the responsibility of the teacher and how much training is needed. Prayerfully hunt for the most available person for the leadership of a class. Secure the best equipped teacher within reach. Remember, however, that ability to teach is not the only qualification needed; consecration, patience, sympathy and tact are also required. If a trained teacher is not available, use the best qualified leader you can find. Our colleges and theological seminaries can do a large work in training teachers of teachers. Special classes should be organized in our larger cities for the training of leaders of training classes.”

HOW MAY STATE AND PROVINCIAL SUNDAY-SCHOOL WORKERS RENDER THE LARGEST SERVICE TO DENOMINATIONAL BOARDS?

Rev. E. Morris Fergusson, Philadelphia, Pa., Superintendent of Sunday-school Missions, Presbyterian Church: “Last Wednesday, at the afternoon session of the Teacher Training Institute, my friend and colleague in denominational service, Dr. Downey, spoke on this same topic; and after commending the good work presented here, he courteously but firmly stated two criticisms of the Teacher Training work, as follows:

“1. ‘The whole number of Sunday-school teachers in training is only a small percentage of all the Sunday-school teachers.’

“2. ‘I am disappointed, denominationally, in the results of coöperation. Many of the State Secretaries and Teacher Training Superintendents either do not know, or knowing do not understand, or knowing and understanding do not observe, the official agreement of May, 1909,

and later between the International Sunday-school Association and the Sunday-school Council of Evangelical Denominations.'

"These criticisms, publicly made, invite and in fact demand an equally public answer; and I will try to make it now. I wish that Dr. Downey were present, so that I might make it in his presence.

"The first criticism is fully answered, I think, in the statistics of Teacher Training as presented to the Convention in Mr. Lawrance's report. The proportion of teachers or students under training to the whole number of teachers is steadily rising, and now stands at one in twelve. If our graduates are inert and passive, mere subjects of effort, our progress is indeed slow; but if they are active nuclei of further progress, then our work is multiplying and will multiply. The present smallness of our percentage is not the feature of significance at all, but rather the rapidity of our increase.

"The second criticism is much more serious. The agreement referred to, I think you understand, is that where a denomination has undertaken the care of its own Teacher Training work, enrolling and examining its students and giving them either joint or denominational diplomas, in such case the State Secretary or Superintendent, on receiving the applications of such classes, is not to enroll them, but to send on their enrollments to the denominational headquarters. Other points in the agreement were, that the State Secretary is to recommend to each school to follow the course prescribed by its own denomination, and that where a school prefers enrollment and recognition at State headquarters, this may be given. A later point added to the agreement by action of the Council is that while the organization of separate denominational classes is recommended, yet if a union class is formed, it may choose its own course and may be enrolled by the State Secretary and receive either Denominational or International diplomas, as its members may prefer.

"My answer to this criticism is:

"1. The International officers have no power over State Secretaries in the way of authority. The cooperation is close, and in the main the plans of the Central office are carried out carefully. It takes time, however, to change far-reaching plans.

"2. Agreement or no agreement, it is the duty of all State workers to help the work of every denomination all they can. This duty extends to far more than the wishes of denominational secretaries. The State worker should study the work, the ideals, the peculiar forms of each denomination, and should strive to be a helper to each. Particularly should he seek to keep each school a loyal and obedient member of its denominational body.

“3. The largest single service that the State worker can perform for any denomination is to develop power through enthusiasm. Enthusiasm is like an anthracite fire; it depends on unity. Separate the coals and you spoil the fire. Inject denominational talk into an inspiring county convention, and the thermometer drops at once. We cannot campaign for training classes with any hope of success on the terms proposed by some of the denominational leaders.

“4. No State or Provincial officer can properly receive orders from any superior other than the authorities of his own association; else he is trying to serve two masters. Any relation he consents to sustain with a denominational secretary must be one of reciprocal recognition and mutual helpfulness.

“5. Jesus laid down the law of the second mile. It is a good law to follow. So far as your freedom permits, do what the denominational leaders ask. If they compel you to send them two enrollments, send them four. We believe that this is a matter of favor and exchange, and we think that if we and our conventions are good enough to be used as collectors of enrollments and upholders of denominational policy, we are good enough to be recognized and given a lift by our denominational friends once in a while. Let us not stand on our rights, however; let us give good measure; and we may be sure that ere long it will in like manner be meted to us again.”

DEPARTMENT OF HOME AND VISITATION

J. SHREVE DURHAM, SUPERINTENDENT

Committee 1911-1914

William Hamilton, Chairman.....	Toronto, Ont.
W. A. Duncan, Hon. Chairman for Life.....	Syracuse, N. Y.
Arthur Whorton.....	Oklahoma City, Okla.
John Wood.....	Spartanburg, S. C.
E. D. McCafferty.....	Pittsburgh, Pa.
A. A. Morse.....	Portland, Ore.
W. J. Lane.....	Fargo, N. D.
H. L. Baker.....	Plattenville, La.
T. W. Waterman.....	Providence, R. I.
James J. Parks.....	St. Louis, Mo.
J. Austin Murphy.....	Chicago, Ill.
Huston Quin.....	Louisville, Ky.

Departments Combined

At the San Francisco convention the Visitation and Home Departments were made into one, to be known as the "Home and Visitation Department." The one superintendent, therefore, will have charge of this combined department. Nevertheless the separate reports and conferences covering this triennium are here given.

REPORT OF VISITATION DEPARTMENT

READ BY J. SHREVE DURHAM, SUPT.

The Home Visitation Department is one of the newest of the International Sunday School Association. It was established at the Louisville convention, and began service at the beginning of this triennium. This, therefore, is the first report to an International Convention.

For several years before it was made a department of the International Association a few of the States and Provinces secured splendid results through the Home Visitation movement. The work came into

prominence about ten or twelve years ago, but until the association provided for its wider extension its great value to every department of Sunday School and church work had, to a great extent, remained unknown.

The services of the superintendent of the Home Visitation Department cover only two years of this triennium. The following is a brief summary: Miles traveled, 29,440; addresses given, 737; assisted in securing, in cash and pledges for State and Provincial Associations, \$60,275.25; assisted in securing, in cash and pledges for the International Association, \$11,870.50; attended 11 State conventions and 326 special meetings for Home Visitation and other lines of the work, as well as many mass-meetings, universities, colleges, Sunday pulpits, etc. The International and the State and Provincial leaders have been kind and helpful, and our Heavenly Father has given health and care, and whatever success accomplished.

The work has developed and advanced rapidly, and its extension throughout the International field has, under God's blessing, been simply marvelous. Thirty-four States and Provinces have established Visitation Departments, with superintendents to direct the movement. While only two associations—Kentucky and Ontario—have had superintendents on salary, giving full time to this work, the many volunteer superintendents have given much time and splendid leadership. The movement has been observed during this triennium in forty-six States and Provinces—extensively in some, only slightly in others. More than fourteen million two hundred thousand people have been visited with great and permanent results.

STATE-WIDE VISITATIONS.

Four of the states have observed State-Wide Visitations. As a result of this work there are a number of districts in Kentucky where every man, woman and child is enrolled in some Sunday School. On account of this and other organized Sunday School work in Colorado, one in five of the entire population of the State is in the Sunday School, while ten years ago there was only one in twelve. Reports from State-Wide Visitations of Texas and Louisiana bring word from pastors and other leaders of churches and Sunday Schools that fine results were accomplished. The Visitation of Texas was the largest work ever undertaken from the point of territory to be covered. The organization was unusually strong for a State-Wide movement.

Your Visitation Committee is slow, however, to recommend State-Wide Visitations, because it is almost impossible to secure the proper

organization throughout so much territory. The organization for Home Visitation must be very thorough, or the work in some sections will not measure up to its great possibilities, and will be a discredit to the movement. The superintendent of this department organized the first State-Wide Visitation ever observed, and while much good resulted from the movement, we were convinced at the time, and the years of experience have strengthened the conviction, that it is better to take more time and do the most thorough work, even though a State-Wide Visitation has its advantages. The careful organization for the Visitation of one entire city or county at a time is, in our judgment, the best plan.

Many of the leading cities in our country have observed the work during this triennium: Chicago, Toronto, Denver, New Orleans, Cleveland, Minneapolis, Louisville, Syracuse, Fargo, Mobile, Wheeling, Oklahoma City, Milwaukee, Dallas, Spokane, and many others. Great and permanent good has been accomplished everywhere it has been undertaken, and in almost every city and section new and advanced plans have been discovered and developed. Time and space will permit only a few facts about the work and its results. Since Chicago is the largest city in which the movement was ever observed, it may be well to give a few facts concerning that work. Chicago is a city of more than ordinary problems, as well as more than average size; and while the work was not so complete and perfect in every way as we would wish, it was a great success. Leading pastors of all Protestant denominations, and leaders of the Jewish and Catholic faiths, join in praising the results and many write that it was the greatest movement ever observed in the history of Chicago. We were not able to secure all of the coöperation of all faiths as completely for the work at the start as we desired; yet fine coöperation was given in the city and county, both in visitors and by the people visited; and the fact that representatives from the only two bodies not coöperating at the start have written very strongest endorsements of the results, is most encouraging.

A GREAT WORK IN A GREAT CITY.

The records indicate that a few more than a million eight hundred thousand people were visited in Chicago and its suburbs on the afternoon of the General Visitation. Some visitors, unable to complete their sections the first afternoon, did so the following day, while others, in wards where there were the fewest visitors, continued in the work as their time would permit until more than two million people were visited. More than a million people, who were not connected with any

Sunday School or church, were placed in touch with the Sunday School and church of their choice; and records of some forty thousand five hundred church letters, not in any local church, were secured and given to churches preferred.

The ward and precinct organization for the direction of the Chicago Visitation was almost perfect. The chairman and superintendent remained in the office of the headquarters until late that night, and from the time the Visitation began in the afternoon until they left the office, not a single message came which indicated poor leadership. The matter of visitors was the only problem, especially so in wards made up largely of foreign population. It is a large task to secure enough visitors to visit all the homes in so large a city on a single afternoon. We realized from the start that this was the problem, and spent most of the time in enlisting the pastors and superintendents, that they might furnish enough visitors for the work, and be interested and able to follow it up. Between twelve and fourteen thousand visitors were secured, and the blessing to these thousands of visitors from the experience in this systematic plan and personal work cannot be estimated.

Reception Day, to welcome the new people, was arranged, and printed, special invitations sent out by many Sunday Schools and churches. The Messenger Class of Calvary Baptist Sunday School and Church delivered more than a thousand invitations the first week after the Visitation to the new people who had expressed a preference for their organization. A "Vacant-House Brigade" was organized by a precinct leader of the Fifth United Presbyterian Church. Workers were assigned permanently to each block, and they were to keep watch and, when "For Sale" or "For Rent" signs came down and curtains went up, they were to call and present the printed invitation to attend the Sunday School and church preferred and secure a record of the preference, that the church might get into touch with the new people at once. A visitor called at one place. The new family was arranging the furniture, but read the invitation and said: "Chicago must be the liveliest church place on earth; we just got here from Los Angeles last night, and here you are inviting us to church before we get the home arranged." The next Sunday that entire family entered a nearby church of their faith and said to the superintendent: "Here is your invitation, and we are here." The Cook County Sunday School Association has established a permanent Visitation Department to assist in conserving the results and observing future Visitations. Reports of the Chicago Visitation, giving the pastors' statements of the results, can be had from your local association, or International headquarters.

SERVES ALL SECTIONS AND MOVEMENTS FOR THE KINGDOM.

Home Visitation work is as practicable for our great country districts as for the cities and towns. Kentucky, Oklahoma, Ontario, North Carolina and Michigan are among the associations in which great things have been done in rural communities. Some entire counties have doubled their Sunday Schools in one year. Splendid plans are being made in Pennsylvania, Minnesota and other States and Provinces. Where there is a township or district Sunday School association, it directs the work; but where there is no organization, every home in the largest county with the most inaccessible country districts can be visited in a single half day by taking the material to the public school teachers and asking them to act as chairmen of their school districts, and appointing a few representatives from the various denominations to visit the homes on the day desired. All of the teachers can be enlisted at one time at their County Institutes, which are held for each county each year. It does not conflict with the official duty of the teachers, and all teachers, State Boards of Public Instruction and Educational Associations, to whom it has been explained, most heartily endorse the work. It unites the home, the school and the Sunday School in training the youth to grow more nearly perfect in soul, mind and body. This movement is one of the greatest of forces for the cause of education, reaching the inaccessible country districts, where such a large part of our population lives and from where so many come to rule the world of men.

Every department of Sunday School and church work can be best served through a Home Visitation Department. We must get people for the services of the Sunday School and church, and locate the babies for Cradle Rolls, and the "Shut-in" for the Home Department. We cannot save the people unless we teach them, and we cannot teach them unless we reach them. Home Visitation will reach *everybody, everywhere!* It not only reaches everyone, but places someone in vital, permanent touch with everyone it reaches. It discovers the work and it discovers, enlists and develops the workers. The need everywhere is that people should discover themselves and their great possibilities, under God, for service. The most timid and inexperienced person will volunteer to go with another in this well organized movement, and from this experience in personal work begin an active Christian life. It is as great a blessing to those visiting as to those visited. It supplies the need for the great Adult Bible Class Movement. Adults must have actual work to do. The entire forces of the Sunday school and church must have action to live.

“Action, untiring and constant,
This is the law of our breath;
Live then, O brothers, who labor,
For labor that ceases is death.”

The Men's Missionary Movement uses a great motto: “This is the only generation we can reach”; but there is a far more serious fact to me. We are the only people who can reach this generation! With so great a responsibility, we must work along the most systematic lines. There must be no overlap, for wherever there is an overlap there is somewhere an overlook. We must have the best system for the extension of the Kingdom, through which to use money and that still greater force: SERVICE!

SYSTEMATIC COÖPERATION AND PERMANENT ORGANIZATION.

God is leading! There is only one thing needed—it is more coöperation. It does not desire any sacrifice of denominational principle, it demands denominational loyalty—but death to denominational prejudice and selfish personal privilege. It does not want yours for another, but all the world for Christ, and then every denomination will have enough. We plead for that coöperation, under God, which will enable one denomination to chase a thousand; two of the denominations to put ten thousand to flight, and all of the denominations, working together, to capture the whole world for God:

“Come, go along with us,
Or, let us go with you;
Then, the best we can do!
That, for which our Savior died.”

We are thinking and longing for universal peace. All men, from the beginning, after man lost the image of God in which he was so created, have sought peace. The Greeks had a board of International Arbitration. The Romans showed their desire for peace in the closing of the gates of the Temple of Janus. The Teutons in the Middle Ages had their “Truce of God.” In all time men of God have sought personal peace, as well as the peace of nations. Micah prophesied that the swords would be beaten into plowshares and the spears into pruning hooks; but read the first condition he gave to make that possible, and you will see that the peoples would flow into Jehovah's House. The Church is the “Golden Gate” to universal peace! Through personal peace only can universal peace come to abide forever; and all the peoples of the earth can have perfect peace through the Prince of Peace!

REPORT OF THE HOME DEPARTMENT

READ BY W. A. DUNCAN, PH. D., FOUNDER, SYRACUSE, N. Y.

It gives me pleasure to present first the statistics showing a grand total of 19,700 departments with 644,417 members, which is the best showing of Home Department work ever made. It is difficult for county and state secretaries to gather correct statistics of Home Department members, chiefly because of their absence from the Sunday-school where they could be seen and counted. Possibly one-third of the total enrollment is lost for this reason. Were this one-third added there would be 1,000,000 members in the United States and Canada.

At Louisville I reported from denominational and interdenominational publishing houses 545,245 quarterlies. I now report a denominational increase equally good, in published quarterlies and estimated membership as follows: 25 denominational and 2 independent publishers report 917,400 quarterlies or 3,669,600 annually and an estimated and actual membership of 950,060. These quarterlies are delivered to the homes of the members weekly, monthly and quarterly, by more than 100,000 Home Class visitors, making 3,600,000 visits annually, or at least 10,000,000 religious and social visits in the last triennium.

One reason, perhaps, for this increase is the placing of the Home Department on the "star" list which has been largely adopted by State and Provincial Sunday School Executive Committees and by many Denominational Sunday school Boards, making it necessary for those who desire to be in the "front line" in Sunday-school work to organize Home Departments.

Another reason for this increase is the recommendation by the Chairman of the Home Department Committee and adoption by some of the denominations, of the abandonment of the pledge card and use of the membership card, which is more simple and not objectionable to those who dislike to make pledges of any kind. The plan is to use this membership card in the place of the pledge card, and the envelope with its record of collections and study; thus placing the Home Department on exactly the same basis as any other department, viz: the study of the Word of God.

Some of our churches are already arranging a plan, and I advise it, that its membership be divided into two departments, the main school and the Home Department, and that the members be enrolled as members of one or the other department, and those enrolled in the Home Department be supplied with membership card and record envelope

and the Home Department Quarterly, under care of the Home Class Visitor.

There can be no doubt but that the work is modifying itself in a very marked degree in many ways. Dr. McFarland, the editor of the Methodist publications, wrote me recently that the day of the "shut-in" and the "invalid" only has passed in Home Department work, and that we must look more prayerfully and carefully upon the work which means so much for the home. I am looking for a development along this line, through the editorial and publishers committee.

The collections from the Home Department envelopes amount to more than \$100,000 annually to the different denominations and are appropriated to their missionary work, while the profits of the Home Department quarterlies and supplies make at least another \$100,000, and this is appropriated by the denominational boards for the Superannuated Ministerial Fund, thus giving more than \$200,000 to these two funds of the different denominations, while the founder of it has never received a dollar for copyright or otherwise, and given, without pay, nearly his whole time since the Toronto Convention.

The Chairman of the Home Department Committee has given much time and thought in co-operation with the Denominational and Inter-denominational publishers of Home Department quarterlies, looking forward to a great advance in the development of these necessary publications. The quarterly does not seem to be frequent enough to reach the home as a real and genuine home help. The lesson department is very satisfactory if received only in the quarterly, but it gives no opportunity for help to the mother and father in the home life.

It seems to the Chairman that the ideal method of reaching the home is through some religious weekly, like the Sunday-school Times, or the Denominational weekly religious journals. Two ideal issues to date are: David C. Cook's "Mother's Monthly" and Dr. Blackall's "Sunday School and Home." All of these are almost perfect in the matter of lesson helps and at the same time assisting the mother in her home life and duties. Their large circulation gives evidence of the necessity of this phase of our work, and I want to say that all the Denominational publications are giving special attention to this new development of the work, and are recognizing the necessity of a monthly edition, with very little theology and pedagogy and a very great deal of childlogy, motherology and fatherology, leaving the more advanced work to teachers, superintendents and visitors of the different churches. The probability is that with the beginning of another year the two publications already mentioned will be followed by a general adoption of the monthly

issue by all publishers for the Home Department, filled with helpful things for the mother, father and child in the home.

There are many Home Departments numbering 1,000 or more; two or three of them in Brooklyn and one or two in New York City, and one of remarkable power is carried on by the First Lutheran Evangelical Church of Evansville, Ind., in the care of Rev. W. N. Dresel, with a Sunday School executive committee, and numbers 1,300 or more in the Home Department and cradle roll combined, which work together. The First Old Dutch Reformed Church of Albany, N. Y., has a very beautiful Home Department banner which they use on anniversaries and in processions, and I hope to have the same at this Convention.

Since 1881 New York has been the Banner State in Home Department work until now, when Pennsylvania has taken a splendid stride, and at the time of making this report the three premier Home Department states are as follows: Pennsylvania, 104,718; New York, 82,211; Ohio, 62,725; or a total of 249,654 reported in these three states alone, and none of the three have fully reported, as it is one of the hardest things in the world to get a correct and full Home Department report, because this Department is not seen at any time at the church. Mr. Hugh Cork, Statistical Secretary, has not made his report for this Convention and the Chairman does not know who will hold the blue ribbon for the next three years until his report is received.

Institutional work in sanitariums, hospitals, homes for the aged, reformatories, prisons, county houses, and similar institutions, is carried on very successfully in an attractive and helpful way in many of the states, especially in New York, Ohio, Vermont, Oklahoma, Pennsylvania, Massachusetts and Missouri.

New York and Vermont are especially remarkable for their Home Department city, town, and county unions, with house-to-house visitation and supervision along interdenominational lines. New York has about one-half of its large cities thus organized; some of them are doing remarkable house-to-house visitation and supervision, benevolent and missionary work throughout the year.

RELIGIOUS EDUCATION IN THE HOME

REV. RUFUS W. MILLER, D. D., PHILADELPHIA, PA.

The problem of home education in the United States is the problem of sixteen million families with thirty-five million children under eighteen years of age. In the United States three million children are born

annually. The whole social process centers in the home. Educators recognize that home and school education must include everything in the family that affects character and conduct.

The most encouraging feature of progress is the recognition of the rights of the child. Even the State insists that it is the right of the child to be well born, well cared for and well educated. Pure food laws, child labor laws and the safeguarding of the family relationship is the effort of the State to protect the fundamental rights of the child, which, for the child's own sake, for the common good and for the sake of future generations, must be respected.

This is the century of the child. Child study is now one of the most active and progressive of the sciences. The child has moved up into the first place. Children are humanity in the making. The child has a life of its own out of which something even may pass when childhood is left behind. Madame De Stael expressed profound truth and showed deep insight when she said, "Only the people who can play with children are able to educate them." Never before in the world's history has there been given such care and attention, such time and thought, such expenditure of vast sums of money for the education of the young as today, and the most encouraging factor of progress is the new profession which modern science and art of education have built up. Formerly the professions were three: the law, the ministry and medicine. Education is now the fourth and it is the largest, if not the most important. We have today more than 500,000 trained teachers in our American schools; five times as many teachers as there are lawyers, five times as many teachers as there are ministers and four times as many teachers as there are physicians. There are 150,000 more teachers than lawyers, ministers and physicians together. In our Sunday-schools we have a million and a half of teachers, volunteers, unpaid workers in terms of dollars and cents, but receiving enrichment of mind and heart of incalculable value to the home and to the State and to the Church.

The wealth of experience, knowledge and skill in the training of the young, which the great body of public school teachers already possesses and the hosts of Sunday-school teachers are gaining, is available to parents for solving the problem of home care, training and instruction.

The State recognizes the necessity of more comprehensive and specific supervision of family life and the more effective control over parents and children in the home. Adverse conditions beset the homes of hundreds of thousands in the crowded portions of our cities. In many cases it is impossible for parents to provide good food, clothing, housing, social opportunity and education for their children and so have come to

pass new methods of social work, the investigation of conditions of employment, the gathering of vital and social statistics, compulsory education and the medical supervision of school children, the systematic uplift of many kinds, which the social settlements and mothers' organizations are providing, the corrective and preventative work of the Juvenile Courts and Protective Leagues, the business-like administration of charity in all its forms, and the training of capable persons to deal with these facts and to go among the people who can be made happier by the friendly aid of the unselfish.

The first step towards religious education in the home is the recognition of the primacy of the home. After all, if the "Groves were God's first temples," parents were His first priests. In the beginning God placed the first and chief responsibility for the right training and religious instruction of the race upon the parents, and the introduction of the school, whether it be the State school or the Church school, has never abrogated that responsibility. The minister is the head master of religious instruction but he can never take the place of the parents. Where parents are trained, there is great truth in the saying: "An ounce of mother is worth a pound of clergy." The home begins with the first conscious impressions of the child. The home brings its direct influence to bear upon the child for at least fifty times as many hours as the Sunday-school. It has larger opportunities for influence than the public school. The atmosphere of the home means spiritual oxygen or deadly gases. The home deals with life itself. The home forms habits, stimulates ideals, and determines choice. The loving relationships in the home make possible the highest religious influence. Who can measure the molding power of mother-love? Says Edward Howard Griggs: "If a teacher is usually far better trained for his position than a parent, he can only stand in awe before the infinite patience, tenderness and self-forgetfulness a mother characteristically shows."

The religious training of parents is a definite responsibility of the Church. The reason of the failure of parents in their religious duties, does it not really rest upon the Church herself? In the main, parents do not feel that they know how to give religious training to their children. Horace Bushnell, long ago, complained of the neglect of religious training by parents, but neither in his generation nor today has the Church given parents any systematic help in the matter. Parents need help. The Church ought to give it and it will. There are many specific subjects on which the Church can instruct parents, and the Church can also help parents in training children to an attitude of mind, as well as of understanding of particular subjects. The Church should feel responsi-

ble for training the parents to train their children to value the Church. If the Church gives instruction and training to parents, the Church ought to be able to say to the parents, "Where are your children? Why are they not in Church? You are responsible."

Here is the golden opportunity of the Sunday-school as the chief religious educational institution of the Church, and the ideal toward which the school should work ought to be

NOTHING DONE FOR THE CHILDREN IN WHICH THE PARENTS DO NOT HAVE A SHARE OF THE RESPONSIBILITY.

As Sunday-school workers we need to emphasize the truth that the family is the UNIT not the INDIVIDUAL. The definite suggestion was made last January at the meeting of the Sunday-school Council of Evangelical Denominations, held at Nashville, Tennessee. This council is composed of the Sunday-school secretaries, denominational editors and publishers representing over seventeen million Protestant communicant members of the Church. It unanimously passed this resolution:

"Resolved: That the Council approves the incorporation of a plan in connection with the Sunday-school for the definite instruction of parents in their duties and obligations in the moral and religious training of their children."

This means the establishment of a Parents' Department in the Sunday-school. Let the Sunday-school, the recognized educational department of the Church, become responsible for the introduction and maintenance of Parents' Classes; create a Parents' Department, co-ordinate with the Home Department, the Intermediate Department, the Senior Department and other departments of the school. Define the work of the Parents' Department and elect a superintendent who will become responsible for the organization of such classes as the local conditions make desirable and possible. Let there be Mothers' Classes, Fathers' Classes, Parents' Classes. Such classes can study, not only the Bible lesson on Sunday but they can also take up some of the many good popular books on the home training of children which are now available. Week-day meetings can be held and mid-week prayer meetings can be utilized for Parents' Conferences and for the religious training of parents. The Parents' Library can be established; text-books showing how to teach Morals and Religion; courses of study for Sunday and week days; magazines for the especial use of parents can be used.

Let the idea also be emphasized that Religious Education in the Home means that the Church, through the Sunday-school must provide, in co-

operation with parents, for week-day religious instruction. The Daily Vacation Bible School in our great cities, is a magnificent illustration of the truth that children will attend such schools. In various parts of our land, a week-day religious school has been held for a period of a week or two or three weeks. If higher standards are to prevail, if really serious, adequate instruction in religion and morals is to be given, it must be recognized that the Sunday-school, as an organization, must expand itself late into the week day. Ways and means must be found by which to secure a systematic training of little children of the elementary grade of the Sunday-school, by one or two gatherings each week. The great subject of Missions must be co-ordinated in the work of instruction. In sections of our country where there is a public school vacation of three months or more, it is advisable to use a week-day religious school for a period of several weeks. President Mackenzie of Hartford Theological Seminary, one of the members of our International Lesson Committee, forcefully says: "I believe that in relation to the children, the churches ought, in larger numbers and with more efficiency, attempt the giving of religious instruction in the Bible schools on week days."

Another department, recommended by the International Sunday-school Association, which is essential to the development of religious education in the home, is a Permanent Visitation Department in the Sunday-school. The work of this Permanent Visitation Department is to co-operate in securing a general visitation of homes in city or country, to follow up the records of preferences for their respective churches and to co-operate in reaching those who have no church home or preference.

Let us recognize that this Visitation Plan is not only a great Missionary Movement but it is, also, a definite, systematic effort to restore the Parish System to the Protestant churches. One of the greatest injuries to the Christian Church, as a result of the divisions of Protestantism, has been the loss of the Parish idea and the consequent loss of intelligent touch and systematic approach to the home. The Permanent Visitation Department, if properly established, will mean a definite knowledge of the homes of the community. The Sunday-school and the home will be linked together. The center of the interests of parents will pass from their wants and enjoyments as men and women to their obligations as fathers and mothers, to the needs of the child, to the needs of the family and the united work of the Church. Let the Church, through the Sunday-school train men and women to educate the children, in their own homes, as well as to rescue other people's children from evil homes. In a word, let us make the child the object and pattern of

our faith and the family that which Jesus made it—the symbol of the Kingdom of God, and let our cry be, “Back to Home Life.”

Forward to the heavenly city, whose builder and maker is God; the children’s city, “for the city shall be full of boys and girls playing in the streets thereof,” over whose entrance gate there is: “Except ye turn and become as little children ye shall in no wise enter.”

CHICAGO’S HOME VISITATION FROM THE STANDPOINT OF A LAYMAN

MR. ANDREW STEVENSON, CHICAGO, ILL.

It should be stated at the outset that the far reaching home reaching visitation, carried on in Chicago last October, had its origin in a small group of laymen, who are banded together in that city for the purpose of winning their fellow men to Christ. For a number of years these men have been working under the name of the Laymen’s Evangelistic Council, and have but the single purpose just stated. All of the great city-wide Evangelistic efforts which have been carried on in Chicago in recent years have been under their leadership. Dr. Torrey was the Evangelist in the first great campaign in which multitudes were reached, and thousands of dollars spent for the purpose of impressing Chicago with the fact of sin, and with the need of redemption. A great shop campaign, under the direction of Charles Stelzle, followed, in which hundreds of large industries coöperated. District summer tent meetings were conducted, and then Gipsy Smith was brought from England, and a tremendous awakening followed. These laymen, however, were not satisfied that the real conditions of Chicago were known, or that the city had been touched to any appreciable extent. Therefore, in looking forward to a great city-wide simultaneous campaign, which was planned for the months of October and November, under the direction of Dr. J. Wilbur Chapman, and Mr. Chas. M. Alexander, assisted by some 60 Evangelists and Evangelistic singers, it was only natural that knowledge of the exact situation throughout the city should be desired in advance. These business men, representing some of the largest enterprises in the world—men whose names are recognized everywhere for commercial success, decided that nothing short of a thorough religious census in the city would reveal the true status. But how could this be done? Where was there an organized force equal to the task? With one accord, and without hesitation, they turned to the organized Sunday-school enterprise, and laid the matter squarely before them. It did not take long

to enlist the good offices of that prince of Christian laymen in Chicago, Charles B. Hall, general secretary of the Cook County Sunday School Association, and the inimitable J. Shreve Durham, superintendent of the Home Visitation Department of the International Sunday School Association. In turn they enlisted a number of other organizations, but the whole responsibility was assumed and the work carried on in masterful fashion by the organized Sunday-school forces.

October 8th was the date set for the visitation, and at 2 o'clock on that Saturday afternoon from twelve to fourteen thousand visitors, thoroughly organized, commenced their work. By evening 1,800,000 people had been reached, and in the few days that followed when the odds and ends were cleaned up, 240,000 more were visited. To say that the results were interesting does not commence to express the exact situation. They were startling—they revealed conditions that some people would not believe. In a city, the United States census for which showed in 1910 a population of 2,165,000, only 946,800 gave any evidence of church attendance, and but 283,300 were reported as identified with the Sunday-school. It is safe to estimate, therefore, that only slightly more than one-half of Chicago's population ever attends church or is related to the Sunday-school. Forty thousand five hundred unplaced church letters were located, and the knowledge that was revealed in certain communities as to former active Christian workers residing virtually under the eaves of a church was enlightening, if nothing else. Churches that claimed to know their neighborhoods to a person, where it was presumed that previous to the visitation they had raked their district with a fine tooth comb, were surprised to find several hundred expressing preference for their own church, who were not known even to reside in the community.

There are three ways of conducting a business institution. First, renting a store; stocking up; hanging out a sign, and waiting for the business to come. Second, by advertising and correspondence. Third, by personal solicitation or salesmanship. No one would think in these days of conducting business on the first plan. Some are successful on the second plan, but the great successes are those which in addition to all other methods follow the third plan, namely: personal solicitation through the means of a strong sales force.

How many churches in America have a trained efficient force in the field soliciting for new recruits? How many churches know their community for Christ as the city officials do for taxes and the politicians do for voters?

The Chicago visitation revealed to the church the tremendous unknown and unharvested fields; revealed to the visitors the tremendous privilege

and opportunity of doing personal work for the Master, and to the visited it demonstrated for the first time in most instances the warmth and the breadth of Christian brotherliness and the friendly interest of the Christian people of Chicago in the indifferent and the careless.

Summing up the results in Chicago, it may be said conservatively that the outstanding features are these:

The discovering of the undiscovered.

The awakening of the indifferent.

The nurturing of the weak.

The pacifying of the disgruntled.

The sweetening of the bitter.

The directing of the lost,

and last and best of all the possibility of winning of all for Jesus Christ.

THE BY-PRODUCTS OF HOUSE VISITATION

MR. HUGH CORK, CHICAGO, ILL.

It is true that coöperative house-to-house visitations conducted on a single day by all denominations participating *do* create a profound impression upon all classes; *do* bring to light cases of real need, both temporal and spiritual; *do* find certificates of Church membership and memberships not transferred from other places, which are soon deposited in the local churches where they belong; *do* secure an immediate increase in attendance upon the Sunday-school and Church services, and by a careful follow-up system all of these results are enlarged and made permanent. While these are the real objectives for which these inter-denominational visitations are planned and executed, there are more and more evidences of "by-products" of this visitation movement which indicate that it "has come to the Kingdom for such a time as this." Note with me a few of these:

Christian Unity.

In this day of the conservation of energy the most careful distribution of money and the wisest use of time in business circles, the Church, with a common "Master, even Christ," and in reality as she sings "not divided, all one body we," coming to understand that unity in plans of action does not necessarily mean uniformity in modes of worship, is joining the hands of all people bearing the name of "Christian" in

movements of common interest. How easily this can be done is known to all who ever had any part in organizing an interdenominational visitation. That this practical demonstration of "Church Unity" is pleasing to the public and helpful to Christian influence one only needs to look into the columns of the daily press to be assured. That the broadened spirit of those who participate in these visitations helps each local Church and hinders none is very evident from the influence of the visitors' testimonies upon their own churches. Here is vividly seen the truth of the statement as to the beauty of brethren dwelling together in unity, and the evidences that the Lord's prayer "that they all may be one" is being answered.

Latent Talent Discovered.

It is a sad fact that in the average church the work falls upon a very few. So universal has this become that it is taken as a matter of course. A visitation is planned and the number of workers required is so far in excess of the "faithful few" that new helpers have to be enlisted. These, it is found, are like those others in the market place at the eleventh hour who said, "no man hath hired us." But they are set to work, with the result that this spiritual exercise is so refreshing they desire more, and the poor pastor who thought he had to carry nearly all the burden of the Church himself suddenly finds he has a largely increased force with a good preparation as well as spirit for work.

Local Church Organized.

A visitation finds even the "faithful few" in most churches working without any plan. The number of visitors required for the visitation need to be carefully chosen. When the pastor and Sunday-school superintendent are wise they will simply select a first-class leader who, under their direction, will make the necessary selections for visitors. These visitors are selected with a view to the after work as well as the one day visitation, and the leader who selected them will also have a large part in training them for the one day's work. When the day is over and the Church has received its portion of the records secured it has, in these visitors and their leader, a well-organized force to assist the pastor and superintendent in extending the work of their Church throughout the year.

Outlining the Church Parish.

Some denominations make arbitrary boundaries which indicate their parishes, but most denominations have no such plan, in fact no parish plan of any kind. Consequently many people who prefer a church may

be living near it and yet not be of it. An interdenominational visitation will indicate exact parish of each local church, for where that parish is not fixed by streets it is outlined by preferences. A visitation brings to each local church the name and address of each person preferring it, and this makes up its entire parish which cannot be known in any other way.

Securing a Thorough County Organization.

The easiest and most thorough way to fully organize a county for interdenominational Sunday-school work is by means of a house-to-house visitation. Without talking county organization just outline the county in such divisions needed for convention work, if not already so divided. Then select men who will make good association officers to work up the visitation. When the visitation is completed call them together to plan for the conservation of the results, and at that time plan a series of conventions to discuss ways and means and you have a thorough county organization without making any fuss about getting one organized.

HOME VISITATION CONFERENCES

PRACTICAL THOUGHTS OF THOSE WHO PARTICIPATED

Mr. William Hamilton, Toronto, Ontario, Chairman International Home Visitation Committee, presided at all Conferences of this Department, and his able direction with his thorough and extensive knowledge of the work added greatly to the success of all the sessions.

Mr. S. H. Meyers, Chicago, District Supervisor, Chicago Home Visitation, led the devotional service, and with his choice selection of Scripture and songs he was most helpful in the deeply spiritual interest which was so great with all of the practical plans of the Conferences.

Mr. J. Shreve Durham, Chicago, International Superintendent Home Visitation, opened the first session with a brief address: "A Survey of the Field." The fundamental principle of the work: "We cannot save the people unless we teach them—we cannot teach them unless we reach them—home visitation reaches everybody everywhere," was attractively arranged upon a large banner, which made a strong impression upon all present, and it was designated by the Newspapers as the Slogan that ruled the Convention. The work, as well as the growth, of the Department for the Triennium was clearly shown by a large map and diagram giving the figures showing that more than 14,200,000 people were visited.

Successful Leaders Give Plans.

Mr. Charles W. Shinn, Cleveland, Ohio, General Secretary Cleveland and Cuyahoga County Sunday School Association, gave a splendid address: "How to Organize a Large City." The Cleveland Visitation had just been observed, and Mr. Shinn showed samples of the maps, diagrams of the preliminary survey, and many other helpful things for the organization of a large city. He emphasized the fact that the most important thing is to interest all leaders and as many of the people as possible, and then the organization for the direction of the movement could be quickly and successfully perfected. He reported the Cleveland Visitation a great success.

Mrs. Geo. J. Rusler, Lone Wolf, Okla., Superintendent Home Visitation, Oklahoma, 1905-1910, clearly demonstrated in her address: "How to Organize an Entire County," that the rural sections can be as easily and well organized as a city or town. Mrs. Rusler has been one of the best organizers of Visitation work in the rural sections. She advised the following of the plan to divide the territory in rural sections by the public school district lines, and to use the township, district and local Sunday-school officials for the direction of the work everywhere where there are such organizations. She urged that this work be explained in all meetings, and the best organization possible be perfected. Sunday-school attendance of entire counties in Oklahoma has been doubled in one year's time as a result of Home Visitation.

Coöperation of Catholics and Jews

Mr. Arthur T. Arnold, Wheeling, W. Va., General Secretary State Association, gave a strong address: "How we Secured Coöperation of Catholics and Jews." He said he had been convinced that we have judged each other at too great a distance, and told how he and the International Superintendent called upon the heads of the Catholic and Jewish churches and secured their hearty coöperation. The leading Catholic layman of that State and section of the country accepted the chairmanship of the movement, and led it with splendid results to all Protestant, Catholic and Jewish churches. He also gave plans to secure coöperation of all newspapers.

Mr. Charles B. Hall, Chicago, General Secretary Chicago and Cook County Sunday School Association, gave a fine report and good address: "The Chicago Visitation." Mr. Hall stated that more than 1,800,000 people were visited the afternoon of the General Visitation and that the work continued until more than 2,000,000 people were visited. Churches are duplicating themselves as a result of the work, and more than 40,-

500 church letters not in any local church were located. The Cook County Association has perfected a permanent Visitation Department to follow up the work and to direct future Visitations, and they endeavor to make Chicago the best organized city in the world.

The State-Wide Home Visitations

Rev. Geo. A. Joplin, D. D., Louisville, Ky., General Secretary State Association, made a stirring address. "The Kentucky State-Wide Visitation." Dr. Joplin said that while four States: Kentucky, Colorado, Louisiana and Texas had observed State-Wide Visitations, Kentucky was the first to attempt such a tremendous undertaking. He stated that he was a pastor at the time it was observed under the direction of Mr. Durham, International Superintendent, who was then State Superintendent of Kentucky, and that he could speak of the great value of the work for the Church and Sunday-school. He said that the plan devised there for using the public school teachers in the great country districts was largely responsible for the splendid organization throughout the State.

Mr. W. N. Wiggins, Dallas, Texas, General Secretary State Association, made the audience feel that all things are possible by his address: "The Texas State-Wide Visitation," when he told how more than 2,000,000 people were visited in that great State on a single afternoon. Mr. Wiggins stated that he had not realized the possibilities of this work until the last few years, and that it would be one of their most helpful departments.

The audience was given opportunity at this point for questions under the subject: "What I Want to Know About Home Visitation," and many took part in the Conference led by the State and Provincial Superintendents of Visitation, making it one of the most profitable periods of the sessions.

Canada Has Successful Work

Mr. William Hamilton, Toronto, Ont., chairman International Visitation Committee, chairman Ontario Executive Committee, made a profound impression in his address, "The Toronto Visitation." Mr. Hamilton is a clear and forceful speaker. He recently led the third visitation of Toronto, and much other work has been done in the Dominion. He read letters from pastors giving the splendid results of the work there.

Prof. A. M. Locker, St. Paul, Minn., General Secretary State Association, gave a strong address, "The Minneapolis Visitation." He reported much good accomplished and urged the most careful organization. He emphasized above all the interesting of the people so that they

would furnish a sufficient number of visitors and follow up the work. They plan special work in their country districts.

Rev. Walter A. Snow, Fargo, N. Dak., General Secretary State Association, gave a key to the problem in his address, "The Fargo Visitation," when he said that the pastors must be thoroughly enlisted if the work is to be well followed up. He read several letters from pastors showing the success of the work, and in a powerful plea urged that wherever the work is undertaken all pastors be well informed and enlisted.

Mr. E. K. Mohr, Chicago, International Superintendent Purity Department, gave a splendid address: "The Michigan Work—Visitation and Home." He told of some wonderful results from the work in his State where Sunday-schools had been organized as a result, and entire communities changed. He emphasized especially the follow-up work, and gave many plans as to how the Home Department could assist in it.

Mr. F. M. Barton, Cleveland, Ohio, Editor World Evangel, made one of the strongest addresses of the Conference: "The Responsibility of the Home in the School." Every parent should get the full address. He showed that the responsibility of the home in the school is to teach the children the way of eternal life and to cooperate with the Sunday-school teacher in their instruction in the Bible and in their moral training.

Serves Every Department of the Sunday School

Miss Grace W. Vandiver, Spartanburg, S. C., Superintendent State Association, in her fine address: "What Visitation Did for Our Elementary Work," demonstrated how it was the systematic plan through which children of all ages from the baby for the Cradle Roll to the oldest in the Department, were reached and brought into their Sunday-schools.

Mr. Charles B. Hall, Chicago, General Secretary Chicago and Cook County Association, gave a most interesting report of "What Visitation Did for a Boys' Class." He told of the many fine activities it furnished for good, and showed that such activities would hold both boys and girls in the Sunday-school during that age when many leave.

Mr. R. M. Weaver, Corinth, Miss., President of the noted Corinth Bible Class, thrilled the audience with his strong address: "What Visitation Did for the Corinth Adult Bible Class and the Entire City." It was one of the best organized Sunday-school and Church towns of the country, yet they added a little more than ten per cent. of the en-

tire population to the Sunday-schools and churches in forty-six days, through Visitation and good work following.

Mr. E. O. Sellers, Chicago, Moody Bible Institute, gave a splendid address: "What Visitation Did for Moody Church," and he read a letter from Rev. A. C. Dixon, D. D., pastor of the church at the time of the Visitation, in which he said that it was the best general movement for the churches and Sunday-schools of Chicago for many a year.

Prof. E. C. Knapp, Spokane, Wash., General Secretary State Association, was most helpful in his address: "What Visitation is Doing for the Churches of a City." He had just been through the Visitation of Spokane, and the results were large in increased membership and larger activities on the part of the members.

Mr. J. Shreve Durham, Chicago, International Superintendent Home Visitation, summed up the results of the three sessions in an address: "What the Convention and Conference Developed Concerning Visitation," which is expressed in the deliverance of the International Visitation Committee:

Home Visitation

The work of this department is to enlist and organize the Sunday-school and Church forces for cooperation in a definite, permanent campaign to reach all of the people in their territory—requiring the most careful organization.

Organization

1. A permanent Visitation Department in all Sunday-school Associations. (a) State or Provincial Superintendents and strong committees. (b) County, City or Township Superintendents and strong committees.

2. A campaign of education concerning the value of Home Visitation. (a) Its inclusion as a subject for discussion in all conventions. (b) The Visitation of important centers as an object lesson.

Every department of Sunday-school and Church work can be best served through a Home Visitation Department. We cannot save the people unless we teach them, and we cannot teach them unless we reach them. Home Visitation reaches everybody everywhere when it is thoroughly observed in the following ways:

Operation

1. A One-Day General Visitation of all homes in a city or county.
 - (a) To extend a printed invitation from all Sunday-schools and churches.
 - (b) To secure a record of the church preference of every individual.

2. A permanent Visitation Department in all Sunday-schools and churches. (a) To follow up the records of preferences for their organizations. (b) To cooperate in reaching those who have no church home or preference.

The Visitation plan is the greatest missionary movement ever devised, and it is also a means of awakening an interest in the entire Sunday-school enterprise. Your Committee declare their adherence to the above, which is practically the policy under which the results of the triennium have been achieved; and with relation to the item regarding the conducting of Visitations of important centers as an object lesson, they would recommend further that in States and Provinces in which a beginning has been made and workers have acquired the necessary experience, that course be followed as the best way of giving effect to a campaign of education.

WILLIAM HAMILTON, Chairman.

J. SHREVE DURHAM, Superintendent.

THE NEW MOVEMENT IN THE HOME DEPARTMENT

CARRIE B. LEONARD, EDITOR OF "THE HOME DEPARTMENT VISITOR"
OF THE DAVID C. COOK PUBLISHING HOUSE.

It was some four years ago that our editor-in-chief, when setting out for a short vacation said, "I am going to study into the Home Department. Its possibilities have never been realized. It seems to me a sleeping giant. I must find how to awaken it." We, at the office, knew that when Mr. Cook came home there'd be something doing along Home Department lines.

Said he, "It's perfectly clear. We have been running Home Departments just as we so long ran adult Bible classes—treating adults as if they were infants to be fed with a spoon. The Home Department needs just what the Bible classes needed, to be set to doing for itself, and there is no reason why it should not grow in numbers and efficiency just as the Bible classes have grown."

Then he prepared, and sent broadcast, a series of leaflets showing how New Movement plans can be adapted to the Home Department. International workers, state and county secretaries everywhere, heartily endorsed his plans, and urged them upon the local workers. Many new Home Departments have been organized according to these plans, and send us glowing reports of success. It has been slower work getting established Home Departments to change their methods. While we

all endorse the sentiment of the beloved Moody who said "It is better to set ten men to work, than to do the work of ten men," yet some find it easier to do the work of ten than to arouse the ten to work, even when we know how much better it would be for them; and so we selfishly work along the line of least resistance.

But, as already stated, faithful testings, under every variety of conditions, and in widely separated places, have abundantly proved that New Movement plans work in the Home Department just as well as in the Adult Bible classes, showing these departments to be abundantly able to care for themselves, financially, socially, and spiritually; also to be greatly helpful to other departments of the Sunday school, and potent factors in many lines of church work.

While the Home Department is made up of those who cannot (or will not) attend the sessions of the Sunday-school, not all of these are invalids or aged ones. Many of them are well able to attend meetings provided these be held at some time and place suited to their conditions. Most of them are active members of various social, literary, or philanthropic clubs. Recognizing this, you will see that a Home Department may and should be well able to care for itself.

Applying New Movement plans overcomes most of the difficulties which pastors and superintendents declare to be in the way of organizing this department in their schools. They say "We can't find a suitable person who will be superintendent. We can't get visitors." The New Movement takes this burden off their hands. It will devolve upon the Home Department to elect its own superintendent—though the election may and should be confirmed by the school officers. It may even be found possible to run a Home Department without the "indispensable" visitors. The work is carried on much after the fashion of literary and other clubs—by elected officers, and committees.

After the whole body of Home Department members (enrolled by canvassing the church and community) has elected a superintendent, secretary, treasurer, and such other officers as it may find need of, these group the members into classes. It is customary to group them according to place of residence, as this renders neighborhood gatherings feasible. But if there is diversity in the age of the members they may be grouped according to age; or it sometimes proves wise to group young mothers into a class which shall become a sort of Mothers' meeting; and men are best grouped according to tastes or occupations. There should be a class of trolley men, of traveling men, of policemen, etc.

After this division, each class meets and elects its own chairman,

who will perform the duties devolving upon the Visitor under the old plan, and may well bear that name. She will distribute supplies and oversee the work of committees. One who would not accept from Sunday-school superintendent or pastor the appointment as visitor "for life and good behavior," will readily accept election to that office for a year, and rotation in office is as good here as elsewhere. Living things are always moving. There should be in each class a Membership Committee, a Social Committee, and as many others as needed to further plan for lesson study, superintend missionary work, visit the sick, etc. A New Movement Home Department will do much social work, like the New Movement Bible Class and since it touches the home even more closely will do more toward uplifting and purifying the social life of the whole community.

In conclusion I would urge upon all Home Department workers the cultivation of an *esprit de corps* in our Department. The Home Department button should be more in evidence. We see the red and white A. B. C. button everywhere; the Home Department button, purple and white, is just as pretty, just as conspicuous and as inconspicuous, and is just as appropriate for lady's dress or man's coat lapel. Its purple of sacrifice, and its white of purity, should keep ever in mind our high purpose, through the self-sacrificing spirit of the Christ to preserve purity of heart and of homes—not only for ourselves, but for others.

HOME DEPARTMENT CONFERENCES

REPORTED BY MISS CLARA L. LOOMIS, UTICA, N. Y.

Large and enthusiastic conferences were held at the Wesley Methodist Episcopal Church on Wednesday morning and afternoon, June 21, and on Tuesday morning, June 27. For want of space these conferences are reported together and from each address is given but a few extracts.

Mr. Philip E. Howard, of *Sunday School Times*, Philadelphia, Pa., spoke on "Should not our Seminaries, Colleges and Normal Institutes Train our Home Class Visitors as well as Teachers?"

He advocated that the seminaries and colleges under the domination of the church should not only teach the trained teachers, but should extend their scope so as to include the Home Class Visitor, who did the greater part of the work by calling upon their friends and acquaintances.

Dr. John T. McFarland was requested to say a few words.

He said in part: "We as Home Department workers are to deal with the home. The home in all its interests; not simply with a few people in the home, but with all the members of the home, the home life,

the home life relative to the church life. If this Home Department is started rightly and developed normally, it will surely add new interest to the school. The Sunday-school is becoming more and more an educational institution; there should be a training of the parents as well as of the child; indeed you cannot get training of the children without first training the parents; in order to train the parents we should have to begin generations back. I think one of the most significant movements in the Sunday-school world today, and if you discern the signs of the times I am sure you will agree with me, is the organization of the parents' class."

Dr. H. M. Hamill spoke on "Wanted: Better Home Department Quarterlies and Denominational Supervision in the Field."

He said in part: "The first thing is to take care that the Home Department is not a make-shift; the quarterly should command respect; it ought to be fair to look upon; it should appeal in the way of art; I want it to be as bright or brighter than anything that is issued in the line of Sunday-school literature, for it goes into the home, and I want it to be commendable as a matter of art. I should make the quarterly attractive; I should have editorials written by the great leaders of the church; I should have these printed in an attractive way, broken up into paragraphs, easy to read; I should have the quarterly filled with crisp, bright, tangent things. I would suggest that the Home Department quarterly contain readings for the family altar, and family readings for the day, and then below each reading a little prayer. I think also there should be an attractive little story for every paper."

Rev. A. L. Phillips, D. D., spoke on "The Home Department Quarterly and Family Religion."

He said in part: "I believe that we are not getting out of our Department work all that we might. The present members of the Home Department perhaps consist of one member in the family, such as the mother; we have not had much to do with the rest of the family, so we want to think this afternoon about the carrying of this movement into the family life. Can we not find a way for making the Home Department tell in the home life? I have taken the Home Department quarterly into the family prayers. By using these Home Department daily readings it has kept us in touch with the lesson."

Mrs. Phebe A. Curtiss, Ohio State Home Department and Cradle Roll Superintendent, spoke on "Lengthening the Cords."

"There is a verse of Scripture to which I wish to call your attention. You will find it in Isaiah, 'Enlarge the place of thy tent, spare not, but lengthen thy cords, and strengthen thy stakes.' We are constantly

enlarging the place of our tents, and the houses that we live in. Our hearts are very tender as we think of how much self-sacrifice there is put into the work, but it is to the latter part of the verse that I want to call your attention. I believe this applies to the two departments of work, Cradle Roll and Home Department, the lengthening of the cords, until they extend into every home. We have two classes; on the one hand those who are too young to be in the school; on the other end of the line there is another set of people, who have grown too old, or sick, or too something else to be in the Sunday-school. I believe today there is no more important work in our schools than this Home Department work. It should be given more prominence by pastors, superintendents and teachers. Whenever there is a special service the Home Department should be present; the whole school should understand about the Home Department. It is a department that belongs to the school in its entirety. It is vitally connected with the Cradle Roll, and the Superintendent of the Cradle Roll and the Superintendent of the Home Department should work hand in hand, heart to heart and life to life. Each should endeavor to get members for the other."

Rev. John T. Faris spoke on "Learning Lessons from Home Department Students." He said in part:

"Strange as it may seem, there are some people who insist that they do not see the need for the Home Department.

"Let me tell briefly several incidents that have made me more enthusiastic than ever in urging the Home Department on schools.

"A teacher in a Philadelphia school was troubled because one of her little pupils seldom knew the lesson. In vain she endeavored to secure the coöperation of the mother. But one day the little girl surprised the teacher by answering promptly and correctly every question put to her. 'Mamma has joined the Home Department, so she teaches me the lesson now,' she explained.

"There is an invalid in Philadelphia who has been a sufferer from curvature of the spine for twenty-two years. She is unable to leave her bed, but she has a Sunday-school class of forty-four members, just the same. Most of them are invalids like herself. They live in all parts of the world. She has never seen them, but she sends the Quarterly regularly and receives reports from them which tell of the joy in studying the Sunday-school lessons. The extent of her own joy can be imagined.

"Not long ago, in the home of a Department visitor, I was told how, in fear and trembling, she had asked her cook to become a member. The cook accepted the invitation. Soon she was as interested as her

mistress. 'I like the Quarterly so much,' she said one day, 'especially the simple parts.' I determined to try to profit by those words.

"Another lesson came when I was depressed because things were not going just to suit me. I needed a rebuke. The mail brought it in the shape of a letter from a reader of the Quarterly who said she had been confined to her wheeled chair for twenty years. Her loved ones were all dead. She lived in one room. She was dependent on charity. Yet she was happy and she gave the reason: 'The Lord is my Teacher, and we hold sweet converse together.'

"Take another instance. Years ago a young couple began house-keeping in Philadelphia. As a matter of course they had family prayers. They invited their two servants to take part with them. Those servants sniffed at first, but the consistent lives of the husband and wife silenced them. One morning after prayers they said, 'We want to become Christians like you.' Soon they became members of the church to which the young couple belonged. That is one chapter of the story. The second chapter began when a San Francisco business man was a guest in the house over Sunday. Several months later a letter came from San Francisco to the Eastern home, bearing a message something like this: 'I have never been a Christian man. I made fun of Christians. It seemed to me they were a lot of hypocrites. Then I came into your home for an afternoon and a night. I went away again but I could not forget what I had seen and heard. I told my wife about it. To make a long story short, we both united with the church last Sunday, and there is now a family altar in our home.'

Miss Clara L. Loomis, President Home Department Union, Utica, N. Y., spoke on "City, County and Village Home Department Unions As Organized and Conducted In New York State With Permanent Visitation of Parish, Town and County By Home Class Visitors Connected With Local Churches. She said in part:

"Given a number of classes in different churches in the same city or town, who unite for mutual work and advancement, you then have a Home Department Union in city, town or parish.

"I like the good, old English word 'Parish.' It suggests a nearness, a neighborliness, a fellowship, a mutual feeling, springing from one center, the church. On the formation of a Union in city, town or parish, the needed officers are elected to preside over, and properly conduct the affairs of the Union. Such a Union is composed of officers and visitors from the different classes, and affords an opportunity for the assembling together of the workers of all the classes, at stated times, for mutual study, social recreation, and the devising of ways and means for the betterment and advancement of the work.

“If there are ten or fifteen schools in a town then there are as many Superintendents, leaders and workers in the town organization, all having knowledge of their own school. This is the kind of workers required to institute and keep alive a town, or city Home Department Union.

“The Town or City Union can encourage and stimulate the work; it can foster local pride. At its meetings it can increase the interest by setting apart a period for the discussion of the subject.

The county organization is composed of the Superintendents, officers, and the visitors of the several departments of the different towns of the county, who may assemble at a stated place at least once a year. The purpose of this assembly is to take into consideration, devise ways and means for a broader, general, county-wide advanced work. The officers of such a Union are, President, Vice-President, Secretary and Treasurer.

The rural Sunday-school is obliged to do its work by methods different from those of the city; conveniences are limited, grading is not so easily introduced, and teachers must do this work without the aids enjoyed by those of the well-equipped city schools. All of this is not without some good, the teacher and the scholar are brought nearer together, the workers are more anxious to do with limited means and ways all that can be done, and in the small school nearly everybody knows everybody else, young and old; they know where they live; they know every member of each family in their school. This is an advantage, and creates a common interest, a mutual good will. The Superintendent of the school should know every scholar, and to some extent the home life of every member in the family, and this makes it possible for the Town Association to be equally well informed.

DEPARTMENT OF MISSIONS

REV. WM. A. BROWN, SUPERINTENDENT.

COMMITTEE 1911-1914.

George G. Wallace, Chairman.....	Omaha, Neb.
Dr. A. L. Phillips.....	Richmond, Va.
Rev. Frank Fox.....	Sioux Falls, S. D.
Dr. Joseph Clark.....	Columbus, Ohio
Henry B. Eaton.....	Calais, Maine
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Delavan L. Pierson.....	Brooklyn, N. Y.
Harry Wade Hicks.....	New York City
Rev. George H. Trull.....	New York City

REPORT OF MISSIONARY DEPARTMENT

REV. WM. A. BROWN, SUPERINTENDENT.

The Modern Missionary Awakening.

The passing generation has registered so large an advance in missionary interest and activity, that today we are living in the greatest missionary age the Church has ever known. Not since the morning of the Resurrection and the lifetime of the Apostles has there been so strong a desire to carry the Gospel to the uttermost part of the earth. Upon us has literally come another "fullness of time." And had we eyes to see we might easily discern these very days to be big with promise of the missionary hope for the speedy evangelization of the world. For the battle line of our Lord's surely conquering army of peace and good will is farther flung today than ever before. An innumerable company, uncountable, confess faith in the Son of God and believe in the Saviour of the World. The name of Jesus—that name "which charms our fears and bids our sorrows cease"—the name of Jesus is fast coming to be the sweetest word in all the myriad tongues of men.

Many factors enter into making this present age an unparalleled missionary opportunity. There is, first of all, the fact that the world itself is so well known and now lies open to the largest possible freedom of

travel. Intrepid souls have sailed every sea and surveyed all the continents. The last dwelling place of the most remote citizen of the globe has been found. And through modern means of transportation and communication, all the people on our planet are now accessible to the Gospel story. The past century has made of the entire world one vast neighborhood, and some day the dissemination of the Truth as it is in Jesus, will make of all mankind a Christian brotherhood—an all-embracing empire of love.

Then, too, missionary successes single out the present age as one of real opportuneness. One short generation ago, the first Christian convert was baptized in Uganda: today Uganda is nearly a Christian nation. A few years ago Korea was a hermit kingdom, tightly sealed against every influence of the Gospel: today a Korean Christian community of a hundred thousand is asking God for the conversion of a million souls. Our generation has seen as many souls baptized in one day as were baptized on the day of the first Pentecost. And not long since there passed into the more radiant presence of his Master, the soul of him who saw the stacked bones of a cannibalistic feast, and yet who lived to see the day when these Christianized cannibals partook of the Lord's Supper. The record of such marvelous work is the Acts of the Apostles lived over again.

However, by far the greatest heritage from the modern missionary enterprise, is the mastery of the languages of men. It is almost past belief that today the story of the redemptional love in Christ Jesus has been translated into the tongues of all but a few fractions of millions of the children of men. And the truth that is to make all men free, is now proclaimed in thirty times as many languages as were spoken on the day of Pentecost. Many noble foundations have been laid by the apostles and prophets of the divine enterprise of Christian missions. Growing Christian communities witness the faithful planting of that seed whose harvesting shall make glad the angels of God. Established hospitals which bear the sufferings of many, printing presses whose leaves are for the healing of the nations, Christian churches and educational opportunities as free as the air in a multitude of heathen lands are saying, "Whosoever will, may come." And they are coming—coming faster than in any other age, not excepting the early days of the Christian church. And, too, the missionary enterprise itself is becoming more Christian every day, as the beautiful spirit of charity and coöperation is winning an ever widening sway over the minds and hearts of men.

And the present is an age of almost missionary enthusiasm in the Church at home. Missions have so far captured the imagination of our

youth that the largest gathering of students on the American continent is the convention of the Student Volunteers for Foreign Missions. And the men of Christendom—no less devoted than the rest, but lacking leadership—have lately undertaken their full share of responsibility in obedience to the Master's final command. Few greater sights have ever gladdened the eyes of the oft weary watcher on the walls of Zion than to see the hosts of men assemble to plan the Christian conquest of the continents. The field campaign of the Laymen's Missionary Movement will long remain one of the most inspiring events in recent church history, and prophetic of what will be when the Church is thoroughly militant and missionary. While the successful Woman's Jubilee—commemorating fifty years of beautiful ministry on the part of Western woman in Eastern lands—is of unusual missionary significance, as well as a tribute to the organizing ability of the consecrated women so well trained in missionary leadership. That during the past few years several million copies of missionary books have been sold, is an evidence of the depth and the genuineness of the present missionary awakening. And lately the effectiveness of large missionary expositions has been successfully demonstrated by the "Orient in London" and a similar striking presentation of the "World in Boston." Then, too, it is not to be lost sight of that the recent World's Sunday School Convention in Washington was a great missionary gathering. And we may well believe, with the best informed, that the World's Missionary Conference last year in Edinburgh marked the beginning of a new era in the missionary enterprise.

Missions in the Sunday School.

Into a needy world so full of promise for evangelization and into a Church finally awakening to its supreme missionary obligation, comes the modern Sunday School, gathering in its vast membership the most responsive ages in life and holding in its possibilities the key to the missionary situation. The place of the Sunday School in the missionary enterprise is in every way strategic. For in the Sunday School there is room for every one. It has been said, "Missions is a man's job." If by that it is meant that men share with all others in the missionary responsibility, it is altogether true. But in reality missions is everybody's job. And it has been said, "This is the only generation we can reach." How true it is that in an evangelistic sense, we alone can reach the generation now living. But in the methods of the Sunday School and in the plan of reaching the childhood of the race, we shall reach not only this present generation but shall also preëempt all coming generations to the end of time.

So then the missionary organization in the Sunday School is providential. Yet the Missionary Department of the International Sunday School Association is rather an opportunity than an achievement. But like everything missionary, the prospects are as bright as the promises of God. During the larger part of the last triennium the work was ably cared for by the nine members composing the Missionary Department, of which Mr. George G. Wallace of Omaha, Nebraska, is the Chairman. The missionary literature was prepared by members of the Department. Leaflet No. 1, "How to Develop Missionary Spirit and Activity in the Sunday School," and "Round Table Leaflet No. 15" were prepared by Rev. A. L. Phillips, D. D. Leaflet No. 2, "Missionary Books for Sunday Schools," was prepared by Mr. Delavan L. Pierson. An edition of the booklet, "Missionary Education in the Sunday School," was also issued during the triennium.

I became the Missionary Superintendent of the International Sunday School Association on the first day of February, 1910, coming to this most gracious privilege of service from the office of the Western Field Secretary of the Young People's Missionary Movement. Practically four of my first six months with the International Association were devoted to fulfilling a large number of important engagements entered into while Secretary of the Movement, Mr. Warren and Mr. Lawrance saying they did not wish me to begin keeping faith with the International by breaking faith with anybody else. During the sixteen months, eighty-four visits have been made into twenty-nine States and Provinces. Conferences, conventions and rallies were attended in one hundred and sixty towns and cities. Nine hundred and twenty-nine addresses were delivered. Two hundred and fifty-three conferences and interviews were had with various committees and officials. During this time forty-nine thousand one hundred and fifteen miles were covered, and twenty-four thousand eight hundred and ninety-eight dollars was raised for the support of local work.

Missionary Organization.

There must be efficient organization if we are to secure such supervision of the missionary campaign in the Sunday School as will yield the largest returns. The progress in missionary organization is seen in the following encouraging facts:

Three years ago there was one State Missionary Superintendent in the entire International field; at the time of this Convention all but sixteen of the State and Provincial Associations have appointed Missionary Superintendents.

Texas added another to her galaxy of brilliant stars by being the first

State Association to appoint a Missionary Superintendent. Kansas is the first State Association to place a Missionary Superintendent in the field for full time, one-half of the total budget for this new Department being provided by Mr. A. A. Hyde of Wichita.

There are three banner Associations with a Missionary Superintendent in every county: Alberta, Delaware and Ohio.

Of County Missionary Superintendents, Texas has the largest number: one hundred and two. Ohio ranks second with eighty-eight. Illinois ranks third with eighty-seven. Kansas ranks fourth with seventy-three.

Among the County Associations the most effective missionary organization is in Michigan, with a county in Kansas a close second, and a county in Ohio ranking third.

Of Township or District Missionary Superintendents, Chicago, through the Cook County Association, has the largest number. Of Sunday Schools with Missionary Committees, Detroit, through the Wayne County Association, reports the highest percentage.

But the greater value of the Missionary Department is largely independent of the actual working of the Department itself. For the mere fact of the International Sunday School Association having created such a department, has been of inestimable value to the ever enlarging missionary campaign. Missions is now no longer incidental to the Sunday School world, but integral to the entire system. And no succeeding generation trained in the Sunday School can regard Missions as an elective.

The aim of the Missionary Department of the International Sunday School Association is to forward the Christianization of America and to hasten the Evangelization of the World. The plan of organization in the Department calls for the appointment of a Missionary Superintendent in each State or Provincial Association. Through the coöperation of these State or Provincial officials a Missionary Superintendent is to be appointed in every County or Parish Association. Where the organized work is sufficiently developed into Township or District Associations, there, also, Missionary Superintendents are to be appointed. The plan of organization further provides, through the work of the County or Township Missionary Superintendent, for the appointment of a Missionary Committee in every Sunday School. The Missionary Committee in the local school is to be large enough to be efficient, and thoroughly representative of all departments and every grade in the school, such Committee to work always in harmony with the Denominational plans.

Missions in the Sunday School is largely aided by the present effective plans for the Organized Classes. In the Intermediate and Senior Departments one of the two Committees necessary to effect an organization

and to receive a charter is a Missionary Committee. And in the Adult Bible Class, provision is made for Missions in the organization of the Devotional and Missionary Committee, while the Six-Point Standard of Service for the Adult Bible Class is almost altogether Missionary. In thus writing Missions in the very life of the Organized Classes, the International Association makes possible the farthest-reaching campaign yet waged in behalf of the redemption of all lands. And of even greater significance is the fact that a course in missions is now required of all Advanced students in Teacher Training. This is a most hopeful sign, for the world will be evangelized in that generation when the Christian teachers of its youth determine that it shall be done.

International Missionary Standard.

The International Missionary Standard for the Local School, in substantial agreement with all denominational agencies, provides for the following five points as places for supreme emphasis:

(1) Adequate Missionary Instruction. The Missionary educational campaign in every Sunday School should be comprehensive enough to reach all ages and continuous enough to produce lasting impressions. It is a law of our being that we cannot be interested in that of which we know absolutely nothing. Interest in missions will be commensurate with our knowledge of and attitude toward the enterprise which lies closest to the heart of the Master. Material for Missionary instruction is now abundant and of splendid educational value. For in Missions we see God at work in the world right now, and the victories of the Cross and the transforming power of the Gospel are the most effective apologetics for the divine origin of Christianity. To withhold a knowledge of missions from the growing youth of Christendom is to do them an irreparable injury.

(2) Definite Missionary Prayer. How true it is that everything vital in all Christian enterprise hinges on prayer. The vision of the expanding Kingdom of God has always come to men on their knees. Yet in our day of strenuous activity we are learning most everything except to pray; and prayer has almost come to be a "forgotten secret of the Christian church." Prayer is vital to genuine Christian living. No life can be sustained by activity alone. And much of the unreality of the spiritual is due to a lack of prayer, for spiritual reality and even God himself soon fades out of the life of the man who does not pray. There is, then, a large place for such instruction in prayer as shall discover for the members of the Sunday School the paths which lead to power and to peace through the mighty ministry of intercession.

(3) *Systematic Missionary Giving.* Giving, to be thoroughly Christian, should be systematic, proportionate, progressive, perspective. This teaching should be a definite part of the regular instruction in the Sunday School. Children should early be told all the uses to which their offerings are devoted. For the youth and the adult there ought to be careful and prayerful instruction in the privileges of Christian stewardship. And because of the great educational value in giving itself, large opportunities should be provided for the missionary offerings of the Sunday School, with the final attainment of a weekly pledged offering from every scholar. We cannot too often remind ourselves that they who are pressing most earnestly the solicitation of funds from the growing generations are, by that, making a great contribution to genuine Christian character.

(4) *Practical Missionary Activities.* It is altogether true that we ever learn to do by doing. And most folks find themselves in seeking to find others. Therefore, to keep the missionary motive bright and to make permanent the developing missionary impression, an abundant provision must be made for the enlistment of all in special forms of practical missionary service. It is thus through missionary activity that we are to save the missionary passion from becoming a mere pastime. Cumulating opportunities on every hand call to immediate action for the welfare of men and the saving of society. Our youth, especially, need such training in missionary service. And this always carries with it great reward. For however much we may do for another, we really do far less for them than the doing of it does for us in the development of Christian character and the cultivation of Christian graces. In so binding the Sunday Schools into an aggressive force, is provided the mightiest home missionary agency on our continent.

(5) *Enlisting Missionary Recruits.* For this is needed such spiritual discernment as will enable the Sunday School teacher to note the deepening missionary desire on the part of the pupil, and to aid into bringing to fruition the high forming purpose to devote the life to the extension of the Master's Kingdom. No Christian youth living in a deeply religious atmosphere goes out of the teen age without facing seriously the question of the ministry or missionary service. And what will it mean for the saving of the world when our "youth, numerous and fresh as the morning dew, shall go forth to fight God's battles!"

To make effective such a missionary standard in any Sunday School might well claim the loving interest and the hearty devotion of the most capable leader in the entire membership. For it is a far-reaching program worthy of our best. Many schools have already attained the full

stature of this standard. And there yet remains for such schools the greater obligation of aiding others, less devoted, to likewise enter into the blessing and the privilege of Christian missions. Through this coöperative effort the next three years should see an effective missionary organization in all the sixty-five Associations of the International field; an active missionary superintendent in at least four thousand counties and townships; strong missionary committees in no fewer than fifty thousand Sunday Schools, with five hundred thousand people planning, praying, giving, working for the extension of the Kingdom of Christ among men.

The winning of the world is so great a task that after all that has been done we are now really just at the beginning of the missionary enterprise. Yet I thank God for a vast missionary task—a task so large that none of us is able to do it all alone. For it is only as we work together that we can at all hope to make disciples of all the nations. Still, by this very working together in the missionary enterprise, we may enter into that larger Christian brotherhood where we shall have fellowship one with another; and we, now of the many names, shall love best of all and be supremely devoted to the one Name, which is above every name. And when once this is true of all believers, as it is now true of some, we shall pass on swiftly to the coronation, and there will dawn upon the world the larger hope for the coming of that day when “the kingdoms of this world are become the Kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” Then

“All hail the power of Jesus’ name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.”

MISSIONS: THE MESSAGE

MR. ROBERT M. HOPKINS, CINCINNATI, OHIO.

Our own home land is a great mission field, with its tremendous frontier and pioneer problems, its congested centers, its city slums, its dying country churches in the central states, and the incoming hordes a million strong, every year. The message that this field needs is the same message which Paul gave to the church in Corinth; it is not the excellency of speech, not the oratory of either religious or political orators, not alone wisdom, but the cross of Jesus Christ. As Paul was determined to know nothing save Jesus Christ and Him crucified, so

we in our message to all the millions of this land need to hold up the power of God as exemplified in Christ Jesus.

These incoming millions make America the greatest foreign mission field in all the world. They come to us for the Gospel; we need to give it to them, not alone by the foolishness of preaching but in the demonstration of the Spirit, not alone by persuasive eloquence but by the life of honesty and justice which we live among them. It is almost an insult to attempt to evangelize people with whom we are not living fairly in every day life. The lady with a Polish maid in her home, the farmer with a Swedish lad on his farm, the school-teacher with the Slavic pupil, and the business man in the bootblack shop have the opportunity to demonstrate the power of the Gospel of Jesus Christ.

THE CHRISTIANIZATION OF NORTH AMERICA

REV. HENRY J. COKER, D. D., KANSAS CITY, MO.

The Christianization of North America is the mightiest challenge ever flung in the face of the Church of Jesus Christ. Supposedly Christian and church-going, we have been congratulating ourselves upon that assurance without foundation. When we know that twenty millions at most attend church regularly and another twenty millions irregularly, we yet have fifty millions who never darken a church door. When the population is increasing every decade as ten is to eighty and our church membership as three is to one hundred, we cannot brag much about our religious progress; and when three out of every four of our population are outside the pale of any church, our boast becomes more apparent.

We are not even wholly evangelized. Many people coming to us and even born in our midst have not evangelical teaching even in its most rudimentary form. "Do you know who Jesus Christ is, my boy?" asked a lady of a street waif. "No, marm," was the reply. "Do you know who God is?" "Yes, marm, it is to Him we say a few words before we bunk so He won't hurt us while we are asleep."

Then, too, our covetousness is an evidence of our lack of the Spirit of Christ. Sweat shops, child labor, combinations of capital on the one hand and of labor on the other, graft and corruption in high places and in low, with lust and corruption in city life, so that it is estimated almost two billions of dollars are spent for liquor and licentiousness in our nation every year with the consent of city governments—all this and more indicate how even with our God-protected and providential

beginning and eventual history proclaiming us moral and Christian in the general trend of our nation's life, we today are not Christianized.

But what if we were! America Christ's! With her wisdom, her resource, her manhood and womanhood, her political freedom, her skill, her money! What, Oh, what would result to the evangelization of the world? Who would be slow to guess? But shall we not agree that so-called Christian nations are responsible for the tardiness with which the Gospel makes its way in foreign lands? Are we not preventing the Christianization or even the evangelization of the world by our own sin, our selfish attitude toward each other and our exclusiveness toward the stranger and the foreigner?

HOME MISSIONS IN RELATION TO OUR WORLD RESPONSIBILITY

REV. W. S. HOLT, D. D., PORTLAND, ORE.

World responsibilities are largely dependent upon our world relations. They grow out of the variety of factors entering into nations of large areas. One of the best things I ever heard of the relation of the North American continent to the rest of the world was in Shanghai, China. The Americans got together on the Fourth of July, and they invited other nationalities. The United States consul from Chinkiang was invited to give the oration. He was six feet tall, well trained in American life, a lawyer by profession and an orator by opportunity. He opened with this sentence: "The United States, bounded on the North by the Aurora Borealis, on the South by the equinoxes, on the East by the rising sun, and on the West by the day of judgment." That was a plain statement of the world relations that belong to the United States in this day. Out yonder in that mighty North there gleams through the long winter only the light of the Aurora Borealis. Down South there is under the equator a place for the American flag, the only place where the equinoxes are always prevalent; and from the Old Country a million people a year come to find homes in this land. On the western horizon, across the Pacific, in the old Orient, there sits waiting for us the day of judgment for the North American continent unless we are true to our national principles.

There is another historical feature of it. When we were young we went to the district schools and studied geography and we learned some remarkable facts. We learned that in the other hemisphere there was a body of water called the Mediterranean Sea, and when we got a smattering of Latin we found that *medi* meant middle and *terra* earth, and

it meant that the sea was in the middle of the earth; and across that sea men went in boats with oars, when the wind did not serve, to carry the commerce of the known world. About the middle of the Christian era a Roman discovered on the banks of the Thames a place called London; and across the Atlantic ocean there sailed one day some people, and they planted on the Hudson river New Amsterdam, and on another river Philadelphia, and on a bay a place called Boston, and down south Charleston; and in the centuries that followed London became the metropolis of the world with New York a close second, and across that larger ocean in ships came the commerce and the civilization of the known world. About 1849 men sailed across this continent in prairie-schooners drawn by cattle. They landed on the Pacific coast. Out yonder is the biggest ocean of the world, and over there is the oldest civilization of the world, and the commerce of the world that crossed the Mediterranean in triremes and that crossed the Atlantic in mighty ships is going to cross the Pacific in ships so big that you cannot float them on any other body of water.

These world relations put upon us responsibilities that we are bound to meet. Do you suppose that it just happened that *Liberty Enlightening the World* was planted on the Atlantic coast, and that just out yonder was planted the cross? No, it was fore-ordained of God. The man who goes to Europe comes back and says that we are Americanizing Europe. The European comes here, he sails past the statue of *Liberty Enlightening the World* and he gets an impression and he carries it back, a right impression when we touch him in the right way and a false one when we touch him in the wrong way. It is truer on the other side of the Pacific. While fewer people come, still they do get impressions. Our relations to Japan and to Korea and to the Chinese Empire and to India are going to affect our responsibility for that part of the world.

I believe these things are to be met through the home missions of the church. We must change our estimate of home missionaries. Home missions are the statesmanship of the church for the safety of the home land and for the help of the world.

In Korea, in the great city of Pyeng-yang, is a hospital with a Christian man and a trained nurse in charge. That is the direct result of home missions. A home mission board planted a little church on the banks of the Willamette river, depending on eastern money to pay the pastor. Into that church were brought a woman and her husband; God prospered him, and his wealth was put at her disposal, and she planted a hospital in Korea. The son of an elder in the same church gave himself as the doctor, and a young woman gave herself as the nurse.

"MINING CAMPS AND CATTLE RANGES"

REV. J. V. MILLIGAN, D. D., PORTLAND, OREGON.

Home Missions and the Sunday-school. But I am not a Home Missionary; I go you one better, I am a Sunday-school Missionary; my address is a leaf from my own note book. Here is my story from the old gold camp, with a few miners and their families, surrounded by some dry farms, and beyond them lies the irrigated valley, altogether, about two hundred people as destitute of Gospel privileges, as if in the heart of Africa. Here the Sunday-school is formed and fostered until in connection with two other somewhat similar centers a Home Missionary finds a field calling for his earnest labor. I have preached more than once to young men and women who had never before heard a sermon or been in a religious service. When a friend of mine drove to a mountain home, the father told his daughter, about 18 years of age, that the preacher was coming. She said, "What is a preacher?" Until that day she had never seen a minister of the Gospel. When a young lady friend went into one of the isolated valleys to teach school, she began to plan for a Christmas exercise, and was surprised to have the oldest pupil ask, "What is Christmas?" She had never heard of Christmas nor of the Christ. My plea is in behalf of these isolated people.

One of the boys died and they brought his body in for burial, asking for a service, and as we went out to the cemetery in the sage brush on the hillside, his friend said, "He was the best man on the range. He read his Bible every day." Even the most profane and indifferent man recognizes the fact that the man who reads his Bible every day is a better man for that.

The aim of our Sunday-school missionary work is (1) to place a Sunday-school within reach of every individual; (2) to make the Sunday-school session so interesting no child will be willing to miss a single session; (3) to make it so instructive and helpful that no adult can afford to be absent

MISSIONARY WORK IN THE LOGGING CAMPS

REV. F. E. HIGGINS, D. D., BEMIDJI, MINN.

I commenced the work while in charge of a small missionary field in Barnum in the spring of 1895. I had gone with some friends to the Kettle river to see the "drive"—men floating down the stream the logs that had been cut the winter before. Much to my surprise, after the evening meal, as we sat around the fire on the bank of the river,

several of the men asked me to preach to them. After some hesitancy I decided to do the best I could. So, taking a big log for my platform, the men gathered near, we sang songs, offered prayer, read the Scriptures, and I gave the men a gospel talk.

I will never forget that first meeting, as I talked to those men of home and mother and of better days. Many of them told me how they had been in the woods all winter long, year after year; how some of them had even remained over the period from the time the winter camp broke until the "drive" commenced; how they had been on the "drive" about thirty days, and that it would be thirty days longer before they would reach civilization. They said if I would come out again and hold another meeting it would do them so much good. So that spring, during the week, I would go over the trail to that part of the river where the men were working. I always found the men ready to give me a hearty welcome. That summer, when the men came to Barnum, where many of them made their headquarters, I was much pleased to find them ready to attend my church. My congregation was doubled in numbers—proving that my visits on the "drive" were not a failure.

The following fall, when the men commenced going to the winter camps, I received many invitations to come and preach for them. I found the logging camps even a better place to hold gospel meetings than on the "drive." Here the men are away from civilization for months. They spend the long winter evenings in the bunk house with but little to occupy their minds. I found that few, if any of them, had even a paper to read. A letter was a luxury; and, as many of these men are wanderers, they seldom hear from loved ones—if they have such. I soon saw that it was possible to get their confidence, and soon many of them were telling me the little secrets of their lives.

At the close of my first winter's work the men remembered me with a liberal collection, and as I visited one of their number that spring in the hospital in the closing hours of his life, he begged me to continue my work among the men. I made a study of the conditions of our men in the forest and was amazed to find there were thousands of men every winter, not only in Minnesota, but also in northern Wisconsin and northern Michigan, and even larger numbers in the West. It is a conservative estimate to say there are over 30,000 men working in Minnesota, living in logging camps; not less than 10,000 in northern Wisconsin; and as many, if not more, in northern Michigan; in western Montana, Idaho, Washington, Oregon and California there are not less than 20,000, and in most of these states at least 50,000 men living in the woods, and in all of my travels I have not found a missionary or a

religious society doing a regularly organized missionary work among this great army of men. For over forty years these men have been going up our rivers to spend the winter, and while they have seldom seen the face or heard the voice of the missionary, they have all these years been left to the mercy of the saloon, brothel and gambling hell; and the saddest part of it all is—conditions have grown worse instead of better.

During the last fifteen years there have been many more men in the woods than formerly. The old-time lumber jack is fast passing away and in his place we have an army of mere boys from our farms, who come to the woods for a few months to earn a winter "stake," little realizing the many temptations that are put in their way. The old-timer went far away up the river where he remained all winter, away from civilization. But these days the timber is controlled by large companies that build logging railroads so that they may get out the timber they cut in one season. As soon as these roads are surveyed through the forests small towns, often composed of only tar-papered shacks or log buildings, saloons, gambling halls and other places of sin, spring up, till today you can in many cases stand at the camp door and see the saloon. I have known almost a hundred saloons, besides many gambling places and brothels, in the short distance of twenty-five miles along one of these logging roads, all running wide open night and day. Sunday, in the majority of these places, is the biggest day of all. I have counted over twenty quarts of whisky, besides several jugs full, in one car as the men were going to camp; have stood for hours trying to keep the men from fighting; and have helped to unload them in their drunken condition at the various camps. It has been a common thing to see from ten to fifty of these men lying in the snake rooms, and on the sawdust floors of the saloons, sleeping off their debauch. In a single night the wages of an entire winter's work were gone; the lumber jack was then either thrown into the lock-up or told to take a "tie-pass" out of town.

The saloon has been and is yet in the majority of places, the most inviting place for the lumber jack; if he wants to eat, he goes into a saloon; if he wants a shave or a haircut, he goes to the saloon; and I know from experience that a saloon, when it is twenty below zero, is better than a snow drift. Some will ask, "Do the lumber companies take any interest in their men?" Yes, they care well for them while in camp, but few of them find it practical to do much for them while in town.

In the beginning of my work I found as I commenced launching out

into fields where I was not so well known there were deep-seated prejudices for me to overcome. The prejudices had to be overcome, and this could only be accomplished by years of hard work, which proved to these men and the companies that I had but one object in view: the welfare of the men. This past winter four of the best workers we have are converted lumber jacks. And I believe the time is coming when many such men will be raised up not only for the camps, but for the frontier towns and waste places. During the past year we have had nine missionaries in Minnesota, one in Montana, one in Washington and one in California. In the far West we are just organizing the work. In Minnesota we have reached over ten thousand men with regular gospel services, distributed over five tons of reading matter, magazines and church papers.

Another department of the work is visiting the various hospitals where these men are taken while sick. The Roman Catholic Church has its splendid system of hospitals all through the lumber districts. Shame on the Protestant Church that this has been left almost entirely to the Catholic Church. When the workers are in these towns they go to these various hospitals doing what little they can for those in need. Our past experience has proven that two hundred dollars, with what the men give in camp, will support one of these missionaries for the winter months, but now in many places there is work for the entire year. Many small settlements are springing up that later will be permanent towns. Here we must organize Sunday-schools and churches, laying the foundations for future generations.

THE NEEDS OF THE AMERICAN CITY

F. W. EMERSON, LOS ANGELES, CAL.

The problem of physical, moral, social, economic, political and religious life today is the city. This is true the world over, but it is even more emphatically true in America, because of the heterogeneous character of our cities. The ends of the earth are here brought together, Heathen, Pagan, Christian, Infidel, Atheist, Agnostic; every form of religious belief; every philosophy of the past and present; every possible social and economic theory, and every imaginable standard of life. That city is an exception where there are not fifty or sixty different nationalities represented. In Christian work every problem which confronts the missionary upon the foreign or home field is found in this complex situation in any typical American city. The cities of this nation

dominate the nation today. The city is the nerve center of civilization. More than one-third of the entire population of America live in cities. The stream flows steadily on and it will not be many years until the population of city and country will be equally divided. It is not our province to go into the economic details that cause this condition; the application of machinery to agriculture, the use of scientific methods in farm life; the substitution of mechanical for muscular power in manufactures; transportation facilities; the attractions of human intercourse; multiplied convenience; greater educational advantages; religious privileges; amusements; excitements; and a hundred other items that might be enumerated. Those who are under the impression that if the multitude could be got back to the soil our most perplexing problems would be solved, fail to appreciate the transition that has taken place within the last century from muscular to mechanical power—which is so rapidly creating a new civilization. The “back to the farm” and “back to nature” cries of today are beautiful in sentiment and euphonious in sound, but have nothing of practical or helpful import. We are separated today from the simple, individualistic life of the world’s past by an impassable gulf. The complex, closely associated life of the present will become even more so under the direction of the natural forces which are at work today in the affairs of men.

Another important fact for us to face in considering this question is that our foreign population is concentrated in the city. Political doctrines of exclusion, discrimination against particular races, deportation of undesirables, will none of them change the face of fact. We even owe a debt to the immigrant, whether he be white or yellow. Many of them are devoted to American institutions and have done their part in the common welfare. But it is also true that our foreign population as a whole is depressing our average intelligence and morality. One quarter of our foreign population is unable to speak English. Many children born in the United States and educated in parochial schools are unable to speak the language of the country. Illiteracy among the foreign born population is thirty-eight per cent. greater than among native born whites. While the foreign by birth or parentage constitute one-third of our entire population, they furnish three-fifths of all paupers supported in almshouses. The tendency to crime in the United States is more than two and one-half times as strong among those who are foreign by birth or parentage as among the native whites. Since 1838 when the first startling disclosures were made in regard to the immigration of imbeciles, vagrants and criminals, repeated action has been taken by Congress without substantial result. Of the male population in

our eighteen largest cities those who are foreign by birth or parentage number two and one-half times as many as the native American stock. These elements are clay in the hands of the political potter. They are oftentimes uninstructed as to good citizenship and incapable of forming individual judgments concerning public questions. By this the boss rules the city and the city is ruling the nation. Wendell Phillips once said, "The time will come when our cities will strain our institutions as slavery never did." That time is here today.

The city of today is materialistic. Its intellectual and moral growth has not kept pace with the physical. Its spiritual growth is a sad picture to contemplate. Church after church has surrendered and gone back farther and farther from the field of real conflict. As the cities grow larger the churches and homes have both grown weaker. Hotel and club-life on the one extreme and slum-life on the other have caused the home to disappear and the one institution whose supreme business it is to increase the spiritual values of life has vanished away from whole districts with thousands of population.

Professor Huxley once said concerning an East End London parish: "Over that parish Dante's inscription, 'leave all hope behind, all those who enter here,' might have been written. There was nothing to remind the people of anything in the whole universe, beyond their miserable toil, rewarded by slow starvation. In my experience in all kinds of savagery all over the world, I found nothing worse, nothing more degraded, nothing more helpless, nothing so intolerably dull and miserable, as the life I had left behind me in the East End of London. Nothing would please me better than to contribute to the bettering of the state of things which unless wise and benevolent men take it in hand will tend to become worse and worse and to create something worse than savagery—a great Serbonian bog which in the long run will swallow up the surface crust of civilization."

The London of that day was a prophecy of more than one American city today. The three ingredients of gunpowder are saltpetre, sulphur and charcoal. Each non-explosive, but together they form a combination dangerous and destructive. Ignorance, vice and wretchedness produce a combination which may well be called social dynamite of which the city slum is the magazine, awaiting only a casual spark to burst into terrific destruction. It is true that the present situation presents a dark picture. The physical decay, the disease and death, the offering of human life annually made, the moral taint and pollution with its apologists upon every hand, the seething social cauldron with its extremes of rich and poor and the economic systems which make this condition

possible, the political corruption and selfish aggrandizement of the machinery of government for the protection of the criminal and the overthrow of the decent and honest, all these well nigh cause one to become discouraged and despairing were it not for the promises of Him who hath said, "Ask and I will give unto thee the heathen for thine inheritance and the uttermost political divisions of the earth for thy possession," and when teaching His disciples to pray our Master gave them this petition, "Thy Kingdom come," and adding an explanatory afterthought He gave the keynote for every Christian desire, "Thy will be done on earth even as it is done in heaven." It is not His will that the sin and wrong of this world should conquer, for John saw the New Jerusalem a city of heaven let down to earth typifying the transformed state which we have a right to expect and exclaimed "the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ." This vision of the revelator gives us hope and we attempt the problem of regeneration.

The most immediate need of the American city today is men. We need to call to the important places in the life of our cities large-minded and honorable men. Intelligence is one of the most needed qualities among city officials today. As a general rule the larger our cities are the more incompetent is their government. When Christian manhood ceases its battle for the dollar and measures its value by the standard of service, then conditions can be bettered.

Moral intelligence is needed. The complicated relations of the city life require a clearer perception of the rights of others, a more delicate conscience (instead of less conscience as some would try to have us believe) and a keener sense of justice.

Whatever of failure there is in city administration today is moral failure. James Freeman Clarke writes: "A time comes in the downfall and corruption of communities when good men struggle ineffectually against the tendencies of ruin. Hannibal could not save Carthage; Marcus Antonius could not save the Roman Empire; Demosthenes could not save Greece; and Jesus Christ himself could not save Jerusalem from decay and destruction." There is increasing need of officials of moral intelligence whose character is absolutely incorruptible, who will accept office for the public good and not for private gain. This is a need that appeals to and calls for a consecration on the part of Christian business and professional men quite as important as the need and call to the minister to preach the Gospel.

There is probably not a city in the United States where those who prefer righteousness are not in a large majority, yet a corrupt minority

rule and plunder. Kossuth visiting America years ago said: "If shipwreck should ever befall your country, the rock upon which it will split will be your devotion to your private interests at the expense of your duty to the state." This is the crux of the whole problem. The wisdom of this world teaches "Every man for himself." The wisdom which is divine teaches "Not to be ministered unto but to minister." Modern political standards have made the city what it is now, but it is the business of Christianity to make the city what it ought to be.

"New occasions teach new duties."

And this applies to the church as well as to political life. We have long tried to remedy modern conditions by a mediæval plan. The city needs most of all today the church of Jesus Christ. Not the church of the dark ages, but a church brought down to date. The church of Jesus Christ is in the world to answer the world's need. It is in the city to leaven the city life. The greatest obligation upon the church is the education of the social conscience. Individual salvation is a wonderful thing, but social salvation is the end to which individual salvation is but a means. The churches must save society, or themselves perish. The principal reason for dead and dying churches in our cities today is the failure to grasp this truth. Religious indisposition, laziness, and slothfulness are not the smallest sins of the present day by any means. We often falsely distinguish between Christianity and the Church. The church is organized Christianity and perhaps the only form in which Christianity will be projected into the world. The various methods claiming to be outside of the church after all are but the evidence of the struggle going on to adapt herself to the changed conditions. The church will live but she must make another readjustment, as she has several times in the past, to meet present needs. As an individualistic religion Christianity has accomplished much for individualistic civilization, but as civilization is now becoming largely collective a recognition of the adaption of the Gospel to saving society is needful.

Dr. Charles H. Payne says: "The greatest forward movement of all ages is upon us. That movement is the saving of society, and that work the church of Christ must undertake."

The Gospel which Christ sent forth his disciples to preach is "The Gospel of the Kingdom;" not a Gospel for disembodied spirits, but one for men in the flesh; not a Gospel for a fraction of the man, but for the whole man; not a Gospel for isolated individuals, but one for men in an organized society, a Kingdom coming in the earth.

We must have a church today that will locate itself, not with reference to the community serving it, but with reference to serving the community; which will seek men not to build up the church but to build up the men. Such a church need have no fear about saving itself.

The city needs a church that will not be content with a hemisphere of truth but will teach the full-orbed Christianity of Christ. They are disloyal to Him if they keep back His message to the new civilization. Religion does not consist in opinions and ceremonies, but in character and life; we cannot live without living among our fellow men and sustaining relations to them. The church must both instruct and exhort concerning all duties to self, our fellow-men and God. It is idle for the church to bid us discharge our social obligations conscientiously, unless they instruct the conscience touching those obligations. Exhortation without instruction is a blind leadership with a blind following. The difficulty of it all is that the church has not believed in the practicability of Christ's teachings. "Seek ye first the Kingdom of God and all these things shall be added unto you." "Love thy neighbor as thyself." "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

"Teaching them to observe all things, whatsoever I have commanded you" has meant the propagation of some theological dogma among the helpless of China or India or Africa, to many a body of professed believers, but has not been interpreted to mean the teaching of the Golden Rule in practice and experience of every day life. What we call the "services of the church" are not services at all but worship. If worship is genuine it is pleasing to God and helpful to us. The only way to serve God is to serve men, viz., to help lift this sinning, blundering and suffering world out of its guilt and ignorance and wretchedness into the blessedness of obedience to His laws.

Jesus taught three social fundamental laws, the law of service; the law of sacrifice; the law of love. Neither commercialism, competition, gain nor greed has place in His economy.

Society will be perfected when these are accepted as its law. The business of the church is to exemplify these foundation principles in its life.

The poverty of the city needs Christ. The church must take hold of this problem. The matter of industrial well-being is most important. The church must win to industry the idle, inspire to stability the corps of toilers, champion fidelity, honor and integrity; teach the virtues of self help by which poverty's severity as a problem is reduced. She must be with the indigent in distress and if she fails to put her rescu-

ing hand with present relief beneath the load of suffering and privation anarchy festers at her door. If she stands true she wins, by loving service the loyalty of the poor to whom her message is specially preached. The cry of the dying and the wails over the dead come up from the city's life. And the city's cry has the note of despair from the wicked, wails from the souls that are lost. All the agencies of hell are focused in municipal life; often segregated, localized, with the farce of official inspection, making even more dangerous the chances to contract the leprosy of wasting destruction. It is for the church to answer this cry by making the chances for sin's slavery no more potent than the chances for righteous life and effort. The chance to be good in the city is just as strong as the chance to be bad. It is the business of the church to enlarge that chance and within her power to do it.

The city needs love more than punishment. The hand of sympathy rather than the fist of combat. The city controls the nation but Christianity must control the city. The need of the American city today is that we, the soldiers of King Jesus should take possession of it in His name. It is said that the first city was built by the first murderer and crime and vice and wretchedness have festered in it ever since. But into the redeemed city, the New Jerusalem shall enter nothing that defileth, neither shall there be any more crying, for the former things shall have passed away.

The city transformed, redeemed is the symbol of Heaven, the Kingdom fully come.

OUR BROTHER IN BLACK

DR. H. M. HAMILL, NASHVILLE, TENN.

To begin with, the Negro *is* our brother, whether we will or will not. He is a son of Adam and a subject of Christ's atoning death, which makes him both literal and spiritual brother. If any object to this doctrine, my answer is that if an ex-Confederate and son of a slaveholder can believe and defend it the objector would do well to be silent. Some years ago a brilliant and therefore erratic New Orleans physician set up the theory that the negro had no more soul than the brutes that perish, but those of us who read the book and knew the negro were of the opinion that the doctor succeeded only in proving his own lack of a spiritual organ. Whatever theory of ethnology one applies to the negro, whether along Scriptural or scientific lines, he will come inevitably to the Pauline conclusion that "God hath made of one blood all them

that do dwell on the earth.” The negro has been too long in the public eye and too well known to science and revelation to raise a question as to the part he holds in the brotherhood of man. Because of his centuries of ignorance and degradation in the Dark Continent out of which he came and the generations of slavery he has borne in America, he may be the “weak brother” of our Christian republic, but he is nevertheless our brother in every scientific and Scriptural sense, and only a foolish man would seek to deprive him of his God-given right. A little more genuine brotherhood and a good deal less sentiment that wastes itself in pious platitudes would do much to set the negro on his feet with a larger self-respect and faith in the Gospel of Christ. In my own church a quarter of a century ago Atticus G. Haygood, at the time trustee of a great educational fund, turned his back on the episcopacy after being elected to it partly because of his feeling of providential responsibility for his brother in black. That he was again elected to it after his trust was fulfilled is singularly creditable to both himself and his church. After Haygood came Galloway, bishop of the same church, whose eloquent lips pleaded for the negro as a brother in Christ, and did much to recall the kindlier ante-bellum years of the fathers when master and servant belonged to the same church and mutually helped each other to a better Christian life. This fact of Christian brotherhood is vital and fundamental to all discussion of the negro, and is therefore put into the foreground of this address. If God has made the negro our brother he will hold us strictly to account for the use or abuse of this brotherhood.

Next, the negro is a native. He was born here and has been so long rooted in our soil that he has become indigenous. He is in no sense an alien. He goes beyond his white brother in nativity and homogeneity. Perhaps in all the eight millions of blacks in the United States not two score were born in Africa. So many years have gone by since the last African slave-ship emptied itself at our ports of its negro captives, that the original marks of Africa have been largely effaced. The black man is native and to the manner born. Whatever patriotic instinct clings to one because of the land of his nativity the negro has and feels, and is proud of it. Practically, he is the original settler. The white man who came with him or who brought him as a slave to this country has become hopelessly cosmopolitan. He is a mixture of all tribes and kindreds, while the negro, like the Jew, is keeping to himself. Doubtless the call of his African ancestors at times stirs his heart and takes him in fancy back to his native wilds. I have known more than one negro leader warm into strange eloquence when discoursing upon Africa, the

land of his fathers. For one I doubt not that the meaning of African enslavement by America will yet be made plain, and that some of us may live long enough to see the Dark Continent Christianized by these dusky wards of America when Providence shall send them back as missionaries and teachers to their ancestral country. Their solidarity here is a comfort and a hope so long as racial purity holds and the negro takes pride in his color and blood, and is trained for the future of America and the Kingdom of God. Recently my temper lost something of its sweetness as I was forced to listen to a church leader who magnified the degraded peasantry of Southern Europe at the expense of the Southern negro. As I listened to his unfair and ignorant comment upon our brother in black and the nice things he had to say of the representatives of the Maffia and Black Hand, I dared to object that some of us greatly preferred the home-grown negro who with his admitted faults has a far better claim on the land where he was born than a priest-ridden, assassin-schooled, anarchistic peasantry from the Mediterranean ports. I hold to this the more strongly because a Southern governor who owes a debt of gratitude to the blacks who have kept him and his father with a silver spoon in their mouths all their days has recently been trying to displace the negro in the South with the scum of foreign immigration.

The negro is not only a native, he is an American. In a crude and simple way he shows his Americanism at every opportunity. He honors the flag. He delights in martial display. He sings with the spirit the national songs. He names his children after George Washington and Thomas Jefferson, Andrew Jackson and Wm. McKinley, and very often after Abraham Lincoln. One never heard a negro child answer to the name of Benedict Arnold. His folk-lore songs and stories are vitally American. One reason for the delight taken by President Roosevelt in the tales of "Uncle Remus" by the lamented Harris of Georgia was their atmosphere of Americanism and their insistent reflection of the spirit of the home land. I give the negro credit due him for his patriotism in peace and war. I had once to stand in battle line against him and fight him all day in front of Petersburg, Va., and he was not as fond of running as I would have liked at the time. It may be news to some of you that the Confederate leaders had begun to organize regiments of slaves as soldiers under promise of freedom when the war should close. In the battles of peace I think I have the right to believe that the negro will prove himself a dutiful and loyal American, and as he learns more of the government for which he has fought as a soldier he will more and more stand with and for the best Americanism.

An American by birthright the negro is a citizen by law. It was not by his act, and possibly not even by his choice. The right of suffrage was given to him by men some of whom it is certain planned it as a punishment upon the masters of the slaves, disdaining the fact that the South became owner of the slave only when the North found him unprofitable and sold him to get rid of him. All of which you and I had no more responsibility for than had the negro for assuming the role of voter and administrator of a government whose title of United States of America not one negro is a thousand could read when the power to vote was conferred upon him. If he has blundered as a citizen, his ignorant and purchasable brother in white has also blundered. If the negro in childish delight over his right to vote turned his back on his old master and followed the birds of prey whose carrion scent took them southward after the war to riot in plunder and viciousness, it must be remembered that the ingratitude was not all on one side. It was the mistake of the old master, suffering from defeat and loss of all things but honor, and too easily assuming that the banditti of reconstruction days in the South represented the manhood and mercy of the North, that he turned *his* back on the long-time faithful slave and was too intolerant of his post-bellum weaknesses. Now that a generation and more has gone by, the old-time Southerner is learning that the plunderer who came after the war was despised by the true soldier in blue quite as much as by himself. But between these smoldering but nearly-exhausted fires of prejudice I hold that the negro as a citizen has not had a fair chance, and that the way out of what was a grave political blunder is not to try to fasten the wrong upon the negro and recall the gift of citizenship, but rather to educate him and train him in mind and heart to make the fine-spirited citizen I believe him to be capable of becoming. Speaking again as one whose cradle was rocked by a slave and who fought a brave year under the Stars and Bars, I shall heave a sigh of inexpressible relief and sing a song of interminable rejoicing when the South shall cease to be misrepresented on the negro question by the Tillmans and Vardemans and Davises, whose ranting puts every true son and lover of the South to open shame. Let the negro vote, and let us stand by him as men and Christians and help him to vote right, and to break in pieces the bonds the saloon-keeper and pothouse politician would fasten upon him.

Add to the catalogue also that the negro is a producer, and that the enormous sum of 500 millions of dollars for cotton, besides corn and hay and lumber and coal and iron of untold millions more, are chiefly the product of his toil. Men have often foolishly charged him as a race

with idleness and prodigality, and certainly the negro has his examples of these twin vices of civilization, but turn to the United States census and consider how he issued from slavery as poor as Job's turkey, which some insist upon making a Scriptural bird, and how he has become the owner of tens of thousands of farms and of many hundreds of millions of property; and that the free negro with all his imputed laziness and slovenliness as the almost exclusive laborer of the South is making money for it faster than friend or foe ever dreamed of. I hold the negro to be a providential benefactor of both North and South, first by his steadfast choice of the South as his home and field of labor, which but for his conquest of its malarial swamps and deltas would long ago have ceased to put forth the cotton bloom as symbol that Southern cotton is the world's king. It is likewise certain that the great manufacturing plants of the North would be silent and covered with rust but for the productiveness of the dusky toiler down in Dixie.

As a long-time leader of white and black, I can testify that the negro generally is teachable and eager for knowledge whenever one who would be his teacher is patient with his ignorance. After the civil war when free schools were set in the South in which the negro could learn to read and write, I remember an old negro, a former family servant, who came to me with an old-time blueback speller in hand saying: "Young massa, I want to learn to read my Bible before I die, because it's the first and last chance of my life; won't you help the old darky with your larnin?" It was then I entered upon my long career of superintendent of training work, as I led the old man to his great joy through the old familiar columns of "lady" and "shady" and "baker," and the stories of the big dog and the foolish milkmaid; and the dearest word of praise I have ever received was months later when the old negro laid his hand tenderly upon my head and said: "My young massa, your larnin has been like heavenly music to my ears."

Always, too, I have found the negro a keeper of the law, in the spirit if not the letter. I do not mean every negro, for jail and penitentiary would discredit me. I do mean that as a race the negro has a wholesome respect for the majesty and obligation of law, and that most of his infractions of law are of a mild kind that do not disprove my defense of his law-abiding tendency. Out of the old South the negro brought this spirit of law-abiding from the old-fashioned teaching of the Southern white. Sometimes he steals, but I recall in justification that he was taught by our uninvited post-bellum visitors that inasmuch as he had made the wealth of his old master he had moral if not legal right to lay hand on what he chose to take. I recall, too, that he put

the advice into practice, not forgetting to divide the spoil with his counsellor, which the counsellor had in mind from the first that the negro would do. Mark one thing, however, that the negro has not a drop of anarchistic blood in his veins, and that his wrong-doings are of a kind chiefly that find condonation in the fact that his race is yet in its childhood of privilege and freedom. I happen to know from many incidents that an Old Testament substratum of right underlies much of the negro's outlook on life, and when the other day in Atlanta a big dealer in poultry and eggs who had ruthlessly crushed his competitors by lawless methods sneered at my kindly apology for the negro, with the remark that "he is a chicken thief and nothing else," I could not help venturing the remark that the good Lord would be more merciful to a ducky who for one satisfying ministerial meal laid hands on a tempting chicken on a dark night than to a white man who was robbing the farmers of Georgia of a hundred carloads of chickens under pretense of law.

Over against these lesser characteristics of the negro which have to do with his worth as a man and citizen, I put in bold relief his higher qualities. The negro is nothing if not religious. Underlying his religion possibly may be traces and traditions of superstition that have passed over from Africa to America. Generally, for instance, the negro is a believer in ghosts or "hants," and these are never wholly eliminated from his religion. When a Baptist preacher in Mississippi, remonstrating with Uncle Henry that "hants," if such existed, had neither hands nor feet nor other physical organs and could therefore not hurt him if they would, Uncle Henry promptly responded: "Yes, boss, I knows the hant can't hurt me, but what I'm afeard of is that if I meets a hant, I'ze gwine to hurt myself." But seriously and deeply does religion appeal to the negro mind and heart, and though colored by emotion and sentiment and sometimes lacking a substantial basis of morality, I bear grateful tribute to the negro's religion. He lives more in the Old Testament than in the New, and delights to find many parallels between Israel and his own people in their movement from the darkness of Africa to the light and liberty of America. One will never be able to eradicate from the negro his firm conviction that every step taken by his race has been distinctly ordered of God. Though revelling in the free agency and optimism of Arminianism, the negro is at heart a Calvinist. Old and New Testament heroes are his daily delight, and he holds tenaciously to Bible standards of conduct though he often errs therefrom, sometimes confusing the virtues and vices of his Scriptural examples and practicing both. He believes in the Bible literally and the

more supernatural the event the stronger his faith in it. He subsists spiritually and intellectually upon the stories which the destructive critics throw away—a Creation in six literal days, the Deluge, the Sun standing still, Jonah and the whale, and the rest, which is a commentary upon the words of our Lord when he said: “I thank Thee, Father of earth and heaven, that Thou hast hidden these things from the wise and revealed them unto babes.” The negro is a born optimist and enjoys his religion, and comes by it into strange fellowship with Christ and angels and the world to come. He loves and honors his church, and it holds supreme place in his life and plans. Note as you pass through Southern city and village that no matter how wretched the negro’s hovel may be his church is always the finest and most conspicuous building to be seen. The negro may plan to stay away from other meetings but never from his church meeting. As a survival of generations of training and custom he sits and listens patiently and eagerly to the sermon, sometimes breaking out into audible rejoicing when a gospel preacher lifts him into elysium; and then after the sermon, to the music of an old incomparable negro hymn, the congregation little and big go forward money in hand with unflinching devotion and liberality, and lay it upon the Lord’s table as concrete testimony that they are the Lord’s children. If I had only the philosophy of men in my sermon to preach upon I would steer away from a negro pulpit; but if I believed in the Bible and the supernaturalisms of the Kingdom of God as the negro does, I would ask no better hearing than I would get from a congregation of negro worshippers. As a child I began to come into contact with some of God’s saints in ebony, the old black mammies and carriage drivers who are nearly all gone. They lived pure and gentle lives as faithful and devoted Christians and left their impress upon me to the end of life. They prayed for me and comforted me in time of trouble and trusted in my family pride and personal honor. They mingled tears and laughter with mine, and as memory recalls how truly and pathetically they served God and their generation and then died with shouts of victory on their lips, I count it an honor and privilege to speak to another generation in praise of the negro’s old-time religion. Nor would I join with those who ascribe all goodness to the ante-bellum negro and withhold it from the younger generation that lives among us. I believe that the negro race is growing in grace and in the knowledge of Jesus Christ. He is a better student of the Bible than his fathers who received it at second hand. He has better equipped and usually more consecrated preachers in his negro pulpits. He reads vastly more good books and papers, and the

sentiment of his race is slowly but surely rising to higher Christian levels of manhood and womanhood. He has the "devil's fire-water" to fight, like his brother, the Indian, and if he does not always rise to his temperance opportunity and respond to our white appeals, he certainly does not fall lower than the example of some of his brothers in white—in Tennessee! He has also his black skin and fiery temperament to subdue and conquer, and when offense comes he is under bonds to do his utmost to bring to justice by fair trial in criminal court the black offender as a shame and stigma upon his race; and to this end he sorely needs that when Northern papers and church conventions denounce and resolve against the brutality of a Southern mob, in one and the same breath they should also condemn in terms as severe the black brute whose unnamable crime provoked the mob.

Summing it all up, the negro needs his white brother. He needs him in this crucial period of his political, educational and religious evolution. He needs his sympathy and word of encouragement and his wise counsel and admonition. He needs his patience and tolerance of negro weaknesses and his restraint of critics who would judge an entire race by the sins of a few of its members. He needs less politics and fewer white and black politicians about him to turn his head and tempt him from duty to himself and his employer. He needs less wholesale condemnation and fewer sentimentalists to gush over him and give him wrong views of his place in providence. He needs less sloppy benevolence from blundering philanthopists who would make him an object of charity rather than a self-respecting winner of his daily bread. He needs to understand that social laws and conventions and social equality have in themselves no part or lot whatever in Scripture or common sense in making or marring the negro's true manhood or womanhood, and that two men, one white and the other black, may in the highest and best sense be Christian brothers and friends, yet each sit at his own table and live and move socially in his own way without apology to law or person whatever. He needs to hear intruders and self-appointed censors roundly rebuked who handicap him and irritate him and mislead him by prating of social rights and privileges which from the foundation of the world both in his Bible and out of it God has left to every man to regulate for himself—fencing men about according to His own infinite wisdom by a thousand social and national and racial bonds. Especially the negro needs to learn, and slowly but surely he is learning, that the Southern white man, to whom he has been ally and neighbor for 300 years, and whose welfare and happiness and prosperity must forever rise and fall with his own, being bound together indissolubly by Providence,

is in the last analysis, all deniers to the contrary, the negro's truest and most necessary friend, and that they two together in the spirit and teaching of Jesus Christ *must* work to each other's good and mutually bear and forbear for their happiness here and hereafter. He needs the help of education and free schools for his children and teachers and preachers who by word and deed will be the concrete pattern his children should follow. For the few who are to be the leaders of his race the negro needs the best equipment of modern education, always keeping in mind that the education that the negro leader or laborer needs must be well mixed with the Gospel of Jesus Christ. For the masses of negro young people Booker Washington's theory and practice of industrial education is right and timely, as all of us need to know that the latest word of secular education affirms that there goes with the training of eye and hand and foot inseparably the training of mind and heart. The negro needs a thousand missionaries of his own race, trained and consecrated home missionaries, to go especially into the great rural districts and teach and preach and train the millions of negroes. And I believe the time is at hand when a thousand more foreign negro missionaries—preachers, teachers and physicians—should go to the Dark Continent and win it for Christ and civilization. He needs, too, at home and abroad the transforming power upon negro children of the modern Sunday-school and the unpaid and devoted Sunday-school teacher. As soon and as fast as he can have them with the help of his white brother, he needs the Sunday-school organization, the convention and institute and teacher-training class, and whatever else of approved Sunday-school machinery that will take to his child the Sunday-school lesson and paper and the open Bible. After nearly twenty years of somewhat unsatisfactory experiment by the International Sunday-school Association, the negro needs more than ever the continued wisdom and loving coöperation of this great uplifting body of white workers.

And while the negro is needing so many things I call to mind also the needs of his white ally, North and South. The friend of the negro in the North needs to recognize as a Christian and business principle and method that his gifts and benefactions to the Southern negro will go further and pay larger dividends and make much more for the peace and mutual confidence of Southern blacks and whites if Northern philanthropy would work through the native Southern churches, *helping them to help the brother in black*. And the white men and women of the South need to turn the page of history backward fifty years and recall how in the dark days of the civil war when every white man or boy

who could carry a gun was at the front, the faithful negroes, fathers and mothers of the present post-bellum generation, were toiling patiently by day in the corn and cotton fields making a living for their masters in camp; and by night they were keeping holy watch over the helpless wives and mothers and children of the soldiers of the Confederacy. Let others remember or forget, but may my right hand lose its cunning and my tongue cleave to the roof of my mouth if ever I be tempted to use either to abuse the negro race.

Be sure of one thing—that in the day of His final judgment God will judge Christian America according to the manner of her treatment of her negro wards. After the roll of heathen lands has been called and the foreign missionary has told how much we gave to China and India and Korea and Japan and all other lands of darkness, I think I can see a black man as leader and mouthpiece of his race come kneeling before the great white throne and saying:

“I was the black man, as you made me and my children and placed us in the Dark Continent, not knowing Thee or Thy word. Thither came the white man from America with his slave-ships, and I and my people were carried across the great sea to a land we knew not of, and kept in bondage for 300 years. Then came the red blood of war and my fetters were broken, with eight millions of helpless and ignorant people at my back. Therefore, O Lord God, before Thou dost pronounce judgment upon us as a race, let these Thy servants the white men in whose hands Thou didst hold us so long stand forth and say what they have done—or left undone—to make us ready for Thy judgment day.”

THE AMERICAN PROBLEM

R. P. SHEPHERD, PH. D., ST. LOUIS, MO.

If you care to put into your note-books two words which may help you to visualize some of the conditions relating to the American problem, you may write the words *individuality* and *personality*. Individuality is what one is born with. It is what one has in isolation. It is what one would be if there were none other on the earth save that one. Personality is what one is in society. It is created and conditioned by education. The American problem on the side of the individual is identical with the world problem. But for many centuries the world, including the church, has misconceived the Gospel of Jesus Christ. Christ came into this world not to save individuality but to save men by the education of individuality into the largest, most helpful and

truest personality. In the picturesque phrase of Frank Crane, "The medieval idea of the church was an island of saved saints in an ocean of sinners. The appeal to men was to come out from the ocean and get upon that island to be saved. The modern idea of the church is to go out and sweeten the ocean." There is nothing supremely manful to the appeal to come out from among them and be separate when those from whom you are separating are dying for your personality. To save individuals by bringing them to Christ is a simpler problem than to lay hold of the individual and bring him through Christ to his largest personality. The American problem, then, is most largely the problem of American society. There is a smack of divineness to the giving out of your life in the creation of your best personality, if in the laying down of your life others be saved. There was no need that the Captain of our salvation should have had His personality made perfect by the things He suffered, but there was need that He should, in leading many sons unto righteousness by the things He suffered, be made at once the purest, the most potent and winsome personality humanity will ever know. The human problem is the problem at the hands of Christ of Christian personality. The American problem is the problem of American society. The success of the individual in this life may be marked by the development of his individual power. The successful one in this human life of ours is the one whose life is most largely given to the development or the education of the lives of others. In our American society one institution stands unchallenged as the foundation on which all else must build, church and state, politics, industry and every form of social life. Friends, you represent not individuals here today but personalities, and as your word is scattered everywhere you see to it that the message of the living God is lost to no human ear. Remember! the most important thing of any man is not what he succeeds in accumulating but in that which he appreciates, beginning at home and ending in the heart of God.

The American home is the first point of attack. Do we realize in some appallingly definite way that at no time in the history of the human race has the home been menaced by such a multitude of foes as it is today? In 1880 in America, we granted one divorce for every seventy marriages; last year we granted one divorce for every 10% marriages. In the state of Missouri we granted one divorce for every eight marriages. In Kansas City, Missouri, and in California we granted one divorce for every four marriages. And when we except our Roman Catholic population, who have almost no divorces, the gigantic proportions of the divorce problem as related to our American Protestantism are shown.

The heart of the American problem as related to the home lies in the paganized marriage relation which constitutes the home. We have ceased to regard marriage as a tie entered into for the sanctification of individuals, wife by husband, husband by wife, and parents by children; we have made it a business contract. We grow hysterical as we contemplate the polygamy of the Mormon who goes four abreast, but that is not a whit less reprehensible than the tandem polygamy which is legalized by our customs.

Our business customs constitute a large part of the American problem. Socialism is an angry foe of modern industrial organization. What they claim to be inhuman I claim to be ungodly. We shall never solve our problems of organization or of labor so long as the bitterest facts of class consciousness are the points of appeal and of approach.

We grow hysterical as we contemplate American politics. Politics is rotten in America only because the business behind it is rotten. It is the corruption in the heart of the business world that debauches councilmen and legislators and makes American politics the laughing-stock of the whole world. Only by education shall we cleanse our politics, and by that method it is a long drawn campaign. In the last state campaign in California the issue was clear cut and well defined, whether there should be corporate control of the state or the state control corporations, and Governor Johnson is the answer.

The supreme product of American life is the American child. If we would solve the American problem we must solve the problem of the American man and the American woman. If we would solve the problem of our womanhood and our manhood we must begin where God begins. He makes not womanhood full-blown and grown but womanhood grows and develops as personality abounds. Manhood begins in helpless infancy. If we would solve the American problem we must begin the processes of education where God begins His work. When we shall have caught the vision we pastors will see that the cradle roll is the most important department of our church; and we will cease to spend so much time polishing sermons for the delectation of those whom we cannot help if we preach our best and cannot hurt very much if we preach our worst, and we will pay attention to the helpless infant so that that child, touched by the personality that stands in the center of human history, shall go out bearing emblazoned in heart and in life the holiest name that man can bear, Christian, a citizen of earth and of heaven.

**STRIKING ILLUSTRATIONS OF EFFECTIVE HOME MISSIONS
AMONG BOHEMIANS.**

REV. C. H. B. LEWIS, LINCOLN, NEB.

In the minds of many people the word "Bohemian" stands for that which is very easy in moral and spiritual life. But we have learned to love the Bohemians for their sturdy quality. Some things they do in the open which American people do on the quiet. They are thrifty, ambitious to learn, artistic, musical and proud of their ancestry. Oppressed by the nominal Christianity of their own country, they become here atheists and infidels. It was into such a Bohemian community as a raw theological student that I came seven years ago. We found the religious conditions most disheartening. The Sunday-school officers and teachers danced, played cards and attended theatres. There was virtually no other social life. We had to learn at one time in our life not to rant with negative ideas of what they should not do. We had to find something which they could do, and in about three months the parsonage was the social center of the entire town. The Bohemian people like clean and wholesome fun. We gave it to them. We were told, "You cannot have a class of men, the thing cannot be done." But we got an organized class of young men in that town of over 25. It seemed to be impossible to get the boys, but through the organization of classes, and that class of men first, it was easy to get the boys, and it was not unusual for us to have more men and boys in that Sunday-school than girls and women. We did it first by giving them the things in which they were interested. It was by finding a point of contact. It required hard work. We helped the boys, and trained them in athletics. We aimed to get them yoked up with Bible study. We aimed to have a point of contact until those young people cared for these things of their own accord. I remember one young man thirty-five years of age who was never in Sunday-school in his life until he was touched by that class, and today he is an officer in the church. It meant full-orbed Christianity in the lives of men and women. I find this a characteristic of the Bohemian people, when once they love you you can do what you please with them. The Bohemian must be loved into the kingdom.

MULBERRY MOUNTAIN.

REV. W. FRED LONG, JACKSON, MISS.

If the work of missions is touching the other fellow, then the organized Sunday-school work with its system of conventions deserves a prominent place as one of the missionary agencies.

One young man attended our Columbus convention in March, returned home with a vision, had a visitation and rally day; discovered enough folks adjacent and organized two mission Sunday-schools.

Two farmers dropped into one county convention, got the vision; said: "Long, we live sixteen miles from here on Heber Mountain, not a church or Sunday-school in our township. What can be done?" I said: "Invite this convention to meet with you next year, go home and go to work." This they did; and, when we arrived at Heber Mountain the following September, we found that two church buildings had been erected,—one Methodist and one Baptist. I said: "Goodman, tell me about it." He said: "Well, you know last fall what you told us to do, and on our return we called a meeting for the purpose of making a report and organized a Sunday-school in my blacksmith shop, out of which grew these two churches. We have had two great revivals and every boy and girl in our community is saved but seven." The convention held special prayer for the seven.

In Arkansas one township President said: "When I moved to Mulberry Mountain it was a rendezvous for every fellow who did anything mean at Ozark, Russellville or Clarksville. There were several wild-cat distilleries and no churches. I am glad to report after four years active township work, and I want to give my better-half the credit for most of it, that we have no distilleries now but seven Sunday-schools around the mountain."

That night when Mr. Lawrance looked up into the Heavenly Father's face and prayed for His approval and asked for funds for next year, one lady in the gallery said: "I want to give fifty dollars to help make another mountain like Mulberry." And twenty-one people did likewise.

In my own city of Jackson we elected a college professor President of the Beat. He got the vision, has held conventions, visitations and pushed every department of the work until he reports over one thousand more pupils enrolled in the various Sunday-schools than in the public schools and colleges, a splendid Graded Union with all taking Teacher Training Course, six denominational training classes, twenty-eight organized Adult Bible classes with a city federation, which I think will compare well with any other city of like size.

We are always safe in quoting or referring to ourselves, for then we will not misrepresent any one else. Less than a dozen years ago I was sent as a delegate to the Kentucky State Convention and for three days heard such men as Lawrance, Fox and Meigs. I returned home, organized a Mission Sunday-school three miles distant at a coal mine; was made County President, State Vice-President, and in the kind Providence

of our Heavenly Father was led into the work as Pioneer Secretary for Arkansas without salary nine years ago. The rest is history, and I thank Him again and again for a place of privilege and power for good through the organized Sunday-school work.

RURAL AMERICA.

REV. S. H. AYERS, MISSIONARY, CALIFORNIA.

As a missionary of the American Sunday-School Union I visited a rural community in Nebraska fourteen years ago, and found the Sunday-school workers discouraged and indifferent. After a conference with the leaders I gave them a library and encouraged them to continue the school. I visited the school repeatedly, and later in company with another missionary I held a series of revival meetings, when many professed saving faith in Christ. And out of that school two churches were organized.

At another point in this same community there were not enough people present to organize a Sunday-school. Nearby was a saloon with a large crowd of young men in and about the place. On being invited to lend their presence and so to help us organize their school they all came to the service but two. Soon their interest deepened, and later many accepted Christ as their Saviour, and are now active in the service of the Church.

At still another point, where the work was so difficult that a worker from the outside had to help them every Sunday, in eighteen months a congregation was organized, and a church and parsonage built.

In a section more remote many rural neighborhoods without Gospel privileges were visited and Sunday-schools planted. Church organizations quickly followed, and now many settled pastorates are the result.

HOME RELIGION—A CANADIAN COMMUNITY.

REV. W. A. ROSS, SUSSEX, N. B.

I am sure we all believe that one of the great factors in religious education is the control of environment. More and more we see that if we can surround our boys and girls with a proper environment we have solved the problem of religious education. Down by the sea in the Maritime Provinces there is a community where God's name is revered, and in which old-fashioned home religion still obtains, the Sabbath Day is observed and no unnecessary work is done on the Lord's Day, and 99 per cent. of the people attend the service of God regularly. With such a people there is no difficulty in having a splendid Sabbath-school.

This is due to the existence of home religion by which the boys and girls have instilled into their hearts the principles of the religion of Jesus Christ. Out of one congregation there have gone into the Presbyterian ministry of Canada something like forty ministers, and a neighboring congregation has thirty-eight ministers to its credit, and this in the short period of seventy-five years. I believe the explanation of it is found in the prevalence of home religion. This community believes in home training, the mothers and fathers alike being interested in the training of their children, and God in a wonderful way has been blessing the result of that training in that country of Nova Scotia. No matter how busy the people are in the community of which I speak, when the pastor visits them they leave their work that they may bow around the family altar with him.

THE CHINESE.

MR. CHIN TOY, CALIFORNIA, PASTOR.

In 1852 Dr. William Spear, connected with the Home Missionary work of the Presbyterian Church, became interested in the conversion of Chinese who were living in the city of San Francisco. Dr. Spear was a physician as well as a minister, and he won the hearts of my people by his many kindnesses to them. Afterwards other Christian bodies became interested in the work among the Chinese. Now the kingdom of Christ is established among my countrymen of the Pacific slope.

The Christianization of the Chinese in America means exerting a helpful influence upon the work of Christianizing the Chinese in China. The converts here are so anxious about their relatives and friends in the home land that they pray and give and work to get the gospel to them.

The gospel of Jesus Christ has power to change the bad heart of a Chinaman just as it has power to change the bad heart of a white man. At Fresno, Cal., there was once a Chinaman by the name of Ung Loy. He was a highbinder and a gambler. But his evil heart was touched by the gospel. He renounced his sins and his evil habits and became a sincere follower of the Lord Jesus. Under the blessing of Almighty God this man has done marvelously effective work among the Chinese. The Gospel is needed by my people in America and in China. We look with great favor upon the Sunday-school. It attracts the children by its songs and literature, and they readily respond to its lessons. So far as we can we try to carry on our work according to the requirements of the modern Sunday-school ideals. In fact, the Sunday-school really helps many of our adult people to the attaining of a wider knowledge.

We are greatly indebted to the American Christians for their interest

in our welfare, which they have manifested by contributions of money, by fervent prayer and consecrated service. It gives me a very great pleasure to acknowledge our sense of gratitude in this public way.

THE PREACHER AMONG THE MINERS.

REV. ARTHUR HICKS, OAKLAND, CAL.

I was at Carson City when the great mining excitement broke out. Thousands of men were rushing toward southern Nevada, where the richest mines had been found. Getting a roll of blankets, a frying pan and a few other necessary articles I boarded the narrow gauge train for Sodaville. Here four of us boarded the stage coach for the sixty-mile ride to Tonopah—a miner, a gambler, a whiskey drummer and the missionary.

Our first service was held in a building that had been erected for the Silver Star saloon. After the sermon I told them I had come to establish a Sunday-school and a church, and I said that we needed a musical instrument and were about to take up a collection to purchase it. There was a commotion in the back of the room and Jim Wilson, a prospector, was on his feet. He said he was going to take up the collection. He was too drunk to discuss the question, so I said: "All right, Mr. Wilson; go ahead and receive the offering." He started down the lines of seats with his old white hat in his hand, and stopping before each man he called them by name, "Now Bill, dig up, dig up." Then he came to the front of the room and turned his hat over in the chair I had been occupying and said in a loud whisper, "Now, parson, if this ain't enough we'll pass her again."

Jim Wilson is a mining camp type. There are thousands of splendid fellows in the camps, clean, sober, self-reliant men. But there are other thousands like Jim Wilson, their own worst enemies.

I left the camp, to return a few months later. I enquired for Jim and was told that in the epidemic of typhoid-pneumonia Jim, his system weakened by the use of alcohol, was one of the first to die. With more than fifty other victims of pneumonia he lay in the sage-brush cemetery.

God help us to be faithful in our work that we may make such wasted lives as these impossible.

CHILDREN OF THE FOREST.

REV. F. E. HIGGINS, D. D., BEMIDJI, MINN.

I am a child of the forest myself. When I was nine years old I was moved back into northern Ontario, and I roamed with the Indians and

used a bow and arrow. Between the ages of twelve and twenty I worked in the woods, and my only school was the Sunday-school. At twenty years of age I went to public school, and had to start with the sixth grade.

In going from logging camp to logging camp I am always watching for the children of the forest. We have splendid roads, and from them trails lead off, and at the end you will find the homesteader's shack. I take Bibles and leaflets and Sunday-school periodicals along with me. And whenever I can hold a Sunday-school I do so. I carry some old clothes or toys, and by that means reach the indifferent. Sometimes I go to a shack that is nothing but logs. And yet I find that little cabin neat and clean. I will find another cabin altogether different, the little children being in rags and filth. I remember going into such a cabin. The mother did not invite me to sit down. I commenced reading the Testament, and I said, "I want you to kneel down on the floor with me." She watched me, and when I got nicely started one of the youngsters said, "Mamma, does that man want to play leap-frog?" And in a moment he was on my neck. I held him there until I finished my prayer, and then I dumped a lot of old shoes on the floor and told the mother to make the best use of them she could. A few nights after a big, rough Irishman came up and said, "You were in my cabin the other night and brought clothes to my family; I don't know much about your religion, but it seems to me it is a good kind of religion from what you are doing among our people in the forest;" and that night over one hundred men in the logging camp were my friends because of that little kindness. If we ever win the boys in the logging camps to Jesus Christ it will be by loving kindness and patience. I come in contact with the Indians. I remember crossing Red Lake, and I got caught in an awful storm and was lost with the mercury 20 below zero, and I wandered around trying to find my location. I came to an Indian shack, a floorless cabin, with two squaws. They put my horse away and took me to where the mother and sister were living and I told them what I was doing. The old squaw fried some potatoes in a pan, and I didn't worry about whether it was clean, for I had not had anything to eat that day from twelve o'clock. I sat down and was ready to say good-night, and the old squaw brought in from another room a large English Bible and handed it to me. You could have bought me for about two cents. I thought it was all right to read the Bible in the white man's cabin, but I had not given the subject of reading it there any thought. I read the 1st Psalm, and they repeated it, and when I knelt down they repeated the prayer, and when we came

to the Lord's Prayer I understood what they were saying. Years before Bishop Whipple, of the Episcopal Church, went through that great forest and gave them Bibles. That night I said, "God being my helper I will never make another mistake like that." As I go through the great forest and come to the logging camp or to the homesteader's shack or to the Indian's cabin I am the ambassador of Jesus Christ with the one mission of reading God's Word and taking God's Word to the mothers and fathers of the children of the forest, realizing that I myself was once a forest boy.

ORIENTAL SUNDAY SCHOOLS—DEMONSTRATION IN NATIVE COSTUME

This demonstration was participated in by nearly 800 Koreans, Chinese and Japanese from the Sunday-schools of San Francisco.

The participants came in separate groups, according to nationality, through the main entrance of the Coliseum, singing, "Onward, Christian Soldiers," marched up the center aisle and were seated upon the platform. Dr. J. H. Laughlin, of San Francisco, was in charge. They all joined in singing of "All Hail the Power of Jesus' Name," a twelve-year-old Chinese lad by the name of Lum Wong directing them. The Koreans sang in their native language, "From Greenland's Icy Mountains," and repeated the Apostles' Creed.

The Chinese sang in their native language, "Jesus Loves Me," and the Glory song.

Margaret Woo, Ida Lee, Ruby Louie and Ah Sue, four Chinese young ladies, becomingly attired in Chinese garb, delighted the Convention with several quartette selections. One selection, "That Man of Calvary Has Won My Heart from Me," was written especially for them and they sang it very effectively and to the great pleasure of the large audience.

The Japanese sang their national anthem, the Convention standing.

These unique and impressive exercises were brought to a conclusion by all singing, "My Country, 'Tis of Thee."

MISSIONS: THE MESSENGER

MR. R. M. HOPKINS, CINCINNATI, OHIO.

This has been a great day. We have listened to great messages, looked into the faces of those sweet Oriental children, and have all been impressed with the thought that the great field for missionary service

is at our very door. In our own land is great need for missionary service and for consecration of time, talent and energy.

First, we need more laborers. All the great mission boards will say that the greater need is for men and women to volunteer for the service. I think our Sunday-schools are making very little effort to prepare their members to devote themselves to this blessed service. We have Sunday-schools that are eager to raise money for the spread of the gospel which have never let it be known that they are eager for young people to enter the missionary service, and more eager for this than to get the dollars. Why do they not put more literature into the hands of our young people, the stories of the great missionaries? Some of those great missionaries were first touched by the reading of a missionary book.

Second, we applauded vigorously the Oriental children who sang to us, but how many of you looked at the faces of the men and women who sat with the children and whose labors made possible the splendid demonstration here today? In our prayers we need to be more definite in the asking of grace to come upon these men and women everywhere who are striving to do God's work. Most of our boards will supply us with the Prayer Cycle, and when we unite in these prayers can any one tell what the result will be? I cross the suspension bridge every day on my way to the office, and I read a sign, "All processions must break step." The architect said, "I will not guarantee that this bridge will withstand the rhythm of a company of men keeping step." Oh, brethren, when we once definitely and unitedly pray for these missionaries by name and their fields of labor, there will come an answer that none of us can dream of.

CANADA AND THE HOME MISSION TASK

REV. R. J. WILSON, VANCOUVER, B. C.

No thoughtful man can review even cursorily the rapid extension of immigration to Canada and the attendant social and political changes without feeling at once a strange and urgent interest. The territory of Canada itself represents one-third of the whole British Empire, covers a habitable area as large or larger than the United States; it is 30 times as large as the United Kingdoms of Great Britain and Ireland; it is 18 times as large as Germany; it is almost as large as the whole continent of Europe; 18 times the size of France, 33 times the size of Italy; is bounded by three oceans, 13,000 miles of Coast line and with its southern boundary, facing this great Republic, of 1,400 miles of water

and 1,600 miles of land, with no single fortification on either side of the boundary line. Its virgin forests are unequalled, in extent, variety and quality; it has land and wealth enough to feed every mouth in Europe; it lacks only population.

This presents the problem—How are we going to receive nearly 1,000,000 people every year and assimilate them, Canadianize and evangelize them?

The United States had a population of over 20,000,000 people before they were called on to receive and bring into touch with American and Christian ideals as many immigrants as Canada is asked now to do with a population of approximately 10,000,000 people, and the supreme question which Canada and Canadian churches feel concerning these new communities is whether in the effort to gain the whole world they may lose their own souls.

Our country is just in the process of making. Now is the hour of supreme opportunity. In this new country the Christian faith has found a deep and abiding home in the hearts of the masses of the people. We are happily free from many of the social, industrial and political problems which are so characteristic of the conditions inherited from the past and which baffle the wisest statesman and social reformer. This freedom enlarges our opportunity, but it will be interesting to know what the four leading denominations of Canada are doing for these newcomers.

In excess of what was contributed by the settlers on the fields themselves the Presbyterian Church in Canada is supporting 759 missionaries and this year writing a budget for Home Mission work of \$342,000. The Methodist Church is supporting 581 missionaries and giving \$309,000 for home work besides their Indian budget. The Church of England is supporting 328 missionaries, and a budget of \$200,000, and the Baptist Church with 410 missionaries on the field and a budget of \$175,000. Other communions are doing proportionately interesting and aggressive work.

On every mission field and often where as yet there has been no organized work, there flourishes that nursery of the church, the Sunday-school; because in the growing years of childhood and youth the opportunity presented to the church is a hundredfold greater than it can ever be in years after maturity.

Do you grasp the significance of this Sunday-school work in this new country? Think for a moment of the million and a half foreigners marching into every corner of the land. They settle in communities,

they speak their own language, but they desire to speak the English language. The parents are too old ever to drop their accent, but the children are not. Teach them in your public schools to be good citizens; teach them in your night schools and literary societies the first elements of representative government; but above all, teach them in your Sunday-schools the great fundamental truths of the Gospel of Jesus Christ, the great foundation principles of equality, fraternity and liberty. Teach them that right is always right, that wrong is never right; teach them above all the meaning of sin, its horror and its wages; teach them to love God in Jesus Christ and to serve their fellow-men for the sake of Jesus Christ.

The Canadian Church has also before it the problem of the city. In 1907 Montreal had a population of less than 400,000; today she has a population of more than half a million. Toronto had a population of 250,000, now she has more than 400,000. Winnipeg, in 1901, had 42,000; ten years of growth gives her 175,000, and in seven years Vancouver has shot from 26,000 souls to more than 150,000. In each of these cities there are now a score of nationalities. Montreal has 70,000 foreigners; Toronto has 45,000, Winnipeg has 50,000 and in Vancouver every tenth man is an oriental. Who will rule these cities? Will a free and enlightened and highly moral Christian electorate? Will it be money or men?

These are questions that the church and the Sunday-school must answer, these are problems that the church and Sunday-school must solve. Facing and solving the problem of the city means solving all the problems of evangelism and economics, of ethics and philanthropy, of politics and social service. The key to the situation is the children. Is it worth while for their sakes? Can the gospel be to them the power of God unto Salvation? Let us work with an enlarged vision of the value of a little child.

When the present King of England was a young lad on board a man-of-war together with his older brother Prince Clarence, one morning at five o'clock as the two young lads looked over the deck toward Gibraltar the boy who was to be king went to his berth and in his diary for that day appears this entry:

“Burning ’mid the bluish water
Full in face Trafalgar lay,
In the dim northeastern distance
Rose Gibraltar grand and gray.

“Here and here did England help me;
How can I help England, say?
Whoso turns as we this morning,
Turns to God to praise and pray.”

So I would quote these words to every Canadian boy and girl, I would tell them they were a King's word, but I would change it to read—“Here and here did Canada help me; how can I help Canada, say?” And I would burn into their young lives this thought that the noblest patriotism is an allegiance to the King of Kings issuing in a life devoted to the service of God and our fellow-men.

THE HOME MISSION TASK IN THE UNITED STATES AND CANADA

(A Missionary Commission was raised by the Program Committee to make a survey of Home Mission conditions and their relation to the Sunday School. Rev. Hubert C. Herring, D. D., New York, General Secretary Congregational Home Missionary Society, was chairman of the Commission. The following report was made by Dr. Herring, Tuesday evening, at the close of Home Missions Day.)

Its Fundamental Nature:

(a) To establish the Christian Church, proclaim the Christian Gospel, and win disciples to Christ, throughout the entire population of these nations.

(b) To shape personal character, social relationships and public institutions by the law of Christ.

Analysis of Home Missions in the United States

Agencies Engaged

1. *Sunday-school Planning and Nurture.* Carried on by denominational, interdenominational and non-denominational agencies.

2. *Church Planting and Support.* Carried on exclusively by denominational agencies of many forms and names.

3. *Church and Parsonage Building.* All the larger denominations have funds for aiding weak churches to build. Aid takes the form both of gifts and loans.

4. *Educational Agencies.* Educational effort is an indispensable feature of missionary work. It takes all forms, ranging from kindergarten to professional school, and covering mental, moral and manual training.

5. *Publishing Agencies.* The Bible Society and Tract Society contribute strength to all forms of home mission effort, as they do to foreign. Denominational publishing houses furnish Sunday-school literature, also a variety of periodicals and books.

6. *Special Agencies.* Certain denominations maintain social service departments. So also does the Federal Council of Churches in America.

Survey of the Field.

1. *Its Dimensions.* Coextensive with the nation. No part is without communities needing home mission aid.

2. *Its Complexity.* Lines of cleavage run through the population—

(a) *Creedal.* Protestant, Roman Catholic, Jew and Mormon are sharply separated each from the other. Protestantism itself is endlessly subdivided. Sectarianism, though declining, is operative everywhere, and in many sections is intense.

(b) *Racial.* Forty tongues are spoken. White, black, red, and brown skins are found. Race antagonisms are strong. In some cases they grow more acute.

(c) *Social.* There is a submerged tenth. There is a growing number of rich and well-to-do parasites. There are widening differences of wealth and culture and taste. There are aggregations of labor and aggregations of capital, with antagonisms and heart burnings.

3. *Its Fluidity.* Few sections have a stable population. Tillers of the soil become factory hands. Farmers' sons turn tradesmen and professional men. Meanwhile, the stream of foreign life pours into every opening that appears. A home missionary society can form no confident forecast of the developments in a given region for a decade ahead.

Types of Field.

1. *The Frontier.* This is the historic field of home missions. Its character has changed. Its demand has not lessened. Fourteen states are still patently in the formative stage. Of parts of others the same is true. Over a hundred communities in Colorado alone, ranging in population from 150 to 1,000, are entirely without Protestant churches.

2. *The City.* The swift growth of cities has thrown a heavy burden upon home missionary organizations. The day is close at hand when one-half the population will be city dwellers. Greater New York has more people than Oregon, Arizona, Delaware, Florida, Idaho, Maine, Montana, Nevada, New Hampshire, New Mexico, Wyoming, Vermont, Utah, South Dakota, North Dakota, and Rhode Island. The cost of sites and the increase of living expenses make obsolete the traditional scale of home mission expenditure.

3. *The Immigrant.* A million a year reach our ports. Some bring Christian faith, some no religion, some superstition and ceremonial. Their need appeals to us. Something is being done. Home Missionary

Societies are preaching the Gospel in thirty-one tongues. There should be marked increase of amount and variety of work for foreigners.

4. *The Village and Country.* The shifting of population and other causes have left thousands of communities in the eastern half of the country unable to maintain the church. New England and New York are great home mission fields.

5. *Backward Groups.* There are 10,000,000 Negroes, 2,000,000 isolated dwellers in the Appalachian Mountains, together with Indians, Mexicans, and other lesser groups. Every conceivable motive summons us to care for all these as God may give us grace.

Obstacles Within the Church Itself.

1. *Sectarian Competition.* Its disastrous results are beyond computation. The overchurching of some communities results in the underchurching of others. Communities lapse away from God. The picture is black, but no blacker than the facts compel. But the outlook brightens. The Federal Council of Churches in America is laboring steadily and effectively for coöperation. The Home Missions Council, made up of home mission organizations of many leading denominations, is seeking the same end.

2. *Inadequate Supply of Workers.* Home mission tasks are always hard ones. For them, as for foreign mission tasks, strong men are needed and a sufficient number of them. This need has never been approximately met.

3. *Petty Ideals of Expenditure.* The average per capita gift for home missions in most denominations is less than fifty cents per year. And this in an age when large and far-reaching plans are the rule in every department of life and when such burdens and perplexities as have been outlined face home mission boards. The hour calls for a readjustment of ideals of giving.

4. *Spiritual Torpor.* The Church cannot win the nation for Christ until she has vastly more Christian love and devotion than is now possessed. Sorely as there is needed increase of gifts and the enlistment of lives, the prime need is a revival of religion and of evangelistic passion throughout the Church.

Canadian Home Mission.

The elements of the home mission task in Canada and the general nature of the agencies at work are in essence the same as in the United States. There are, however, important special features which call for mention.

A Vast, Sparsely Settled Area.

Canada has a habitable area as large as the United States, but the population is only about 10,000,000. Outside a few large cities, these are widely scattered in small villages and thinly settled rural districts. To cover so vast an area with the institutions of the Gospel is a matter of huge labor and expense.

The Organizations at Work.

The Presbyterian Church has 759 missionaries, with a budget of \$342,000. The Church of England has 328 missionaries, with a budget of \$200,000. The Methodist Church is maintaining 581 mission fields, and has assigned to home mission work for the year \$309,000. The Baptist Church has 410 fields and a budget of \$175,000. The other denominations are doing proportionately aggressive and effective work.

Rapid Settlement.

The opening of new railroads and the dissemination of information concerning Canada have caused a swift inrush of settlers. In a certain territory, 1,000 miles long and 75 miles wide, there are 300 towns and 1,000 farming communities which did not exist three years ago. These new settlers are from all nations and tongues. It is estimated that within ten years 700,000 people have entered from the United States. From Austria-Hungary 100,000 have emigrated in two years past. Italians, Hebrews, Russians and other races swell the number.

The resources of Canada are beyond computation. Great forest belts, enormous regions adapted to grain growing, wide areas of grazing lands, rich mineral deposits, 13,000 miles of coast line, the chain of great lakes on the south—these are the features which prophesy its future populousness and wealth. The Church of Christ faces the obligation of keeping pace with the nation's development, so that it may shape the beginnings of every settlement by the power of the Gospel of Jesus Christ.

How Shall the Sunday-school be Enlisted in Home Missions?

The Sunday-school in general is but little touched by the spirit of missions. Often when interested, the children, like their elders, are inclined to forget the work close at hand in their concern for the work in distant lands. A way must be found to link our Sunday-schools with the effort to save America. Plainly, however, this must not be dissociated from foreign missions. The two must go on together. The effort must be to save the world.

Controlling Thoughts.

(a) This theme deals with the relation of 15,000,000 coming men and women to the fundamental obligation of the Church of Christ.

(b) Whatever is done should proceed upon the assumption that missionary work and knowledge are integral to the Sunday-school, not external or incidental.

There should be a Missionary Committee in every Sunday-school. Its membership should vary as conditions may suggest. Generally, the superintendent should be a member—seldom its chairman. The pastor should always be included at least *ex officio*. The school should be well represented, by departments if the school is graded.

Missionary Instruction

In the Class.

1. *Direct.* The whole or part of the Bible lesson itself has bearing upon missions and is taught as are other lessons by direct exposition and application. Both Old and New Testaments abound in passages of this kind.

2. *Illustrative.* The entire lesson has to do with modern missions. It may deal with (a) missionary history; or (b) with the biography of some great missionary; or (c) it may be a study of a mission field; or (d) it may be a lesson on some phase of missionary endeavor; or (e) a chapter in a consecutive study of a mission text-book.

3. *Supplemental.* A portion of the class period is devoted to a missionary story, or a missionary map study, or similar exercise.

Whatever method is used, carefully prepared and ample material should be secured from your denominational publishing house.

Three special elements of value lie in class instruction: (a) It is presumably thorough and deliberate; (b) It gives the theme a fundamental and dignified place; (c) It compels the teacher to interest himself in the theme.

From the Platform.

This may take a wide range, such as:

A missionary story; an extract from a missionary book; a mission chart; a map exercise; an exhibition of curios; a blackboard exercise; a picture lesson; a missionary recitation; a weekly missionary question; or a carefully prepared missionary program.

This is an indispensable feature of missionary instruction in the Sunday-school. Great pains should be put upon it, and all available helps secured.

Other Forms of Teaching.

The stereopticon lecture is always in order. The missionary library, judiciously and tactfully introduced to the scholars' interest, is invaluable. The missionary magazine must not be forgotten. The address from the home or foreign missionary is good. Mission posters, maps and placards may be kept hanging continuously in the Sunday-school room. A mission study class or classes may be formed, meeting at another hour than the Sunday-school. The Sunday-school may be organized class by class for mission study and work.

Missionary Giving.

Nothing in the way of instruction amounts to much unless it be coupled with definite systematic giving. Great care should be taken that the school does not make its gifts with merely a nebulous notion that they are for missions. Let the work supported be made as concrete and real as possible. Keep in mind that special home mission fields can be secured as easily as foreign mission fields.

There is no question as to the ideal method. The weekly pledge is a wholesome thing from the cradle to the grave. The child who pledges one cent a week and pays it is under valuable discipline. When the weekly pledge seems impracticable the most orderly plan in sight should be adopted.

Whatever plan is followed, all possible means should be used to make giving deliberate, thoughtful, definite and cheerful.

In case the Sunday-school is connected with a denomination which has in force an apportionment plan, great care should be taken to relate its giving to that plan.

Missionary Working.

This is the field in which learning and giving meet. It is of prime value. Every possible method should be used to enlist the personal activity of the scholars. Only thus can they be made to know and feel that missions are not necessarily something far away. Older scholars can undertake active work in mission Sunday-schools and in forms of philanthropy closely akin to missionary work. All members of the school can contribute articles for missionary boxes, or gather toys for Sunday-schools in poor communities. A visit made by a class to an aged or sick person will easily relate itself to their missionary study.

Enlisting for Life Service.

In all wise and tactful ways the call for volunteers for life service should be pressed upon every Sunday-school. The desire for a share

in mission work may be formed very early. The decision to undertake it need not come much later.

The time is ripe for a revolution of thought and effort in the whole field of missionary interest in the Sunday-school. The Church has suffered immeasurable loss from the neglect of her duty in this regard.

THE MISSIONARY CONFERENCE

REPORT OF MISS MARY L. WILSON OF KENTUCKY.

Although the Missionary Department is one of the youngest in the International organization, the conference held at the Howard Presbyterian Church, Tuesday morning, June 27, was attended by a large and enthusiastic audience and there was not a dull moment throughout the session.

The speakers were all men and women who had really done things. We did not listen to mere theories, but to reports of what had actually been accomplished, heard from the lips of those by whom it had been accomplished. There was an interesting missionary exhibit, consisting of programs, magazines, leaflets, pictures, maps, flags and charts, and many ideas and suggestions for arousing missionary interest. The standard of excellence, consisting of the following six points was prominently displayed:

1. A Missionary Committee.
2. Adequate Missionary Instruction.
3. Definite Missionary Prayer.
4. Systematic Missionary Giving.
5. Practical Missionary Activities.
6. Enlisting Missionary Recruits.

The program was divided into three parts, the first part being devoted to the discussion of Missionary Organization.

Mr. Geo. G. Wallace, of Omaha, the presiding officer, and Chairman of the Missionary Department of the International Sunday-School Association, told how the International Missionary Department had endeavored to do its work through a committee widely scattered over the continent, until Mr. E. K. Warren caught a vision of what might be done, if one man were placed at the head of the department. Attending a State Convention in Michigan, Mr. Warren heard Rev. William A. Brown, formerly a missionary in the Philippines, and the vision became a reality. It is the duty of the International Superintendent to see that the States and Provinces are organized with Missionary De-

partments, to attend Conventions and to advance missionary interest and activity throughout the International field of North America.

Mr. J. H. Engle, of Kansas, spoke of the Missionary Organization in the States and Provinces. He said that what was everybody's business was nobody's business. That the church is surcharged with missionary interest but it needs a man to direct it. If a State wishes to accomplish anything it must have a Missionary Superintendent, one who works on a salary, if possible. Kansas is the first State to have a paid Missionary Superintendent.

Mr. Engle said that when we eat Heinz pickles we must eat an extra one for the Sunday-school, that the ladies must use an extra amount of feather-bone for the sake of E. K. Warren and that we must all use Mentholatum because Mr. A. A. Hyde made it possible for Kansas to have a paid Missionary Superintendent! It is the duty of the State Superintendent to see that each county is organized with a Missionary Superintendent, and to keep in close touch with the county workers through frequent correspondence.

Mr. Engle said it is better to write many short letters than a few long ones. Send post-cards now and then containing questions regarding the work. See that the subject of missions is presented at each County Convention. There should be short reports at every Convention, also brief statements from those who have accomplished things during the year.

Have occasional stereopticon lectures, get returned missionaries to make addresses, have missionary curio boxes, a missionary display table, conduct missionary conferences, visit graded unions, institutes, councils and provide for the systematic study of missions. The State Superintendent should seek in every way possible to advance the missionary interests of the State.

Mr. E. K. Mohr, of Michigan, discussed the County and District Organization. He said that the County Superintendent should see that each district is organized for missions, having a Missionary Superintendent. He should attend the District Conventions, and keep in touch with the District Superintendents, while the District Superintendents should keep in touch with every school, seeing that each one in his district is organized for missions.

Mrs. C. W. Little, of Nebraska, gave some suggestions for missionary work in the school and class. She said that "come" was the first command of Christ and "go" was the last. Soul-winning and character-training is the mission of the Sunday-school. In speaking of the Standard of Excellence, she said, "No point of the standard can stand

alone." The children will not work for that for which they have not sacrificed. They will not work for something about which they know nothing. There must be missionary instruction, not spasmodic but regular and systematic. There should be a Missionary Committee in every Sunday-school composed of the brightest, wisest and most consecrated people in the school, and representative of every department in the school. The members of this committee should be appointed by the Sunday-school Superintendent, in conference with the Pastor, and should attend to all the details of missionary work in the school. They should seek to develop all the talent in the school. Find those who have histrionic ability, those who are musical, those who can pray, and use them all on the missionary programs.

Mrs. Little compared the missionary work in the Sunday-school to the great system of irrigation used in the Western States. First, there is the big ditch, then the branches, then the smaller ditches, last the little furrows along each thirsty road. The purpose of it all is to give to each tiny plant what it needs. Man made the ditches but God causes the snow to melt on the mountains. We are to make the channels, God will fill them. She also told us something of the plans of the Lincoln Graded Union by which a class of twenty teachers were kept keenly interested in a study of Trull's "Manual of Methods for Missionary Workers."

When Mrs. Little finished we all wished we lived in Nebraska that we might belong to the Lincoln Graded Union.

The "Place of the Pastor in Missionary Organization" was discussed by Dr. W. M. Anderson, of Texas. Dr. Anderson said the Pastor was the key to the situation. A church or Sunday-school cannot do much for missions unless they have a Missionary Pastor. The Pastor should be the leading missionary spirit, best informed and most interested. He should be the leading giver. Churches are sometimes hindered by stingy Pastors. Dr. Anderson told of one man who boasted that he had belonged to the church for seventeen years and that it had not cost him a cent. The Pastor should be the leading teacher, taking advantage of every opportunity to bring missionary information before the people. The pastor should not be content with a missionary sermon once or twice a year, but should emphasize missions every time he gets a chance.

Dr. Henry A. Dowling, of Arkansas, in discussing the place of the Superintendent in Missionary Organization, said: "As goes the Superintendent, so goes the school. He can kill or make alive. The school cannot be spiritual if the Superintendent is not missionary." He

quoted Mr. Moody as saying that he would like a school for janitors. Dr. Dowling said that he would like a school for Superintendents. Some of us felt like saying "Amen." He said the Superintendent was the general and it was weakness on his part if he could not direct his departments. He should appoint a Missionary Committee, should perfect the Missionary Department, conduct a Workers' Conference, which should grow into a mission study class, should see that there is a teachers' library and should attend Missionary Conferences and Conventions.

"The Place of the Teacher in Missionary Organization" was discussed by Dr. R. P. Shepherd, of Missouri. He said the one necessary qualification for a teacher was Christian character. This is more important than knowledge. Another qualification is skill in teaching. It makes no difference how little a teacher knows, if he knows that little well and knows how to use the little he does know. He said that he thought our teacher-training courses were weak in this point, they teach what to teach but not how to teach. The trouble is not that we do not know enough, but we do not know how to use the little we do know. Referring to the use of extra-Biblical material in the Sunday-school lessons, he said the extra-Biblical material proves the truth of the Biblical material. The integrity of the Bible can best be proved by planting a truth and watching it grow. If it grows it is of God. He said: "I love the Bible and enjoy studying it as much as anyone, but I am not as much interested in what they did nineteen hundred years ago as I am in what they are doing today." He said that in teaching we should proceed from the concrete to the abstract, but warned the teachers to be careful in their use of illustrations. He told of one teacher who used peanuts to represent the apostles. He said, "Now, when those children see peanuts they will not think of the apostles, but when they hear of the apostles they will think of peanuts." Dr. Shepherd said that the sermonizing minister is a disappearing type, but that the teaching minister is the one who will Christianize the race.

The second division of the program considered Missionary Instruction in the Sunday school.

Mr. H. R. Fertig, a Sunday-school Superintendent from Arkansas, believes we can reach the children easier through the eye-gate than the ear-gate. He proved this by exhibiting a number of cleverly constructed charts, each one emphasizing a missionary truth. The first showed a heart with a window in the center, the blinds closed. When opened to let in the light the heart was filled with joy, peace and love.

Another showed the world swinging away from God, but by putting money and self into the opposite side of the scales, it was swung back again. One showed a selfish eye closed but gradually opening to the truth. The parable of the laborers in the vineyard was illustrated by a clock. The most impressive chart of all had a cross at the top with a magnet concealed beneath. At the bottom of the chart was the world, and as Mr. Fertig made his address the world was gradually lifted up to the cross, and as it ascended these words were seen: "And I, if I be lifted up will draw all men unto me."

Mrs. W. B. Ferguson, of Arkansas, spoke of Missionary Instruction in the Beginners Department. She said the teacher of little folks must love missions and understand them. That the missionary instruction must be very simple. That "Be ye kind one to another" was about the only missionary text little children could understand. Mrs. Ferguson said she once saw a teacher of beginners show the class the picture of an idol and tell them it was the heathen God. She said that she did not believe in this but thought that we should teach the children that our God is the heathen's God. Mrs. Ferguson does not believe in divorcing home and foreign missions. She recommended the use of Trull's "Manual of Methods for Missionary Workers" in the Sunday-school. Also the little paper "Everyland." She said to use pictures but not too many.

Mrs. Ralph Gaw, of Kansas, who was to have made an address on "God's Family," a course in mission study which she has developed for primary pupils, was not present, but sent her missionary exhibit. The following impressive mottoes were among the collection: "Thrilling stories illogically strung together at irregular intervals do not constitute missionary instruction." "It is only when he is older that it is hard to make a missionary of the child." "Build logically. 1. The Child Himself. 2. His family. 3. His Heavenly Father. 4. His Heavenly Father's Family." "Every child in the world belongs to God's family."

Mrs. Gaw also had a series of pictures by which she teaches the children that all children, rich and poor, those who live in mansions and those who live in humble cottages, whether their skin is black or white, or whether they live in this land or a far away country, are all members of the Heavenly Father's family.

Pretending that the entire audience were Junior pupils, Miss Christable A. Sawyer, of Michigan, taught an impressive missionary lesson by using an apple and some cloves. She asked how many of the children had ever visited in any town besides their own. All the hands

were raised. She then asked them if they saw any little boys and girls there. The hands were raised again. She then asked them how many of them had ever visited out of their own State and then outside of their own country and if they saw any little boys and girls there. The hands were raised again. She then took the apple and supposing that it was the world she stuck a clove in every place where the children said there were other children. The apple was soon quite full of cloves. Miss Sawyer then in a few words impressed upon the children's minds the fact that there were children everywhere and they all belonged to God's great family. She also told us of another delightful way to get the children interested in missions. She let each child select some country and play for a whole year that he lived in that country. One boy chose to be a Chinaman, another child an Esquimaux, and so on. Once a month a social was held and all the children came dressed in the costume of the country to which they belonged. Refreshments were served appropriate to the country in which the entertainment was being held. At the Esquimaux social, buttered pop-corn represented both grease and snow. In this way the children learned a great deal about the different countries and became interested in the boys and girls living there.

Mrs. E. L. Chambliss, of Kansas City, spoke for the work with the Intermediates. She said that indifference to missions was the worst kind of treason, and that to interest the Intermediate pupils in missions, the teacher must know missions, love missions and feel them. She spoke of the Intermediate age as the age of rapid physical growth, of love for athletics, of altruism, the beginning of social life, the age when they love exciting stories and thrilling adventures, when they have a high sense of honor, the age of hero-worship, when ideals are easily kindled, the age for the awakening of self and growing personality, the age of resolution and rapidly changing thoughts. She suggested that we make use of the stereopticon, have missionaries to give lectures. That we have the children to make missionary calendars, book-marks and blotters. That we let them celebrate the festal days of other lands. Arrange missionary games and have missionary parties. Have missionary study classes, give the children money-banks, have a missionary library, let them correspond with a missionary, send a delegate to all Sunday-school Conventions, have missionary societies and missionary programs in the Sunday-school.

Rev. W. N. Dresel, of Indiana, spoke on "*Aiding Life's Choices*" or missions in the Senior grades. He said that the call of the world is for men and women to solve its problems. Every life has a pur-

pose. We should not leave boys and girls to themselves, but should help them to decide what they are fitted for, where they can do the most good. He told of one class in which by the study of Robert E. Speer's "Servants of the King" six girls determined, if the way were clear, to give themselves as foreign missionaries.

Miss Elizabeth Kilpatrick, of Mississippi, said that missionary work in the adult classes was just the climax of what had been done in the other grades. She said it was the greatest thing in the world to carry the Gospel to one soul or one nation. That it was magic to take ordinary dollars and transform them with our prayers. She told of one adult class whose teacher tried to get them interested in missions. They finally agreed that to please her they would educate two heathen girls. The message which she sent to the foreign field read like this: "Wanted, two pretty girls to convert an adult Bible class of men." It was not long until letters began to come from these girls telling something of their lives, and the men soon became much interested and enthusiastic about missions.

The subject for the third division of the program was Missionary Expression and Mr. Thomas V. Elger, of Louisiana, spoke on Missionary Expression in Prayer.

He said that prayer is the missionary's greatest asset, that the program which does not begin and end with prayer is not complete. He said this nation was born in prayer and had grown in prayer. That this Convention was an expression of prayer made years ago. We need prayer more than money, for God will give us what is needed, will answer our petitions.

Mr. Alfred D. Mason, of Tennessee, in speaking of Missionary Expression in Giving, said that what we pray about and know about we will give to. He said: "There are three classes of people: (1) Those who are going as missionaries. (2) Those who are to let somebody else go. (3) Those who are to help somebody else go, and that all people belong to one of these classes. When you become a member of the church you become a member of a missionary society. It is the duty of the whole church, to preach the whole Gospel to the whole world. People will give more if they give every day or every week than if they give just once in awhile." He told us of one school in which every child contributed to missions every Sunday. No offering was ever taken in the Sunday-school for any other purpose than for missions. This Sunday-school has an average attendance of three hundred and sixty and in one year contributed to missions three thousand

three hundred dollars. Mr. Mason said if we keep giving missionary information the children will give their money and then their lives.

Rev. Samuel D. Price, of New Jersey, addressed us on Missionary Expression in Service. He said, if you can't go to the foreign field there are other things you can do. He explained how we might take the colored lesson cards and charts that we were through with and send them to the missionaries. He said that if we would back the chart pictures with shrunken muslin they would last much longer. He also said that the Chinese would not accept any pictures that were torn or soiled or any pictures of people in low-necked dresses. He told us how scrap-books might be made and how old post-cards might be used. Mr. Price said that the missionaries may not have an opportunity to write and thank you, but just keep on sending them. All service asks is opportunity, not recognition.

Mrs. William H. Dietz, of Chicago, told us of an interesting missionary program given by the children of her department in the Sunday-school. They were dressed in the costumes of different countries, each one carrying the flag of the country. They told something of their lives and sang missionary songs.

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL

MR. HARRY WADE HICKS, NEW YORK.

The objectives of missionary education in the Sunday-school are identical with those pertaining to the Church as a whole, because the Church of the future in reference to missionary efficiency is now being forged in the Sunday-school. Since it is the primary and perpetual business of the Church to make Jesus Christ known, obeyed and loved by all people in the earth, it becomes the duty of the Sunday-school to educate the future Church in reference to all those missionary activities involved in the program of the Church.

1. The first objective of missionary education is to make the Church of the future an intelligent Church. Ignorance, prejudice, opposition, indifference, prayerlessness, selfishness, love of ease, and other hindrances are to be removed only by systematic missionary instruction of the young.

2. The second objective is to make a benevolent Church, through the training of the young to *wish well* of all people. The lessons of Christian missions reveal Christ at work among all sorts and conditions of men, in relations of sympathy and love. The need for missionary education to create the spirit of sympathy and love is revealed by the

deplorable extent and virulence of race and class prejudice and hatred, and the inborn and vulgar assumption of superiority characterizing the average Anglo-Saxon, over Asiatic, African and other peoples, and an accompanying spirit of intolerance and hatred.

3. The third objective is to train the Church in beneficence—well doing. If the young are to think well of all people, they will do so only as long as they *do* well by them. This involves a vast widening of the service of the Sunday-school. The chasm between knowing and doing must be bridged here. The needy of church, parish, community, nation, and world come within the scope of service of the ideal Christian Church. For this wide service the Sunday-school is the chief training school.

4. The fourth objective is to grow a praying Church on behalf of all peoples and all missions. In no sphere of missionary endeavor more than in this can the Sunday-school mould the efficiency of the future Church, and in none is moulding more needed.

5. To create a peace-loving Church and therefore a peace-loving Nation is within the power of the Sunday-school. Every missionary in the world is or ought to be an envoy of peace. His mission is peaceable. His Lord is the Prince of Peace. His labors bring peace in the hearts of men. Governments depend on him, whether they approve or despise his religion as a system. The fruits of Christianity all nations covet, for they are the peaceable fruits of righteousness, as between individuals, and also nations. Make Christ known to all men and war becomes in the nature of the case unthinkable and in the end impossible.

6. The sixth objective is to make a triumphant Church. The conquests of Christianity are the most convincing evidences of today. To leaven the theoretical religious knowledge of the young while it is being acquired with the missionary achievements of the world is to multiply its attacking power. The proof of the divine and universal mission and power of the Church is found as much in present day conquests as in those of two thousand years ago.

7. A sacrificial Church constitutes the seventh objective of missionary education, sacrifice of ease, pride, wealth, time, children, anything that God requires for world-conquest. The practice of sacrifice must be encouraged in the young, or it will not characterize the adult life.

8. The eighth objective is to make a believing Church. The power of the Gospel to save is not fully comprehended even by the Church itself, much less those outside the Church. Many hold that it is good for North America, Great Britain and Germany, but not for Japan, China and India. Others think it can hold the children of Christians

by environment, but cannot gain and hold the downfallen, the degenerate and pagan people of the world. The proof of the universal message and power of Christ is found better in life than books. Christ is transforming individuals and nations in all lands of the earth. He is the hope of the Nations.

The International Sunday-school Association, because it recognizes these objectives as imposing upon it a deep responsibility, has created a missionary department and elected a missionary superintendent. The support of all Sunday-school officers and teachers is required to realize the objectives.

DEPARTMENT OF TEMPERANCE

MRS. ZILLAH FOSTER STEVENS, SUPERINTENDENT.

COMMITTEE, 1911-1914.

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S. H. Williams.....	Glastonbury, Conn.
Rev. W. K. Piner, D. D.....	Lakeland, Fla.
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Dr. Chas. W. Hamilton.....	Dwight, Ill.

REPORT OF THE TEMPERANCE DEPARTMENT

READ BY MRS. ZILLAH FOSTER STEVENS, SUPT.

Down on his knees, close to the ground, a fruit-grower worked at the trunk of a young apple-tree. His hand guided a wire that probed a tiny tunnel, the track of a worm that was boring its way into the vitals of the tree. Patiently that searching wire followed the course of the worm, till it found him, dragged him forth, and ended his career of destruction. Next a coat of protecting tar covered puncture, crack and crevice.

"That must be miserably hard, unpleasant work," was the comment of the onlooker.

But the fruit-grower smiled as he replied:

"In my mind is a picture of the way this young apple-tree is going to look when it is grown and full of perfect fruit. No work is unpleasant that makes that picture come true. But there is no chance—no chance at all—for this picture to come true, unless exactly this sort of work is done. The worms are after this tree. My wire is needed to get rid of the worms that have bored their way into the trunk. My tar is needed to make exposed places worm-proof. But the picture in my

mind, you know—that picture of the tree perfect and fruitful—makes me glad to do this work. And no work pays better.”

Dear friends, that plain man doing his plain work in his plain way, faithfully images the spirit, the aim, and the methods of the Sunday School at work through its Temperance Department.

Look at a map of North America, our great International Sunday School Garden. See that map brightened with more than 173,000 stars,—the 173,000 Sunday Schools that bless humanity with the blessings Christ brought to the world. Bespatter that map with black blots far outnumbering the bright stars; blot it thick; for these black spots mean the saloons of North America, and their presence on that map means: “No chance, no chance at all” for child-life to fulfill God’s plan of fruitfulness until the Sunday School, because of its vision, shall accept this two-fold work:

First, by *temperance teaching*, make childhood temptation-proof.

Second, *get rid of the destroyers*. Remove those myriads of black blots from the map of the International garden.

Exactly that sort of work the International Sunday School Association has undertaken through its temperance department. And because the cigaret has proved itself another destroyer ranking close to alcohol in its work of destruction, and because there are still other destroyers which blight and weaken and ruin, the International Sunday School Association has adopted and is seeking to accomplish the following:

Temperance Department Aims.

1. **Temperance Education**—Educate every Sunday-School member for
 - (a) Total abstinence.
 - (b) The destruction of the liquor traffic.
 - (c) The extinction of the cigarette habit.
 - (d) The surrender of every self-indulgence which impairs or destroys the power to give service to God or to man.
2. **Regular Time for Temperance Teaching.**
 - (a) Observe all appointed quarterly Temperance Sundays.
 - (b) (Special) Anti-Cigarette Day—Temperance Sunday of the second quarter.
 - (c) (Special) World’s Temperance Sunday—The fourth Sunday in November, to be emphasized as Christian Citizenship Day.
3. **Organization**—A Temperance Department in every Sunday-School, conducted by a Temperance Superintendent.
4. **Pledge Signing**—Enroll every Sunday-School member of proper age as a pledge-signer.

The International Pledge reads:

“That I may give my best service to God and to my fellowmen, I promise God and pledge myself never to use intoxicating liquors as a drink and to do all I can to end the drink habit and the liquor traffic.”

The Anti-Cigarette Pledge reads:

“In the cause of Freedom from Enslaving Habits, for the sake of Strength and Purity of Character, I pledge myself to abstain from the use of Cigarettes and to do all I can to end the Cigarette habit among others.”

This Anti-Cigaret Pledge was made necessary by the claims of growing anti-cigaret work. In May, 1909, a double pledge-card was issued at the International office, bearing on one side the pledge against liquor and the liquor traffic; and on the reverse side the pledge against cigarettes.

The appearance of this double pledge was warmly welcomed, and widely heralded by the great temperance organizations of the world. The National Temperance Society and the Woman's Christian Temperance Union issued similar pledges—either liquor, or cigaret, or both—for use by their great societies. This double pledge was accepted as tangible proof that the International Sunday School Association was definitely committed to the work of regular, systematic and effective temperance education,—education not only for total abstinence, but for active effort against the liquor traffic and the cigaret habit.

Correspondence.

The aim of the correspondence of your Secretary has been three-fold:

1. To *arouse* Sunday School workers to a realization of the vital need of temperance education.
2. To *acquaint* Sunday School workers with methods and materials for temperance teaching.
3. To *assist* with suggestions and replies those who wrote making special inquiries.

The results of such correspondence have been most encouraging as indicated by the following:

1. *Temperance Sections* in the Association papers have been presenting methods and lists of helpful literature, supplying up-to-date facts on the temperance question, giving complete temperance programs.
2. *Conventions*, state, provincial, county and township, also schools of methods and institutes, have made place on their programs for practical presentations of Temperance Department work.
3. *Temperance Departments* have been organized in more than sixty states, provinces and territories. Subordinate temperance departments are numerous in counties and townships.

Correspondence with Editors and Lesson Writers.

The Sunday School editor and the Sunday School lesson writer are the strongest possible allies in the cause of temperance teaching. There is no disputing the fact that the bulk of the teaching given in our Sunday Schools is a reflection of the lesson treatment found in our Sunday School helps. From many sources came the expressed wish that our Sunday School publications would furnish stronger treatment of the

Temperance Lessons. Correspondence to a limited extent was undertaken to meet this need. Every editor so addressed responded most cordially.

Temperance Post-Cards.

The approach of each Temperance Sunday brings to our Temperance Department a volume of correspondence. Three inquiries are constantly repeated by multitudes:

1. "What is the main practical temperance truth in the Scripture selection assigned for this lesson?"
2. "Where can we find *up-to-date facts* which will illustrate this truth in a practical and interesting way?"
3. "Where can we get *pledge-cards*?"

Each letter is an opportunity to furnish needed help, yet to answer each individually is impossible. Accordingly post-cards have been prepared each quarter, containing answers to these three groups of questions. The cordial reception accorded these post-cards proved that in some degree they meet a need and furnish help.

Needs of the Temperance Department.

1. The need of a *temperance field worker* is the need most often expressed. State, provincial and county conventions, summer schools and institutes, Sunday School gatherings great and small continually ask for a special worker to present the Temperance Department's aims and methods from the platform. Temperance department work will never be done with thoroughness, completeness and success, until its leadership equals in ability and working capacity the leadership enjoyed by other Sunday School departments.

2. Leaflets on temperance department work are indispensable to successful work. One reason for their non-appearance is the physical handicap of your present Secretary.

One of the gratifying results of our work has been the establishing and maintaining of cordial and harmonious working relations with our temperance allies in the great temperance organizations. Most generous have been the donations of valuable books, leaflets, etc., from many of these organizations. Because of this generosity your Secretary has been able to supply multitudes of Sunday School workers with up-to-date facts contained in printed matter supplied without money and without price. Hundreds of splendid anti-cigarette booklets were circulated among Sunday School workers,—a gift from the National Anti-Cigarette League. The Reform Bureau at Washington supplied copies of *World Book of Temperance*, while the Woman's Christian

Temperance Union, The Prohibition Brothers, the Anti-Saloon League, the Inter-Church Temperance Federation, the Scientific Temperance Federation, the American Society of Sanitary and Moral Prophylaxis, these and others have coöperated with us beautifully.

No longer do we put the emphasis on "reforming." Character *formation* rather than character *reformation* is now the aim. No longer are we satisfied with a temperance teaching that merely dangles frightful warnings before the eyes of startled childhood, or fastens a few arbitrary rules of conduct upon the memory. These warnings and these rules are needed; they are warranted by our temperance text-book, the Bible. But the warnings and rules are not sufficient.

The temperance teaching of our new ideals places the emphasis not on the prescribing of rules, but on the planting of principles, and upon the developing of qualities of character; noble qualities such as self-control, self-denial, steadfastness, purity, watchfulness, independence, decision of character, moral courage and heroism. But above all, love and loyalty to God, love and loyalty to humanity are the two parent principles from whose holy union springs the special virtue of temperance.

By such character-building the Temperance Department aims to perform its share of Sunday School work, doing the will of our Father who is in heaven; whose expressed will it is that "not one of these little ones should perish."

TEMPERANCE IN THE SUNDAY SCHOOL

MRS. ZILLAH FOSTER STEVENS, ALTON, ILL.

When I look at you I see back of you the childhood of North America and I ask you to think what intemperance in every form means to childhood like this (pointing to a little girl by her side who was holding a rose). Who knows what the future of this little flower will be? Who knows whether it will be a blight or a blessing? And if it is blighted through the liquor traffic and through the liquor habit we are not free from reproach unless we use every effort to save the childhood of this country from the crime against childhood.

There was a little girl called "Sunshine." Her mother lived in such darkness and despair that when she was born she named her Sunshine. When another little girl was born she named her Twinkle, and there was a little boy and his name was Happy-go-lucky. They all came to the Sunday-school I attended. The mother earned her living by wash-

ing dishes in a hotel. The man did not bring home anything. He did not care much about the children. The only marks of his consideration of them were usually black marks on little Sunshine's face, for he had a spite against her and unless her mother could keep her out of the way her face bore the blue marks of the hatred he had against her. The mother was taken sick and the doctors said "appendicitis and the hospital," and they took her there. They operated upon her and after two weeks she said, "Can't Jake come to see me?" They said, "No." Later they took her back home, where there was nobody but Jake and the children. All she had to eat was salt pork and fried potatoes, which Jake cooked. She got well and Jake signed the pledge, and now he was to her a husband and to the children a father. But he found he could not go to and from work without passing many saloons, so he went out to Bug Hollow, where they were building a railroad, and he promised he would not touch it and he would come in Sunday night, and Sunday night he came in and went back. One day he sent word, "I can't come in any more, I can't go past those saloons and I will have to stay out here." So they put her and the children into a coal wagon and jolted them out twelve miles into the country. All the summer they lived there in a tent. One Sunday night she stood at the door of the tent and looked out and saw Jake standing with Twinkle on one side and Sunshine on the other. She said, "It is worth while when you can see a man come out like that!" They went back to town and election day came on and there was treating on every side, and Jake went down and then the happy look on the wife's face went away and the black spots came back on Sunshine's face and Nancy had to go back to washing dishes at the hotel, and she said to me, "Is it always going to be like this?" We said, "No." She said, "Are you sure?" We said, "We are sure." She said, "Why?" And we said, "Because it says in the bible, 'They have made a covenant with death and with hell are they at an agreement; they have made lies their refuge, and behind falsehood have they hid themselves, and the covenant with death shall be disannulled and the agreement with hell shall not stand; and hail shall sweep away their refuge of lies and the waters shall overflow their hiding places!'" She said, "Does that mean the saloon?" And we said, "Yes," for in our hearts we are sure it does. Was there ever anything so much a covenant with death and an agreement with hell as that which leads a father to make a mark of blue on the face of his little child? If Isaiah was inspired when he wrote, "The covenant with death shall be disannulled and the agreement with hell shall not stand, and hail shall sweep away their

refuge of lies and the waters shall overflow their hiding places," and if that was true in that day when Isaiah wrote, it was true when he looked into the future to this day and saw our covenant with death which piece by piece is being disannulled. The mother said, "You are sure it is so?" We said, "We are sure it is so." She said, "Will it come in time to save Jake?"

That is what we want, we want it to come now in time to save Jake, and in time to save the boys and girls back of you and whom you represent; so we are educating every Sunday School member for total abstinence, for the destruction of the liquor traffic, for the extinction of the cigarette habit, and for the surrender of every selfish indulgence which destroys the power to render service to God or to men. That is the temperance education to which our Sunday-schools have committed themselves, and the means which they have given us are four temperance lessons each year from the Word of God, and do not think that there will be any less! They are in the uniform lessons and the graded lessons.

THE FEDERAL GOVERNMENT AND THE LIQUOR TRAFFIC

REV. A. C. BANE, D. D., SAN FRANCISCO, CAL.

With an oblation of tears and blood our nation was christened "the land of the free and the home of the brave," but intoxicated with a beverage of beer and rum, it is fast becoming the land of the drunk and the home of the slave.

While the home and the church are building characters in the image of Jesus, the saloon and the liquor traffic are making wreck and ruin of our work. The liquor traffic, with the consent of the people, and under a license bearing the seal of government, is engaged in dispensing alcohol, a poison, that is slaughtering our citizens. It is responsible for forty per cent. of the diseases that afflict us, and has increased our death rate by thirty-one per cent.

Alcoholic liquor is the direct or indirect cause of eight hundred thousand deaths annually among the citizens of this republic. The traffic is creating of its patrons drunkards, criminals, paupers, insane and mental defectives. It is responsible for most of our suicides and divorces. It is making widows by the tens of thousands and orphans by the hundreds of thousands.

This traffic in drink is degenerating and slaughtering innocent childhood. Eighty-two and one-half per cent. of the children born to hard drinking parents are born mentally and physically degenerate; it

increases the death rate among the children of liquor users by two hundred per cent.

This licensed traffic robs seventeen out of every one hundred children of a grammar school education, and forty-seven out of every one hundred children of a high school education; it is also forcing two million children under fifteen years of age to work for wages in the great factories and sweat shops of the nation.

It is wasting the wealth of the nation; it is placing the heaviest financial burden upon the tax payers to control and support its victims; it is robbing the toiler of his wages; it is diminishing his productive power and wage earning capacity, and it is closing to him the door of industrial opportunity. The traffic is making a wreck of moral character, destroying the manhood of our men and the virtue of our women.

But the light is being turned on this great agent of destruction, until the whole civilized world is in open revolt against it. The liquor problem is not a mere local problem, nor a mere national problem. It has become a great world problem. Sweden, Finland and Iceland have voted in favor of the national prohibition of the liquor traffic.

Switzerland has broken a social custom of generations by forbidding parents giving liquor to their children.

A national commission in France has reported that alcoholic liquor is degenerating the French people, and large posters are now seen in her principal cities containing a warning against the use of alcohol.

In Italy the commissioner of insanity has warned the nation that wine drinking is filling the insane asylums with Italy's people.

New Zealand is fast voting out her saloons.

Australia is making rapid progress toward the suppression of the liquor traffic.

England is aroused as never before, and public billboards bear the government's warning against the effects of liquor.

The Russian government has ordered stamped upon every bottle of "vodka," the national intoxicating drink, a skull and crossbones, and the word "poison," as a warning against the use of what the bottle contains.

A commission appointed by the German nation has reported that beer is destroying the German people. Germany is today teaching in her schools the evil effect of alcohol. Emperor William has become a total abstainer, and a popular lecturer against the use of liquor, and has ordered beer forever out of the German army.

At a world's congress on alcohol held in London in July, 1909, twelve hundred scientists from twenty-seven nations issued to the world a great

statement, declaring that "alcohol is a poison, that its use as a beverage is destructive and degenerating to the human organism, that its effect on the body is depressive, narcotic and anaesthetic."

But you ask, what is the attitude of our own government toward this great curse of alcohol?

While the people in our municipalities, counties and states are aroused against the evil as never before, and recognize the liquor question as the most vital question before the nation, our federal government is encouraging this king of slaughter in his work of destruction. Our nation is liquor's stronghold. From America are sent forth the alcoholic beverages that poison the world. This fact discredits our name as a Christian nation. In the Mohammedan nations they speak of drunkenness as a Christian sin. Within six months after our flag began to float in Cuba, two thousand saloons had been opened and a work of destruction started by this Christian nation.

President Schurmann, the first chairman of the Philippine commission said: "We found the Filipinos a sober race, and today American civilization, represented mostly by the American saloons, gambling dens and their accompanying evils, is rapidly sinking the native race lower and lower in vice and crime; while American soldiers who went out noble, honorable boys, have gone crazy through drink and are brought home in handcuffs and legcuffs."

We have long boasted that "trade follows our flag." This is certainly true of the liquor trade; the first building it often floats over in a new land is a saloon. When the American rum shops were first opened in Manila, an American flag floated over the building, and the bar was draped in our flag, saying in silent language to the natives, "This is the ideal of the new American civilization." Wherever the American missionary has gone with his Bible, the American liquor dealer has gone with his Bottle. Yes, we confess it with shame.

But the time will soon come when the Bible will follow our flag. Nine whole states already have banished the saloon; two-thirds of all the counties in the United States have banished them. Yes, today we have forty-four millions of our people living without an open saloon, and seventy per cent. of our territory free from the curse of the retail liquor trade.

But the United States Government, represented by the federal laws and authorities at Washington, is supporting, encouraging and defending the liquor traffic, in all its slaughter of men, morals and money.

You ask, how does our federal government foster and sanction the liquor traffic? First, by collecting an internal revenue tax of twenty-

five dollars a year from every dispenser of this poison, and supporting the government by the revenue derived; second, by her interstate commerce laws which permit the shipment of liquor into territory where its sale is forbidden. The internal revenue tax, which ought to be called the infernal revenue tax on alcoholic liquor, was a temporary war measure adopted by Congress, during the Civil War, for the purpose of raising revenue for our then depleted treasury. Mr. Lincoln, then President, objected to the proposed law, and said he would refuse to sign the bill, but upon assurances from Congress that it was only a temporary measure and would be repealed as soon as the war was over, he signed the bill.

It gives to the traffic in liquors a badge of respectability; it gives it government sanction and support; it makes the government a partner with every saloonkeeper in the land; it forces you and me to share in the profits of this death-dealing trade.

Last year our government authorized 210,319 persons to dispense this poisonous beverage; technically this federal tax receipt does not authorize its holder to sell liquor, but it gives an equitable permission. Every man who receives an internal revenue receipt for twenty-five dollars, first takes an oath that he intends to sell liquor, and he believes when he pays his money that he obtains that privilege. This tax receipt is a pledge of neutrality on the part of the government in any contest that may arise between the liquor man and the local authorities. In prohibition territory the government is thus encouraging law breaking.

The people of the sovereign state of Kansas have said by an overwhelming majority that the manufacture and sale of intoxicating liquors shall not be permitted within her territory. But the United States Government in one year sold internal revenue tax receipts to 3,217 men, who paid twenty-five dollars each, and each took oath that he intended to engage in the sale of alcoholic liquors in Kansas and thus break its laws. For the sum of twenty-five dollars paid to Uncle Sam he encouraged these men to violate the prohibition laws of Kansas.

The United States Supreme Court has said: "The granting of a license by the federal government to sell intoxicants is a direct usurpation of the police power reserved to the states." That the federal government has a right to collect a tax from a trade that the state has prohibited is an absurdity.

Illegal liquor sellers are violating state and local laws in all the prohibition states and counties. They are establishing blind pigs, and the nation cannot help the state to punish them, for these law violators

have paid the national government twenty-five dollars for the privilege of violating the local law.

Another way the federal government is nullifying state law is by the operation of the interstate commerce laws. All common carriers, by federal law, are permitted to carry liquor from a license state into a prohibition state.

For example, the constitution of Oklahoma forbids the manufacture or sale of alcoholic liquors by any citizen of that state, within the territory of the state. But the brewers and distillers of Ohio can sell liquor in Oklahoma, something that the citizens of Oklahoma are forbidden to do. A man in Oklahoma wants to sell liquor in violation of the law of his state. The federal government permits him to send an order for liquor to any state that makes and sells it, and the interstate commerce laws of the United States Government permit the railroads, steamboat companies or express companies to carry that liquor to Oklahoma, and deliver it to the man who proposes to sell it contrary to the laws of his state. This outrageous fact is nullifying state prohibitory laws in all the prohibition states of the Union.

Fifty years ago this nation went to war with certain of her states because she said those states were nullifying federal laws, but today in at least nine states the federal government is in the business of nullifying state laws against the sale of liquor.

Why will not our federal government that passes pure food laws to protect human health, that spends thousands of dollars to stamp out physical plagues, and that even legislates to protect our cattle and our crops, do something to stop a greater slaughter of human life by alcohol than ever resulted from pestilence or plague? There is but one answer. It is because she is making money out of the slaughter.

America is selling the moral character and sacrificing the physical life of her people for gold. If the saloons of America did not pay a license fee we would close them; hence they stay because they pay. It is blood money. It is tainted money. It is unholy money. Hence we will not put it into our civil treasuries.

The childhood of America is imperiled; the young manhood and womanhood of America are imperiled. The virtue and honor of America are imperiled by a great, foreign foe that is strongly entrenched and that would debauch and slaughter them.

Who will protect them? Who will come to their defense? Who should guard them from the giant that would destroy them? Our government must defend them; our laws must protect them; our flag must be their shield.

Our flag today waves over the breweries, distilleries, wineries and saloons of America. We must pull it down; and with the strong arm of American manhood we must hoist it above the home, the schoolhouse, the church and the state; we must wrap it around the boys and girls of the nation, as their defender and shield, making Old Glory as our fathers intended it should be, the emblem of virtue and not of vice. Then with patriotic devotion we shall wave this stainless flag over a land without a drunkard and without a saloon, and wave it at last at the gates of gold, in commemoration of the triumph of Christ over man's greatest foe.

OUR ATTITUDE TO THE TEMPERANCE REFORM

REV. H. C. MEAD, D. D., NEW YORK.

In a large town in the state of New Jersey for a number of years on the third Sabbath afternoon in March they held a union gathering of the Sabbath schools of that town for an annual temperance rally, and it was my privilege on a number of occasions to be the speaker of that gathering. When I went there some years ago the meeting was held in an old Presbyterian church, an immense building which had stood there for more than three-quarters of a century, and when I got on the platform I looked out upon a wonderful sight. On the ground floor were gathered 1,700 young people with their teachers, while the galleries were crowded with adults, and among those young people there were hundreds of boys, and I was right in my element, for I am nothing but a boy yet myself, and I began my address by asking this question: "Boys, can any of you tell me what a boy is good for?" Right away one little fellow cried out, "I know, doctor; a boy is good to make a man out of." "Can any of you tell me what a man is?" "A boy growed up." "All of you boys who are glad you are boys, put up your hands!" and right away every fellow's hand went up. I said, "Every one of you boys who wishes you were a girl, put up your hand." Not a hand went up; they dropped them lower. "Well, if you were not a boy, what would you like to be?" "Another boy, mister, if you please." "Every one of you who would like to be a man, put up your hand." Every boy's hand went up. There were hundreds of boys there, and every one of them glad that he was a boy; not one would be a girl, and every one would be a man. "Can you boys and girls see a man anywhere in your sight this afternoon?" "Yes, sir." "Look around and wherever you see a man just point your finger at him right away!" and at once there were 1,700 fingers pointed at me, and if you

want to have a peculiar sensation you stand up and have 1,700 fingers pointed at you; it looked like the bayonets of a regiment and as though the whole thing might go off at the least provocation. I said, "Am I a man?" They said, "Yes, sir." "How do you know?" And one rascal in the front cried out, "Because you are bald-headed." "Oh," I said, "my boy, you have given me away; nobody would have known it if you had not spoken of it." A second boy said, "Whiskers," and the third, "You wear a frock coat." I said, "Can you all see me?" They said, "Yes, sir." "Suppose I should say there is not one of you boys or girls here this afternoon who can see me, what then?" One fellow said, "That would be a lie." "That boy knows how to use plain English; that is what I am going to say, there is not one here of you here this afternoon who can see me; you can see the house in which I live, but not the man within it; I want you to look at this wonderful house. Up here in the dome is the studio, here is where the man thinks and plans and gives orders. Here are the windows with the window-blinds to pull down, and here is the ventilator, and here is a door. Down here in the house is the kitchen and in the kitchen is a cook, and no house is complete that has not a good kitchen and a good cook, and here are two servants. Suppose one day these two servants should say, 'Look here, for years and years we have been waiting on the cook and brought her bread and meat and vegetables and she has never done anything for us; we will let her get her food to cook as best she can.' So they go off and after a while one of them says, 'My strength is all gone,' and the other says, 'So is mine; I wonder what is the matter.' And while they are discussing the matter the cook down in the kitchen is laughing, and they say, 'What are you laughing at?' and the answer is, 'Laughing at you for being fools because you thought you would get along without me and you can't get along without me any better than I can get along without you; you give me no food to cook and I give you no strength; if you want strength I must have food.' They look at each other and say, 'I wonder if cook is telling the truth! Let us give her some food and see whether she gives us back our strength.' They agree, and presently the door opens and they cry out, 'Look out, cook!' and down comes a loaf of bread; the door opens again and down comes a pound of beefsteak; the door opens again and down comes a lot of vegetables, and right away the cook goes to work; and you listen and you hear a little pump going, pumping the blood because the life is in the blood, and every beat seems to say, 'Life! life! life!' And night time comes and the man is tired and goes to sleep and the pulse goes down and everything in the house

is quiet, and the beat of the pump seems to say, 'Rest! rest! rest!' Morning comes and the man wakes up and the pump starts up again. And the two servants discover that the cook has brought back their strength, and after a good day's work they say, 'The cook has done magnificently, now let us stop in the saloon and treat her,' and into the saloon they go and presently the door opens and down goes some liquid, and the cook cries out, 'What are you doing.' 'Treating you.' 'Yes, treating me mean; what is that stuff you are pouring down?' 'Whiskey, brandy, gin, beer, ale and wine,' and the cook says, 'I don't care what names you give it; do you know what is in that stuff you are pouring down?' 'No, what is in it?' 'The deadliest poison, except one, known to science, alcohol, and when alcohol comes here I can do nothing with it, I cannot make it into brain cells or into nerve tissue, and while it remains here I cannot do cooking because I stand still, and if it stays very long it begins to burn holes in the kitchen floor.' Right away the cook says, 'Get out!' and if you stand near the door and smell the breath driven out of the kitchen, you will hear the old pump saying, 'Get out! get out! get out!' That is why the Word of God says that a drunkard will not live out half his days."

I said, "Boys, did you ever see a drunken man?" "Yes, sir." "Whereabouts was he drunk?" "In his hind legs." "What makes you say he was drunk so?" "Because his legs went up and down, and when he got down he could not get up." "No, that was not where the man was drunk," and I went on to tell them of a body I had seen dissected, and that the brain of a healthy person looks like creamy white and the brain of this person was shriveled up, and I said, "Doctor, what is the matter?" and he said, "Cooked; the brain of a person is mostly of water and alcohol sucks the water out of the brain and shrivels it up." So I told the boys that when a man is drunk he is drunk up in his brain and that makes his legs go one way and his arms another."

Fellow workers, it is a wonderful thing to be able to place your hand upon your heart and say, "By the blessing of Almighty God I am a man and am able to touch others and make their lives better." It is a wonderful thing to be able to sit in a Sunday school class and so touch that boy that he will be a king tomorrow and so touch that girl that she will be a queen tomorrow. And when we go to the ballot box it is a magnificent thing for us to smite this awful wrong that will smite our boys and wreck our homes.

I was speaking in a town in New York one afternoon in August seven

years ago under a great tent. I stood on a low platform and back of it stood half a dozen smiling boys. I said in my address, "Do you know what we are fighting for? If you do not I will show you," and before they knew it I had my hands under the armpits of one of those boys and I lifted him up and held him up there before the whole crowd. I said, "Look at him; here is the stake, you men are the players, you are to say whether this child shall be sober or drunk, saved or lost, a citizen of heaven or hell." At last I turned that boy around so I could look into his face for the first time myself, and I was surprised to find that I had picked up one of the handsomest boys I had ever laid my eyes upon. I said, "My, what a handsome boy I have here! I wonder whose boy he is! I wish he were mine! Is the father of this boy anywhere in this audience? If he is, I will give him one thousand dollars for this boy just as he is; if you will take it, step up?" Nobody spoke. "You won't take a thousand for him? Bless your heart! I don't blame you; if this boy were mine, all the money in God's universe could not buy him; if he were mine how I would love him! I would make him my friend, I would bind him to me, I would take him to the foot of the cross and tell him the story of how Christ died to redeem him, and I would love him into heaven. But he is not my boy; I do not know whose boy he is. But the drink is after him and if it gets a chance it will smite him and the brightness will go out of his cheek, and when it has him wrecked and ragged it will cast him a festering carcass into his mother's dooryard; I do not know whose boy he is, but if he were a runseller's boy his father would say, 'You can't have my boy for any such purpose as that,' " and when I put that boy down, all over that great tent they were weeping; I never saw so many tears in my life; and after the meeting closed a gentleman came up and he said, "Do you know whose boy that was?" "No, sir; just by chance I picked him up." He said, "Don't you call that chance, don't you dare to call it chance; that was providence; that boy is the only child of the meanest runseller we have in Janesville, and when you picked him up I heard him say, 'My God, he has my boy,' and when you described what drink would do to him, there came a look of pain into his face and I saw the tears roll down his cheeks and I saw him wring his hands and heard him mutter, 'My God, that is so, God knows that I do not want my boy to touch the drink and become a drunkard.' " I think it was three months after, while traveling on the Central railroad in New York, a gentleman came to me and said, "Do you remember that boy at Janesville?" I said, "I shall never forget him." Said he, "The very next morning when the business

men were going down that street they saw that rumseller rolling out casks of liquor and he never said a word to anybody, and he brought out all the paraphernalia, he knocked the bungs out of the barrels and took the corks out of the bottles and the stoppers out of the decanters and let the liquor run away into the ground, and two days afterwards he loaded up his household goods and moved out on a farm in the country and gave up his business." Why? Because he did not want his boy ruined.

Brother, how many boys have you in your Sunday school to give over to the saloon? The saloon and the Sunday school cannot go into the business of salvation together. The Bible and the bar cannot go into partnership in redeeming this world. And what we need is great royal true men to warn the boys and girls against this awful evil that is after them.

A NEW PATRIOTISM

REV. P. A. BAKER, D. D., WESTERVILLE, OHIO.

The world has little hope and less regard for the patriotism of the man who will go around the globe to fight a foreign foe, but who will not go round the corner to attend the caucus or primary of his own party to prevent the triumphs of a worse domestic foe. It would be good if some of our modern young molycoddle Americans could be induced to take and keep the Ephebic oath taken by the young Athenians when assuming the responsibilities of citizenship. Though administered more than two thousand years ago it reads as if it were written to be administered today: "We will never bring disgrace to this, our city, by any act of dishonesty, or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideal and sacred things of the city. We will revere and obey the city's laws and do our best to excite a like respect and reverence in those above us who are prone to annul and set them at naught. We will strive unceasingly to quicken the public sense of civic duty, and thus in all these ways we will transmit this city not only not less but greater, better and more beautiful than it was transmitted to us."

Lest I be chided for giving praise overmuch, let me say, the Sabbath-school is not the greatest organization in the world—that honor belongs to the Church; nor has it been the greatest factor in temperance reform—that distinction belongs to the Woman's Christian Temperance Union, and the greatest factor in the Woman's Christian Temperance Union was the forcing of systematic instruction on the question of alcohol and narcotics into the public schools in spite of the bums and breweries in every commonwealth, save one, in this Republic. The Sunday-school has done much to advance this great cause of temperance reform, but it is only upon the front doorstep of opportunity.

One of the present chief needs of temperance reform is a great nationwide pledge-signing movement that will give us a better basis of personal temperance on which to build further temperance legislation. In some states, legislation is in advance of the personal habits of the people. We have succeeded in making liquor selling disreputable. We must yet succeed in making liquor drinking disreputable. Dr. Howard H. Russell, founder of the Anti-Saloon League, never uttered a truer statement than he did the other day while speaking to the Ohio State Sunday-school Convention, when he said: "An ounce of Sunday-school prevention is worth more than tons of Keeley cure."

Abraham Lincoln took the verbal pledge from his mother's lips before he was eight years of age, and kept it. Back in the 30s, a young man, tall and gaunt and sad-faced might have been seen astride a horse, his feet almost dragging on the ground, riding out of Springfield, Illinois. He was a young lawyer. The comments of his associates were not encouraging. "A pity," they said. "He might have a future if he would quit that fanatical temperance business." But he rode on out to the South Fork School House and there gathered about the trunks of fallen trees was a company of farmers and their families, to whom he spoke on the value of total abstinence, and then administered to them a pledge which he had written and signed himself. How Lincolnian it sounds: "Whereas, the use of intoxicating liquors as a beverage is productive of pauperism, degradation and crime; and believing it is our duty to discourage that which produces more evil than good, we therefore pledge ourselves to abstain from the use of intoxicating liquors as a beverage."

What of this young man's future now? He rode on into Congress. He rode into the Presidency of the United States. He rode as commander-in-chief through the greatest civil war known to human history. He rode into the hearts of the Anglo-Saxon race. A great orator has

said: "He lifted us through ten centuries of civilization in one four-year's term."

If we were to ask what were the greatest and most far-reaching acts of this man's life the answer would probably be his speech at Gettysburg, or the writing of the Emancipation Proclamation. But these events came after Bull Run, after Chancellorsville, after the slaughter at Antietam, when the nation staggered and the Union army seemed beaten at every turn; and when the gloom of night had settled over the great North; and when men in high places were denouncing the President, and some of the great northern newspapers were writing him down worse than a failure; and when the confidence of the North was strained well nigh to the breaking point. There was no Gettysburg, no speech and no Emancipation Proclamation to inspire confidence and hope. Years before, when a clerk in a country store, he had walked seven miles to return six cents due an old woman, the result of a mistake in making change, and the country knew it, and again, when the postoffice at New Salem, of which he was the keeper, had been closed, and an officer of the government came to demand of him \$17.34, which the government had a right to assume had been stolen, Mr. Lincoln went to his trunk, opened it and fished out a cotton poke from a remote corner, and pouring the coin upon the table, said: "Here is your \$17.34, Mr. Officer, I never spend anybody's money but my own." In the midst of the darkness and gloom of those unfortunate days the common people who had read these incidents again and again, said: "We don't know why our armies are beaten; we don't know why our great men are criticising the President, but we do know that Old Abe is honest."

It is possible to see over a very large field through a very small crack in the fence, and these incidents in the early manhood of the life of Lincoln were the small cracks that permitted them to rightly measure the great life.

It will not be denied that too long the burden of the church rested upon the shoulders of the womanhood of the church. Men's clubs and brotherhoods are an effort to bring the manhood of the church up to the side of the womanhood in the labor and responsibility of conducting the church. For a long time the women represented in the missionary work of the Church the only department that had developed a systematic brand of missionary giving. The balance of the Church depended upon the special appeals from the pulpit to move them to a spirit of liberality. The present Men's Missionary movement that is sweeping over the country is an effort to bring the manhood of the Church up to the

standard of the womanhood of the Church in systematic missionary giving. For more than a quarter of a century the Woman's Christian Temperance Union practically stood alone in the systematic agitation of the liquor cause. Most of the Church had gone into a sort of innocuous desuetude on this issue, and some of the Church is still there, but seventeen years ago the Anti-Saloon League came into existence, interdenominational and omni-partisan, in an effort to organize and bring the manhood of the country up to the side of the womanhood of the country in a well-developed warfare against the home-wrecking liquor traffic.

Now, I can appreciate that when this big-footed, awkward-handed, one-gallosed youth came blundering into a well-ordered household, upsetting the furniture and scattering the bric-a-brac, it was not just what they had hoped it might be. Some even doubted if it were a legitimate member of the household at all. It was even called upon to prove its parentage in some quarters. They had prayed long and earnestly that God would wake the manhood of the country and send them to the rescue.

It was a great shock to our sensitive nerves, when, after prolonged prayer and much scolding, God answered through a mentally unbalanced old woman yonder in Kansas. To her dying day she poured anathemas upon the Anti-Saloon League and on its methods, but we have freely forgiven her for all that; for with a fifty-cent hatchet she smashed her way into the conscience of a great commonwealth and compelled the nation to look at the inherent lawlessness of the liquor traffic.

This big-footed Anti-Saloon League youth came upon the scene as the result of prayer, but not exactly according to the formula of the prayer, but it is here, a little awkward at times, but tremendously in earnest. It is too full of the health of youth to be ill-natured. It is not hunting opportunities to quarrel, but opportunities to pound the liquor traffic. It thrives either by pounding or being pounded. The one gives it moral muscle, the other gives it moral character.

Talmadge once said: "An old villain is hard to reform." Is it not time we go out of the old villain business by teaching the children of the Republic to stay put?

I commend to you the Lincoln pledge, with its patriotic setting as especially fitting; and peculiarly so in the South country, where the great names of Lee and Stonewall Jackson and Gordon and Grady and Galloway can be added, but I commend to you every pledge of every church and every temperance society with or without a time limit, the same to be taken early and often. Physicians tell us that smallpox as

a disease is running out as a result of persistent vaccination. Isn't it about time to begin in dead earnest a nation-wide vaccination against villainy?

DEPARTMENT OF PURITY

E. K. MOHR, SUPERINTENDENT

COMMITTEE 1911-1914

William A. Peterson, Chairman.....	Chicago, Ill.
A. B. McCrillis.....	Providence, R. I.
Geo. A. Boody.....	Des Moines, Iowa
John D. Walker.....	Sparta, Ga.
Rev. Geo. W. Truett, D. D.,.....	Dallas, Texas
Prof. Maxwell Adams.....	Reno, Nev.
F. L. Stocking.....	Tacoma, Wash.
Rev. J. G. Shearer, B. A., D. D.....	Toronto, Ont.
Rev. E. P. St. John.....	Hartford, Conn.

Personal Purity.

Without any noise or special announcement, 200 earnest men and women gathered in a San Francisco conference, for a plain and frank discussion of a topic which had made its way for the first time into an International Sunday-school Convention program. This matter has been shunned all too long by the home, the school, the press and the church. The recent and wonderful awakening on the purity question is prophetic of a better day, and God has thrust the Sunday-school into this work at the psychological moment. This quiet and unheralded conference led to action which no one may estimate.

History.

Mr. E. K. Warren introduced the subject by telling how five years ago he listened to a lecture which revealed such startling conditions, that he secured the lecturer for the State Sunday-school Convention, where 500 men were profoundly impressed with these revelations. The result was the conviction of the absolute necessity of a general education on sex matters. To aid in a proper enlightenment, Michigan organized the first Sunday-school Purity Department. During the four years timid workers have been encouraged, teachers have been led to

teach, pastors to preach, lectures have been given, literature distributed, and much personal work done. Michigan believes that God led in this new departure, that He is blessing these efforts, and that such efforts should be put forth in every State.

The Need.

Mr. E. K. Mohr, the Superintendent of the Michigan purity work, was then introduced and took charge of the conference. To show the need of such work the statements were made, that in purity we have the reform of reforms; that there is nothing which entails so much misery on the human race as the sin of impurity, and there is no happiness so great as the happiness of a pure heart in a clean body; that the teaching of the street and the playground is universal, uncontrollable, incorrect and degrading, and this teaching must be anticipated and neutralized by right teaching; also that the home, "which is God's first and holiest school," is not ready and not willing to give the needed instruction, and so the Sunday-school must help in the work.

A Large Place.

The following reasons were given indicating the place and the plan of such Sunday-school endeavor:

1. As purity is largely and essentially a moral question, the Sunday-school injecting into it the tremendous moral force of childhood and of religious education, marks an epoch in the fight for a white life.

2. As the text book of the Sunday-school places a strong emphasis on purity, the Bible teacher must "stand up, speak out, and bravely, in God's name."

3. Next to the home the Sunday-school comes nearest to our community life with a close, sympathetic, heart touch, and therefore occupies a strategic place in this teaching.

4. In every conflict between the dark and the light, between the wrong and the right, that side wins the victory, which wins the children. Childhood is the key to our problems and the Sunday-school has its hand on that key.

5. It is true now that "my people are destroyed for lack of knowledge" but knowledge in itself will not save. The positive evil must be driven out by the positive good. The church has this winning message: The Evangel of a Savior will free the slave of vice. "And we shall know the truth, and the truth shall make you free."

6. Of necessity, our Sunday-school Purity Work must be educational

and preventive, rather than legislative and reformatory. Out of this education and agitation, as always, will grow all necessary action.

A Request.

The Conference gave expression to its conclusions by giving unanimous endorsement to the following request: "In view of the demand for guidance in teaching personal purity, and realizing the appalling need of the same, and in the fitness of the Sunday-school for the work, we earnestly request the Executive Committee to take such action on the matter as shall ultimate in a Department of Personal Purity."

PROBLEMS OF THE PHYSICAL AWAKENING

E. K. MOHR, GRAND RAPIDS, MICH.

The sex element constitutes the real problem of the adolescent. The gift and power of reproduction makes the change from boyhood into manhood, and from girlhood into womanhood possible, and all achievement is based upon it. To control and direct this energy is the problem. A part of the problem is the conserving of these powers for the years of maturity. It takes time to get humans ready, physically, mentally, and spiritually to render humanity the best service. Passing through the initial period of adolescence does not justify the entering upon the duties and responsibilities of married life. Sexual excitement during the period of adolescence means undermining of nerves, ruin to health, and, by and by, sickly, peevish and stupid offspring. These years of development should be regarded with reverential care and every rule of health kept as a sacred obligation.

Our problem of adolescence is instruction. G. Stanley Hall says: "There is no other such a state of utter plasticity, such hunger for counsel and advice as comes in early adolescence."

Shall the boy be laughed at and tantalized because of voice, and sprouting mustache, and awkwardness; teased and scolded and made to feel that he is not a very desirable adjunct to the household? Nature is undergoing a revolution, which may easily lead to devolution. Instruction, if it is to avail, must be patient, friendly and sympathetic. Happy the boy or girl with wise, loving parents to lead safely through this period of stress and strain into a strong and pure maturity. How often there is need of a "big brother or sister" when parents are criminally ignorant or negligent.

The boy needs not only the instruction as to his own life but that of his sister as well. It will mean care and protection to that sister, and to future wife, and chivalrous conduct towards all womankind.

Judge Ben. B. Linsey says: "I am convinced that this whole moral question among children, instead of being a question to be avoided, as it has been heretofore, by word of mouth or pen, is by far the most important problem that concerns the preservation of the American home, and as such can no longer be dodged but must be squarely met. Beside this question, the mere matter of the boy or girl, who steals or runs away is of small moment. If, then, the nation decay, as it must if the home is undermined, it is because mothers and fathers have proved false; it is because mothers and fathers are traitors to childhood's sacred cause. These are strong words, truly, but I have facts from actual experience upon which to base them."

It is the parents' right, and privilege, and duty to impart this knowledge, but where parents are unfit, untaught, ignorant or unthinking, then someone else must see to it, for the sake of the cleaner, healthier, purer minded and clearer headed man and woman.

Knowledge in itself will not save. It is the quality of sex knowledge, its purity and regard, that makes for worth or peril. How important at this time is the spiritual vision focused upon Jesus Christ and interpreted by divinely controlled manhood and womanhood. The Bible is needed here for the essential foundation principles upon which we can safely build.

A suggestion or two may not be out of order as to the instruction indicated. As everywhere, "we cannot teach what we do not know, and we cannot lead where we do not go." Atmosphere is a large factor always. Goody-goody talk has no place here. Sentiment plays havoc with the emotions. The treatment of this problem should be natural, straight and business-like. It is a law of our being to prove things, by all means let us lead to the proving of the positive. Vices are virtues gone astray. To overcome a vice cultivate its opposite virtue.

Divested of mystery, secrecy and prudery, these adolescents must be given a clear understanding of the changes which are taking place within. Devoid of any uncleanness of thought, they should understand themselves as marvelous pieces of machinery, to be understood, cared for and controlled—also that carelessness here works far more dire results to self and others than the carelessness of the engineer with his engine. If rightly done, these great and sacred truths can be safely and successfully taught anywhere.

DEPARTMENT OF LESSONS

LESSON COMMITTEE, 1908-1914.

(American Section.)

Rev. A. F. Schauffler, D. D.....	Chairman
105 E. 22d St., New York, N. Y.	
Prof. Ira Maurice Price, Ph. D., LL. D.....	Secretary
The University of Chicago, Chicago, Ill.	
Prof. John R. Sampey, D. D., LL. D.....	Louisville, Ky.
John R. Pepper.....	Memphis, Tenn.
Prin. Elson I. Rexford, M. A., LL. D.....	Montreal, Que.
Pres. Chas. R. Hemphill, D. D., LL. D.....	Louisville, Ky.
Prin. Wm. Patrick, D. D.....	Winnipeg, Man.
Pres. W. Douglas Mackenzie, D. D., LL. D.....	Hartford, Conn.
Bishop William M. Bell, D. D.....	Los Angeles, Cal.
Prof. Hall Laurie Calhoun, Ph. D.....	Lexington, Ky.
Rev. Conrad Clever, D. D.....	Hagerstown, Md.
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Prof. F. C. Eiselen, Ph. D., D. D.....	Evanston, Ill.
Justice J. J. Maclaren, D. C. L., LL. D.....	Toronto, Ont.
Prof. Wm. G. Moorehead, D. D., LL. D.....	Xenia, Ohio
Prof. E. B. Pollard, Ph. D., D. D.....	Chester, Pa.

REPORT OF THE SEVENTH INTERNATIONAL SUNDAY- SCHOOL LESSON COMMITTEE—AMERICAN SECTION FOR THE THREE YEARS ENDING JUNE 24, 1911

I. Election and Organization.

The Seventh International Sunday-school Lesson Committee—American Section—was elected at the Twelfth International Sunday-school Convention at Louisville, Kentucky, June 20, 1908 (see Appendix I). On the afternoon of the same day, the new Committee was organized by the election of a Chairman and Secretary for the ensuing six years; and by the appointment of three subcommittees (see Appendix II), viz:—

1. On Graded Lessons.
2. On Old Testament Lessons.
3. On New Testament Lessons.
4. To which was added at a later date a subcommittee on Home Daily Bible Readings.

The Seventh Lesson Committee inherited from the Sixth, whose term of office expired at the time of that Convention:—

1. Eight members of that Committee, by re-election (named first in Appendix I).
2. A final revision of the Uniform Lessons for 1910 (issued August 17, 1908).
3. A first revised form of the Uniform Lessons for 1911.
4. A provisional draft of the Seventh Cycle of the Uniform Lessons, for the years 1912 to 1917, prepared in conference with the members of the British Section who were in attendance at the Louisville Convention.

II. Agitation for Graded Lessons.

The International Sunday School Association first broke ground for the inauguration of Graded Lessons at Denver, in 1902, in authorizing the issuance of courses for Beginners, children under six years of age. This principle was further extended at Toronto in 1905, when the Committee was instructed to prepare Advanced Lessons for pupils who desired work more extended than that provided in the Uniform Lessons. The issuance of Graded Courses for Beginners and for Advanced classes left the remainder of the school, those between the ages of six and twenty, to make use of the Uniform Lessons. These were just the periods in our public schools where the greatest progress was being made in new methods. The whole atmosphere seemed to be surcharged with a desire for better things for the body of the school. In a moment of far-sighted inspiration, Mr. W. N. Hartshorn called a conference of about sixty leading Sunday-school workers, editors and publishers, to meet at his home in Boston, January 2 and 3, 1908. After two days of frank and full discussion of the situation then existing in Sunday-schools, the following resolutions were unanimously adopted:

1. That the system of a general lesson for the whole school, which has been in successful use for thirty-five years, is still the most practicable and effective system for the great majority of the Sunday-Schools of North America. Because of its accomplishments, its present usefulness, and its future possibilities, we recommend its continuance and its fullest development.
2. That the need of a graded system of lessons is expressed by so many Sunday-Schools and workers that it should be adequately met by the International Convention, to be held at Louisville, Kentucky, June 18-23, 1908, to continue the preparation of a thoroughly graded course covering the entire range of the Sunday-School.

III. Graded Lessons Authorized.

The recognition of the principle of Graded Lessons at the Denver and Toronto Conventions, and the request of the second resolution of the Boston Conference above mentioned, led the Sixth Lesson Committee to recommend, in its report to the Louisville Convention, that its successors, the Seventh Lesson Committee, be instructed "to continue the preparation of a thoroughly graded course of lessons which may be used by any Sunday-school which desires it, whether in whole or in part."

The instruction requested was unanimously granted by the Convention. Neither the International Association nor the persons to be involved in the results of the action of that day had any adequate conception of the stupendous amount of labor which such a step would entail.

IV. Graded Lessons Prepared.

When this new task was imposed upon the Lesson Committee it set about to enlist the assistance and counsel of expert workers in the various departments of Sunday-school instruction. It considered itself exceedingly fortunate to find that a group of Elementary workers in the Eastern and Middle States, under the leadership of Mrs. J. W. Barnes, had been planning, preparing and testing Graded Lessons in actual Sunday-school teaching. These lessons were constructed in accordance with the most approved principles of pedagogy. They covered at the beginning, three departments of school, and nine separate years, viz: (1) Beginners (children four and five years of age), two years; (2) Primary (children six to eight years of age), three years; and (3) Junior (children nine to twelve years of age), four years. The lessons which this group of workers had prepared were kindly put at the disposal of the Lesson Committee, who, after careful revision, issued the same. Likewise another body of specialists, also under the leadership of Mrs. Barnes, are rendering very valuable aid in the preparation of lessons for the Intermediate (ages thirteen to sixteen years) and Senior (ages seventeen to nineteen) departments.

V. Graded Lessons: How Issued.

To determine the preference of the publishers in the method of issuing these Lessons, which would involve such a large investment of funds, a meeting was called in Louisville, on June 22, 1908, of members of the Editorial Association. After prolonged discussion of the whole question, there was a decided preference for beginning with the issuance of the first year in each of the first three departments of the Sunday-school, viz: Beginners, Primary, and Junior, to be followed by the

second years, and so on to their completion. This, then, is the reason for the method which has controlled the issuance of Graded Lessons from the first. Appendix IV gives the dates of appearance of the Lessons for each year since the Louisville Convention.

VI. Criticisms of Graded Lessons.

During the year 1910, the Graded Lessons were the subject of a good deal of adverse criticism. The main point of attack was the presence in the series of a few lessons which, while related to Biblical texts, were chiefly concerned with characters prominent in missions, temperance and other moral and religious movements. These criticisms made it evident to the Committee that the Graded Lesson system was making an appeal to a larger constituency than was at first contemplated, and that many of those who desired to use the lessons objected to the introduction of any other than lessons drawn entirely from the Scriptures.

VII. Lesson Committee's Policy for Graded Lessons.

This and other considerations led the Committee at its Washington meeting in May, 1910, to lay down a policy on the Graded Lessons, which is embodied in the following resolutions:

"That the American Section of the International Lesson Committee reaffirms its loyalty to the principles of making Biblical material the basis of the Lessons in both the Uniform and the Graded Series.

Further, We wish to record our belief that it is in accord with this principle to introduce Lessons of a topical nature, based on Scriptural passages, which will readily permit the discussion of the ethical and religious problems of modern life."

At its semi-annual meeting in Chicago, December, 1910, this further action was taken, simply putting into full effect the resolutions passed at Washington:

"Whereas the constituency of the International Sunday-School Association is divided with respect to the use of extra-Biblical Lessons in the Graded Series now in the course of preparation; and whereas, we desire to meet the varying needs and wishes of our large constituency; therefore, resolved:—

1. That we adhere to the historic policy of making the Bible the textbook in the Sunday-School, always providing the best possible courses from the Bible, for the use of classes in every grade in the Sunday-School.

2. That a parallel course of extra-Biblical Lessons be issued with our imprimatur whenever and to the extent that there is sufficient demand for them on the part of Sunday-School workers; the regular Biblical and the parallel extra-Biblical Courses alike to pass under the careful scrutiny of the Lesson Committee as a whole before being issued, and the extra-Biblical Lessons also to be related as closely as possible to the Scriptures."

Also, "That the Subcommittee on Graded Lessons be instructed to provide parallel Biblical Lessons wherever Lessons of extra-Biblical material occur in the seven years' Graded Lesson Courses issued prior to May, 1910, making such minor changes as may be involved in carrying out this provision."

The result of these resolutions was the issuance on April 25, 1911, of "Additional Biblical Lessons" to run parallel with the so-called extra-Biblical Lessons found in the Graded Series up to the time of this issue, for such of the constituency who desire Lessons selected only from Biblical texts. Those who desire the original Lessons of the Graded Series will not be disturbed in their use, nor was that issue to be regarded in any real sense as a revision of the Graded Lesson system.

VIII. Reception Given to the Graded Lessons.

The first Lessons of the Graded Series were issued by the Lesson Committee in January, 1909 (see Appendix IV), and they first came into use in the Sunday Schools in October of that year. Their reception was far more cordial than had been anticipated by even the most sanguine of the editors or publishers. It appeared that many schools, particularly in the cities, had been carefully graded and were prepared for this new method of work; and for the first six months the printing presses were kept busy to meet the demand for these new Lessons. It is practically impossible to gather complete statistics, but the sales of the publishing houses and reports which have been gathered at headquarters indicate that the Graded Lessons of one or other departments, including Beginners, are now in use in 20,889 schools.

IX. In an Experimental Stage.

It may be that some of these schools adopted the Graded Lessons as an experiment, but careful investigation has shown that nearly all have made a success of them, and that their popularity is increasing as the months go by. The adoption of the exclusively Biblical series by the Southern Baptist Convention at its meeting in Jacksonville last May, will give the series a very large influence throughout their extensive constituency, and will add largely to the popularity and usefulness of these lessons.

It is too early in the experiment, for it is in a sense an experiment, to estimate the permanency of the series now issued. Two years is not long enough time upon which to base judgment in this matter. We are at the present time only in the middle of an experimental stage.

Criticism has come in from some quarters of the issuance of a separate lesson for each year during the entire ages from four to seventeen. It is objected that all schools cannot be so minutely graded as to follow this scheme. Some of those schools where the grading is not so minute have solved the problem by using in each department one and the same lesson for all grades of the department, and thus in the three or four

years cover the entire ground. This has been worked successfully, and promises one solution for a problem which at first seemed insoluble. Another criticism is that teachers' meetings are no longer possible. That is a problem for our Teacher Training Department to solve, and one that must be solved sooner or later as the old style teachers' meeting must be thoroughly reconstructed for those who use the Graded Lessons.

X. The Immediate Work of the Committee.

The Lesson Committee at the present time is in the midst of the preparation of the Fourth Year Junior and the Third Year Intermediate. These have already been put into the hands of the Lesson Committee by the Graded Lesson Conference, and have passed their first revision.

The Committee has also just completed the Uniform Series for 1912, and had its last word on the Lessons for 1914, to be issued finally by the British Section of the Committee, which in agreement with the American Section, issues each alternate year of the Uniform Series; the Committee has also made the first revision of the Uniform Series for 1915. The Home Daily Bible Readings, to accompany the Uniform Series for 1913 are now being prepared.

At the present rate of issuing the Graded Lessons, the Lesson Committee will have reached the limit of the departments under the Adult age at the end of two more years. When that time arrives, we shall doubtless have some adequate conception of the method by which these Graded Lessons should be revised; but at present, no one has sufficient data upon which to begin a revision.

Whether the Lesson Committee shall extend its work to cover special courses for the Adult department will depend largely on the demand of the Sunday-school public, and the publishers who must bear the brunt of the expense in any such undertaking.

XI. The Uniform Series.

Attention has been so largely directed to the Graded Lessons that some have perhaps misjudged the attitude of the Lesson Committee toward the Uniform Series. The Lesson Committee does not express any preference either for the Uniform or the Graded Series, but endeavors to prepare both courses with consideration and care. Rather than neglect, the Committee has taken especial pains to improve the Uniform Lessons. It has realized that these Lessons in the large majority of schools are to be used by the whole school, and therefore should be adapted to all ages, from the youngest to the oldest.

Suggestions and criticisms sent to the Committee regarding these

LESSONS should receive some attention here. It has been suggested that the scope of the Uniform Lessons should be broadened so as to give a wider view of the whole range of Bible truth within one cycle of study. Especial criticism is made of the fact that the prophecies and wisdom literature of the Old Testament have been largely omitted, as also some important truths in the epistolary literature of the New Testament. The Lesson Committee would be glad to incorporate this kind of material in the Lessons, but any one who has taught small children, or even those in their teens, knows that purely didactic Lessons are extremely difficult and cannot be successfully taught by any except the more skilful teachers. When a few lessons only from the prophecies and poetry of the Old Testament have been used, a cry has come up from all the land against them and the Lesson Committee. Therefore, the selections of the Old Testament are almost wholly from narrative material in which there is plenty of picturesque context for the child. The Epistles of the New Testament are likewise largely didactic and difficult, even for adults, and never meet with cordial reception in the Uniform Series.

Another objection which is merely the other side of the same criticism is that too much of the Bible is omitted in the selections made in the Uniform Series. This is unavoidable. The Lesson Committee has only 288 Sundays—after temperance requirements are met—including reviews in a cycle of six years, and it aims to select those portions of the Bible which will give the best conception of Bible truth to those who make up the schools where the Uniform Lessons are used. The Lesson Committee makes every effort possible to secure the coöperation of Lesson writers and editors. It sends out proofs, and requests criticisms and suggestions of every kind, and is ready, even at the last moment, to make important changes where valuable suggestions are sent in.

XII. The Home Daily Bible Readings.

In the autumn of 1909, the Editorial Association undertook the task of preparing Daily Bible Readings to accompany the Uniform Series; this departure was made because of certain difficult conditions under which the Readings of the International Bible Reading Association could be adopted. The Lesson Committee was asked by both the Central Executive Committee and the Editorial Association to approve of this list for 1910. After examination and revision by a special committee, such approval was given that year, and also for 1911. At the request of the Editorial Association the Lesson Committee at Washington, in May, 1910, assumed the entire responsibility for the preparation and issuance

of those Readings, and has now an efficient subcommittee, and is doing that work.

XIII. Relations With the British Section.

The relations of the American Section of the Lesson Committee with the British have been most cordial. At the Louisville Convention, an agreement was entered into whereby the British Section should provide outlines for the Lessons for each alternate year, beginning with 1912, and should have the final revision of those Lessons before publication. This agreement is now in effect. Thus the Lessons for 1912 and 1914 were first outlined by them; they are revised by the American Section, and finally completed by the British.

Progress is being made by the British Section also in the preparation of Graded Lessons. Up to the present time, they have issued a Graded course for the Beginners and Primary departments. While the Uniform Lessons are issued in conjunction and cooperation with the British Section, the International Graded Lessons are wholly an American product.

XIV. Summary of the Three Years' Work.

Since the Louisville Convention, the Lesson Committee has published the regular three annual lists of Uniform Lessons: 1910, 1911, and 1912; this was the usual and only work done by the first five Lesson Committees in any three years. In addition to this work, your Committee has issued the Beginners Course, for children four and five years of age, covering two years; the Primary Course, for children six to eight years of age, embracing three years. Of the Junior Course, for those nine to twelve years of age, three years have been put out; of the Intermediate, for those from thirteen to sixteen years, two years have been issued; and for Seniors, those seventeen to nineteen years of age, one year; a total of eleven Graded Courses. Besides these, an Advanced Course was issued in 1909 (see Appendix V).

The grand total of full sets of Lessons published by the Committee within the three years since the Louisville Convention in 1908 is fifteen, or a number equal to what the first five Lesson Committees published during any fifteen years. To these may be added the Additional Lessons, which complete the Biblical Lessons of the Graded Series, which appeared April 25, 1911.

The Lesson Committee has also issued the Home Daily Bible Readings for 1910, 1911, and 1912.

In addition to the usual subcommittee meetings required for the selection of the Uniform Lessons, the Subcommittee on Graded Lessons

has had five separate meetings during these three years (see Appendix III), i. e., meetings apart from the regular annual or semi-annual full Lesson Committee meetings, and the Chairman of that Subcommittee has made three trips to New York City to meet the members of the Graded Lesson Conference, to confer on the plans for Lessons in the upper departments.

The Secretary of the Lesson Committee has been furnished office space in the suite of the International offices in Chicago, and has had the efficient assistance of a Secretary, Miss Nellie Waggener. To the increased duties of office work for the Secretary, may be added the item that he has traveled, for subcommittee and regular meetings since Louisville, more than eighteen thousand miles, or six thousand miles per annum, an average of five hundred miles per month.

XV. A Final Word.

The Lesson Committee, in its arduous task imposed upon it during the last three years, wishes to extend its thanks to all those who have so materially aided it in doing the work which has been accomplished. Its aims are high, and it is striving, with all the ability and wisdom it can command, to achieve them. It realizes far more keenly than any one outside of its councils, the tremendous difficulties and obstacles in the way of preparing an ideal system of Lessons for either the Uniform or Graded Series; but with the careful criticisms and suggestions of those who are fitted to give them, it hopes constantly to make improvements, and to accomplish for the Sunday Schools of the World and for the Kingdom of God, the results which its opportunities present, and to lay upon the altar the best service which it can render for our common Master and Lord.

Respectfully submitted,

IRA M. PRICE,
Secretary.

JOHN R. SAMPEY,
Chairman, pro tem.

APPENDIX I.

The International Sunday School Lesson Committee.

(American Section.)

Elected at the Twelfth International Sunday-School Convention, Louisville, Ky., June 20, 1908:

Rev. A. F. Schauffler, D.D., Chairman.....New York City
Presbyterian.

Prof. Ira Maurice Price, Ph.D., LL.D., Secretary.....
.....The University of Chicago, Chicago, Ill.
Baptist.

Prof. John R. Sampey, D.D., LL.D.....Louisville, Ky.
Baptist, South.

Mr. John R. Pepper.....	Memphis, Tenn. Methodist Episcopal, South.
Pres. Elson I. Rexford, M.A., LL.D.....	Montreal, Quebec Episcopalian, Canada.
Pres. Charles R. Hemphill, D.D., LL.D.....	Louisville, Ky. Presbyterian, South.
Prin. William Patrick, D.D.....	Winnipeg, Manitoba Presbyterian, Canada.
Pres. W. Douglas Mackenzie, D.D., LL.D.....	Hartford, Conn. Congregational.
Bishop William M. Bell, D.D.....	Los Angeles, Cal. United Brethren.
Prof. Hall Laurie Calhoun, Ph.D.....	Lexington, Ky. Disciple.
Rev. Conrad Clever, D.D.....	Hagerstown, Md. German Reformed.
Prof. Melancthon Coover, D.D.....	Gettysburg, Pa. Lutheran.
Prof. F. C. Eiselen, Ph.D., D.D.....	Evanston, Ill. Methodist Episcopal.
Justice J. J. Maclaren, D.C.L.....	Toronto, Ont. Methodist, Canada.
Prof. Wm. G. Moorehead, D.D., LL.D.....	Xenia, Ohio United Presbyterian.

APPENDIX II.

Sub-Committees

of the

Seventh International Sunday-School Lesson Committee.

(American Section.)

GRADED LESSONS:

Prof. Ira M. Price, Chairman; Prof. John R. Sampey, Prin. Elson I. Rexford, Pres. W. Douglas Mackenzie, Prof. H. L. Calhoun, Rev. A. F. Schauffler.

OLD TESTAMENT:

Prof. John R. Sampey, Chairman; Prof. Ira M. Price, Prof. F. C. Eiselen, Prof. H. L. Calhoun.

NEW TESTAMENT:

Prin. Elson I. Rexford, Chairman; Pres. Charles R. Hemphill, Prin. William Patrick, Prof. W. G. Moorehead.

HOME DAILY BIBLE READINGS:

Prof. F. C. Eiselen, Chairman; Prof. W. G. Moorehead, Prof. M. Coover, Rev. C. Clever.

APPENDIX III.

Meetings of Lesson Committee and Sub-Committees

Since Louisville, 1908.

November 13 and 14, 1908. Buffalo, New York. Meeting of the Sub-committee on Graded Lessons.

December 29-31, 1908. New York City. Meeting of the Sub-committee on Graded Lessons.

April 13 and 14, 1909. Chicago, Illinois. Annual meeting of the Lesson Committee.

November 5 and 6, 1909. Buffalo, New York. Meetings of the Sub-committee on Graded Lessons, and the Sub-committee on Home Daily Bible Readings.

December 28-30, 1909. New York City. Meetings of the Sub-committee on Graded Lessons, and the Old Testament Sub-committee.

May 16-21, 1910. Washington, D. C. Annual meeting of the Lesson Committee. Sub-committee on Graded Lessons and Home Daily Bible Readings.

November 3 and 4, 1910. Niagara Falls, New York. Meeting of the Sub-committee on Graded Lessons.

December 28 and 29, 1910. Chicago, Illinois. Semi-annual meeting of the Lesson Committee. Sub-committee on Home Daily Bible Readings.

February 13 and 14, 1911. Louisville, Kentucky. Meeting of the Special Committee on Biblical Lessons.

May 12 and 13, 1911, Louisville, Ky., Meeting of the Old Testament Sub-committee.

APPENDIX IV.

TITLES AND DATES.

Of International Lessons Issued Since Louisville, June 20, 1908.

Uniform Series:

1910—August 17, 1908.

1911—April, 1909.

1912—January 18, 1910.

Graded Series:

Beginners Course—First Year—January 18, 1909.

Beginners Course—Second Year—January 19, 1910.

Primary Course—First Year—January 18, 1909.

Primary Course—Second Year—January 10, 1910.

Primary Course—Third Year—November 22, 1910.

Junior Course—First Year—January 18, 1909.

Junior Course—Second Year—January 10, 1910.

Junior Course—Third Year—November 22, 1910.

Intermediate Course—First Year—January 18, 1910.

Intermediate Course—Second Year—February 8, 1911.

Senior Course—First Year—February 8, 1911.

Additional Biblical Lessons—April 25, 1911.

Advanced Course—1909.

APPENDIX V.

Three Years' Output of the Lesson Committee.

Number of Copies of Lessons Printed since Louisville, 1908.

Uniform Series.

Advanced, 1909.....	300
1910 (Final Revision)	800
1911 (Proposed)	400
1911 (Final Revision)	1500
1912 (Proposed)	800
1912 (Final Revision) (First Edition).....	1000
1912 (Final Revision) (Second Edition).....	500
1913 (Proposed)	250
1914 (Proposed)	250
Total	5800

Graded Series:

Beginners, Primary and Junior—First Year (Proposed).....	150
Beginners—First Year (Final Revision) (First Impression).....	800
Beginners—First Year (Final Revision) (Second Impression).....	400
Primary—First Year (Final Revision) (First Impression).....	800
Primary—First Year (Final Revision) (Second Impression).....	400
Junior—First Year (Final Revision) (First Impression).....	800
Junior—First Year (Final Revision) (Second Impression).....	400
Beginners, Primary and Junior—Second Year (Proposed).....	150

Beginners—Second Year (Final Revision).....	1000
Primary—Second Year (Final Revision).....	1000
Junior—Second Year (Final Revision).....	1000
Primary and Junior—Third Year (Proposed).....	120
Primary—Third Year (Final Revision).....	1000
Junior—Third Year (Final Revision).....	1000
Intermediate—First Year (Final).....	1000
Intermediate—Second Year (Proposed).....	125
Intermediate—Second Year (Final Revision).....	1000
Senior—First Year (Proposed).....	125
Senior—First Year (Final Revision).....	1000
"Additional Biblical Lessons".....	500
Total	12770

Grand Total of Copies (Uniform and Graded)—18,570.

Grand Total of pages of printed matter, exclusive of Home Daily Bible Readings, issued since Louisville Convention—106,570.

THE SUFFICIENCY OF THE BIBLE AS THE TEXT-BOOK OF THE SUNDAY SCHOOL

PROF. JOHN R. SAMPEY, D.D., LL.D., LOUISVILLE, KY.

First. For thirty-six years it was the policy of the International Sunday-School Convention, through its Lesson Committee, to issue lessons from the Bible alone, without note or comment. During the last triennium (1908-1911) a few extra-biblical lessons have appeared in the new Graded Series issued by the International Lesson Committee.

Second. Of the Graded Series eleven courses containing altogether 572 lessons have been issued, of which 52 are plainly extra-biblical and 10 others have so little Biblical material germane to the topic that they may properly be set down as extra-biblical. It is manifest then that almost 90 per cent. of the so-called extra-biblical series is thoroughly Biblical.

In the three additional courses now under consideration by the Lesson Committee there are 156 lessons, of which twenty-one are extra-biblical, that is 13 per cent. Less than 12 per cent. of the Graded Series as issued, or projected, is really extra-biblical. More than fifty of the non-biblical lessons are studies in Missionary biography, ten or more are nature studies for little children, and the remainder are lessons about great religious and moral leaders, such as Luther, Calvin, Roger Williams, Wesley and Frances Willard. All these lessons are beautiful and quite valuable in the religious education of young people.

Third. The International Lesson Committee has never on its own initiative inserted an extra-biblical lesson. It has merely given its approval to such extra-biblical lessons as were presented to it by the expert workers composing the Graded Lesson Conference. As a member of the Lesson Committee, I wish to bring to the notice of the

International Association the immense debt we owe to this group of expert teachers, who have prepared for the International Lesson Committee the provisional draft of all the courses in the Graded Series. We could not have made such remarkable progress without the self-sacrificing labors of the twenty or more expert workers who not only made the first draft of all the lessons but also assisted the Lesson Committee in perfecting the series.

Fourth. In answer to a demand for a purely Biblical Series of Graded Lessons, the Lesson Committee prepared and issued in April, 1911, series of Biblical lessons parallel to all extra-biblical lessons in the Graded Series. Editors and publishers are now free to choose between courses exclusively Biblical and those that contain some extra-biblical lessons. The policy of the Lesson Committee has been irenic throughout its history. We respect the convictions of our constituency and rejoice to serve them in all possible ways.

Fifth. There has been no popular demand for extra-biblical lessons. They were inserted by expert teachers in the hope that they would become popular. Missionary boards have expressed gratification that so many lessons on missionary heroes have found a place in the Graded Series. There have also been vigorous protests against the presence of any lessons other than Biblical.

Sixth. Why any extra-biblical lessons at all? Not with a view to lower the authority of the Bible, but rather to show that God is still working in His world today as in the distant past. It is claimed that the lessons about Peter and Paul receive an added emphasis when immediately followed by a study of the life and work of Alexander Mackay and David Livingstone. *Modernity* is the slogan of the experts who favor the insertion of lessons on modern religious leaders and missionary heroes.

Nature lessons for little children are said to make God more real to the little folks. The extra-biblical lessons in the Graded Series are quite valuable. If we are to have any lessons other than purely Biblical selections, it would not be easy to choose topics more interesting and helpful.

Seventh. Can a completely graded series be constructed out of material exclusively Biblical? I answer without hesitation in the affirmative. Such a series is already in the field under the auspices of the Lesson Committee. Whether it is equal to the extra-biblical series in adaptation to the children and young people, remains to be learned in the school experience. It has not been difficult to add 11 per cent. of Biblical lessons to take the place of the extra-biblical material in

the Graded Series. It was not the lack of Biblical material that led the Graded Lesson Conference to insert lessons on modern Christian leaders.

If I had an hour in which to unfold the variety and richness of the Bible as the one great text-book in the Sunday-school, I might hope to establish my thesis to the satisfaction of the army of workers in this Convention. In the opening verses of Hebrews we are told that God, who spoke to the fathers through the prophets in many places and in many styles, has finally spoken to us in a Son. Jehovah was in the fearless logic of Amos the reformer as well as the son of Hosea, the prophet of the broken heart. Through story, precept, song, proverb and sermon, God spoke in the Old Testament; but he reserved for his Son the richer and higher revelation of the Gospel.

Moreover, the Bible is a book adapted to all ages of the world and to all peoples on the earth. It is perennially fresh, with a message that is always timely. In the hands of a teacher with historic imagination it is always a modern book.

There is one great text in Paul's last letter which furnishes a Biblical foundation for my thesis that the Bible is sufficient as the one text-book in the Sunday-school. I refer to 2 Timothy 3:14-17, and I beg that you will study it deliberately, clause by clause. The advocates of extra-biblical lessons would agree with me that every Scripture is God-breathed; that babes may be taught portions of God's Word; and that the Bible is profitable for all the uses specified by Paul. They might dissent from the emphasis I put upon the closing words, "that the man of God may be complete, furnished completely unto every good work"; for these words seem to my mind to affirm that "the sacred writings" are sufficient to equip the Christian teacher with all the material he needs for his sublime task of winning both children and adults to a saving knowledge of Christ Jesus and to a life of intelligent service.

If the curriculum of the Sunday-school is to embrace all the material that might naturally be included in a course of religious education, we shall need more than one brief teaching period in each week. Now that the Bible has been driven from the public schools in many States, there is all the more reason for concentrating attention upon the Holy Scriptures in our Protestant Sunday-schools all over this continent. If the Graded Series is to impart a better knowledge of the Bible than has been possible through the Uniform Lessons, it is the part of wisdom to make God's Holy Word the one great text-book in every department and all the time.

THE MATERIAL OF THE GRADED LESSONS.

REV. E. MORRIS FERGUSON, PHILADELPHIA, PA.

The material of a Sunday-school lesson is that selected body of facts and truths which the teacher uses in teaching his class.

Note three points about this definition. The material is what the teacher *uses*, not what he thought he was going to use, or what he was told to use. This material is a *body*, not a point or an idea or a well-meaning impulse. This body of material, furthermore, is a *selected* body.

The selecting of this material is a fourfold process. The Lesson Committee chooses the lesson specifications; then the lesson writer takes these and modifies them to suit his own sense of the needs of the department he is writing for; then the teacher takes the lesson writer's work and modifies it again according to his own ability and his sense of his pupils' needs; and finally the class takes the teacher's lesson plan and by its response to his efforts compels him to modify it, so that he often teaches something quite different from what he had intended. Notice also that each of these modifiers of the Lesson Committee's specifications does so in large part by introducing new material, much of it non-biblical in character. Now the thing we call the lesson material is what the Lesson Committee specifies; sometimes what the lesson writer prints. The real material, however—the material that counts—is what the boys and girls of North America actually get, under the lesson system that we may be using.

The Graded Lessons Are Different.

The material of the graded lessons differs from the material of the uniform lessons in respect to four distinctive points. Two of these points, and perhaps three, may also be claimed for the uniform lessons; but on all four counts the graded lessons are notably superior. First, these lessons are *adapted*; secondly, they are *fixed*; thirdly, they are *comprehensive*; and fourthly, they are *biblical*. These things characterize the material of the graded lessons, as distinguished from their methods or their aims. Let us see.

These Are Adapted Lessons.

First, then, as you well know, the graded lessons are *adapted*. Take seventeen years of the average pupil's life, from four to twenty; and for each of these years ask yourself the question, What Sunday-school lessons does a child need to learn while he is passing through that year? Then ask these further questions: What material is available to us,

for use in meeting these needs? What selections from this material will most surely contain points of contact with the pupil's life, so that lessons based on such material will appeal to him and rouse him to active coöperation in the teaching process? Without such coöperation, as you all know, we do not teach. Once more: How can we so arrange these lessons as to make a good working year? Here, then, are four principles: first, fitness to meet the observed need; secondly, availability and appropriateness; thirdly, power to interest and set to work; and fourthly, a convenient arrangement and a reasonably logical sequence. These are some of the principles on which rest the seventeen years of lesson work that comprise the graded lesson system.

If the material of the lesson is to be adapted to the pupils, the method of its use must be adapted too. The uniform lessons, in form at least, represent but one method, the limited expository lesson. The graded series, when complete, will include at least ten types of lesson method—the story, with picture or object, the narrative, with hand-work and drill, the journey lesson, with map, the Scripture memory lesson, the short biography or bird's-eye view of a man's salient characteristics, the extended biography, analytic and detailed, the chapter in biblical introduction, the study of a Bible book as a whole, the strictly topical lesson, and the chapter in biblical history; to which we may add the teacher training lesson, which will figure, probably, in the latest courses. Not all of these types are included in the courses yet published, but they will all be represented when the series is complete.

So far as these lessons have been published, where they have been properly installed, where circumstances were reasonably favorable to any kind of graded work, and where the teachers have learned how to use them, the well-nigh unanimous verdict has been: We find these lessons adapted to our pupils' needs.

These Are Fixed Lessons.

In the second place, the graded lessons are *fixed*. The uniform lessons are rotary; they revolve in the plane of the Holy Scriptures once every six years. This revolution has no relation whatever to the needs of the child. The Graded Lessons do not revolve; each of the seventeen courses, as soon as issued, is and remains the standard course for that year of every successive pupil's life. On the first Sunday of October, when the pupil is nine years old, he takes his seat in the Junior Department, first grade, opens his new Bible, turns to the first chapter of Genesis and learns a lesson about the creation; thus beginning his conscious study of the Bible. Now, if his Sunday-school is following the

Uniform Lessons, he will not get the same lesson this October that his playmate last October got. What will he get? Well, in 1908 he got "David Brings the Ark to Jerusalem"; in 1909, "Paul a Prisoner—the Arrest"; in 1910, "The Wise and Foolish Virgins"; in 1911, he will get "The Prophet Ezekiel a Watchman"; and in 1912, "Jesus Walking on the Sea." That is a fair sample of the tragic outcome of lesson uniformity as applied to the needs of the growing child. The Graded Lessons are fixed.

These Are Comprehensive Lessons.

In the third place, the Graded Lessons are *comprehensive*. To the limit of the opportunity furnished by the regular Sunday-school lessons for the seventeen years of growing childhood and youth, this series includes the material that the pupil ought to receive. Those thoughts of God in the Bible which are fit bread for the nourishment of his youthful appetite are all here; and other thoughts of God are placed alongside of them, as the need of the growing child has seemed to require.

Nature lessons are here. Jesus used nature lessons in his organized adult class on the mountainside; and he used them exactly as they are used in these lessons—to reveal the Father's loving care. He bade us study these nature lessons. "Consider the lilies of the field," He said; "behold the fowls of the air!" Those of you who are using the beginners courses know that the graded lessons are obedient to the commands of Jesus in the matter of lilies and fowls.

Temperance lessons are in this series; not because the Committee was commanded to insert them, but because it could not, without violence to the needs of the children, leave them out. They are good temperance lessons, too—all but the names of some of them. They will build sound temperance principles into the character of your boys and girls. Missionary lessons are here, in rich and well-chosen variety. Paul said of his Corinthian converts, "Ye are an epistle of Christ." Think of what that means. The word of Christ can be translated, not only into five hundred and twenty-eight languages and dialects, but into the fleshy tablets of men's hearts, there to be "known and read of all men." The Bible says so. Now if those poor, half-baked saints of Corinth were epistles of Christ, what do you say to Carey and Livingstone and Paton and Mackay? Are their life-stories good translations of the word of Christ? We believe these lessons to be authorized versions of Christian truth; we know that they are needed; and you will find them in the course. The graded lessons, in these and many other ways, are *comprehensive* of the material the children need.

These Are Biblical Lessons

Fourthly and finally, the Graded Lessons are biblical. They are more biblical than the Uniform Lessons, every way you look at them.

1. They cover far more Bible ground. The uniform course is six years long; then it begins to repeat, with no observable connection between one cycle and another. The graded course is seventeen years long; and of that span at least fourteen years are unquestionably biblical, while all the other lessons have been given related Bible material, together with the usual Scripture to memorize or read. In these long years of graded Bible study are included all the appropriate material of the uniform course and a great quantity of other Bible material seldom or never touched. Hagar and Ishmael, Abraham and the angels, Rebekah at the well, Jacob's meeting with Esau, Rahab and the spies, the league of the Gibeonites, Joshua and the five kings, Deborah and Barak, Samson, all but the death story, and Ruth, all but the first chapter—not one of these fine stories was ever included in any International uniform lesson since the system was begun; and these are but samples of the wealth of Bible lore that these Graded Lessons are now, for the first time since 1872, putting within the reach of your boys and girls.

2. They present the Bible in many different ways. The four-year-old gets a baby's Bible, and grows fat on the milk of the Word. The restless primary pupil, the sturdy junior, the questioning intermediate, the thoughtful senior—for each one of these the Bible point of contact is found, not now and then, but all up and down the line. Not only is more Bible ground covered, but, Sunday for Sunday, much more Bible is learned. Bible memorizing is a conspicuous feature in the appropriate years. The lessons succeed: why? Because now the children hear a Bible that they can undersand. Beginners and primary, junior and intermediate and senior, they do hear, in every language under childhood's heaven, the wonderful works of God.

3. This is a Bible course because it contains numerous lessons about the Bible. That is a thoughtless antithesis that says, "The Bible, rather than about the Bible." Why should I attend to the Bible, unless I learn that it is God's message for me? That is a fact about the Bible; and the more I learn about it the more I will want to go within it and feed on the word itself. Now, in the junior fourth year, besides much other Bible drill, it is proposed to have four well arranged lessons on the contents of the Bible as a whole; and in the fourth intermediate year it is similarly proposed to have an extended series on the Bible as the text-book of the Christian life. There is also constant teaching,

all through the junior and on into the intermediate period, on the practical use of the Bible in reference and study.

4. These lessons use and need much less non-biblical illustrative material. The Uniform Lesson calls for adaptation; and our regular method for doing this is to tell a story or relate some touching anecdote that will bring the lesson down to date. All this is extra-biblical material, needed and used in the Uniform Lesson course. The Graded Lessons have far less. When they assign a Bible lesson it is already adapted, and can be taught just as it is, without non-biblical admixture. After nine months of such matter they sometimes, in some of the years, bring in three months of so-called extra-biblical matter; and in one year, the second intermediate, six months of such matter is given, followed by twelve months in the life and teachings of Jesus Christ. All of this matter is duly provided with Bible texts and analogies; and all of it put together is not a bit more non-biblical than what some uniform lesson classes are getting all the time. Do not forget that the graded lesson is a year long, and that, with the exception noted, the larger part of each year is always biblical.

5. The Graded Lessons secure a far closer adherence to the Bible lesson specifications. The teacher is not tempted to improvise baseball talk and other extra-biblicalities in order to hold attention. These lessons are taught in accordance with the specifications. Can we claim as much for the uniform course?

6. The Graded Lessons present the outside as well as the inside of the Bible. Did you know that the Bible is a book, and that as a book it has had a history? Do you know that that blessed Book has called forth the loyalty and the love of some of the greatest heroes the world has ever seen? Do you know that your boys and girls do not love the Bible as they should, and that the best way to make them Bible lovers is to introduce them to the great Bible men of the church's history? Judas Maccabæus, the heroic champion of Jehovah's law, Wiclif, Tyndale, Luther, John Eliot, Carey, Morrison, Dwight L. Moody—these men's lives are in, or are planned to be put in, the graded lessons. What will be the result in the enthusiasms of our children? Some people do not know a Bible lesson when they see one.

7. By presenting this and other like material, the Graded Lessons make the Bible a living book. It is to us no Talmud or Koran, sacred in its letter alone. It is instinct with the life of the twentieth-century Christ. Give us the Graded Lessons, undoctored, untinkered, unspoiled, for the sake of the children; but if you will not hear that plea, then give us the Graded Lessons for the sake of the holy Word of God.



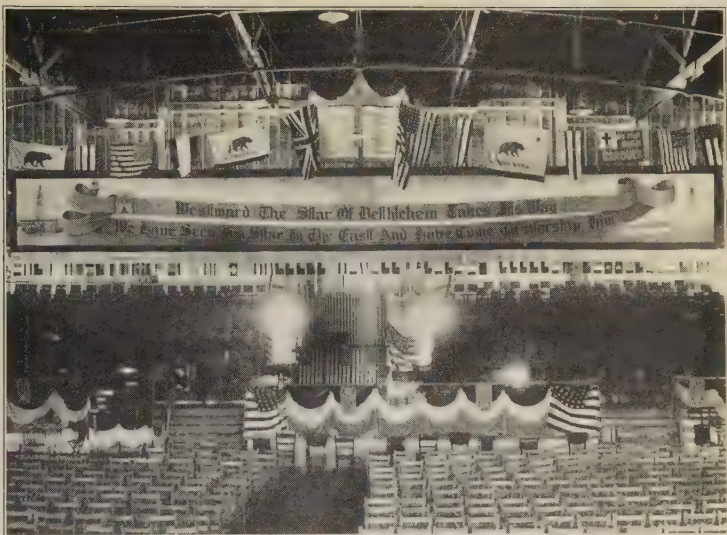
INTERNATIONAL LESSON COMMITTEE 1908-1914



STREET STEREOPTICON SUPERINTENDENT, CHAIRMAN OF COMMITTEE, AND OPERATORS



DEDICATION INTERNATIONAL SUNDAY SCHOOL ASSOCIATION TREE
AT SANTA CRUZ, CAL., JUNE 28, 1911



THE PLATFORM OF THE COLISEUM



THE MEN'S PARADE COMING UP GOLDEN GATE AVENUE



MEN'S MASS MEETING IN THE COLISEUM



THE MEN ON THE PLATFORM AT MASS MEETING

No. 25.

That Man of Galvary.

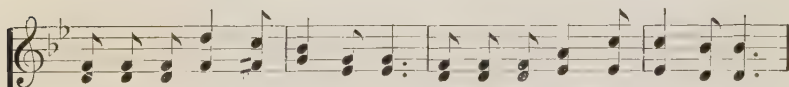
M. P. F.

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WORDS AND MUSIC.

M. P. Ferguson.



1. Fair - est of all the earth be-side, Chief-est of all un - to Thy Bride,
2. Drink-ing a dire and dread-ful cup, Cru - ci - fied Je - sus lift - ed up,
3. Grant-ing the sin - ner life and peace, Grant-ing the cap-tive sweet re-lease,
4. Throned is the Lamb that once was slain, Sat - is - fied now for all His pain,



Full-ness Di - vine in Thee I see, Beau-ti - ful Man of Cal - va - ry.
 Bear-ing our guilt and mis - er - y, Sor - row-ful Man of Cal - va - ry.
 Shedding His blood to make us free, Mer - ci - ful Man of Cal - va - ry.
 With Him and like Him I shall be, Glo - ri - fied Man of Cal - va - ry.



CHORUS.



That Man of Cal - va - ry Has won my heart from me,



And died to set me free Blest Man of Cal - va - ry.



CHINESE AND JAPANESE SINGERS AT SAN FRANCISCO



MARGARET WOO & IDA LEE
WHO SANG
"THAT MAN OF CALVARY"



BABY HELEN
WHO SANG
"I AM JESUS"
LITTLE LAMB"



A JAPANESE PRIMARY CHOIR



A CHINESE PRIMARY CHOIR



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Robt. M. Hopkins,
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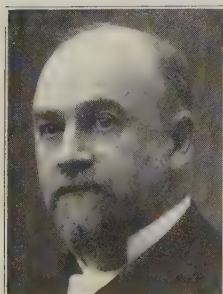
Rev. H.C. Herring, D.D.
New York.



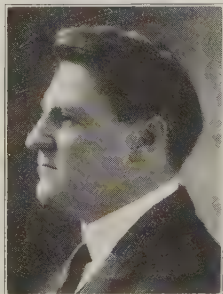
Miss Eliz. Kilpatrick,
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Rev. R. S. Wilson,
British Columbia



Bishop Hendrix,
Kansas City, Mo.



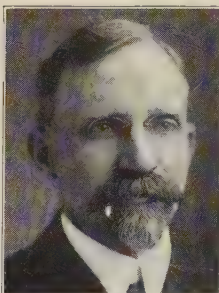
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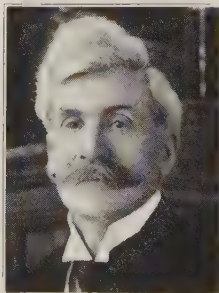
Mrs. S. P. Moore,
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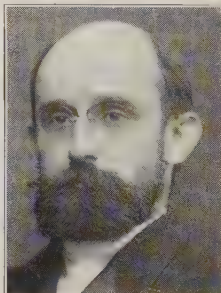
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BOOTHS IN THE EXHIBIT



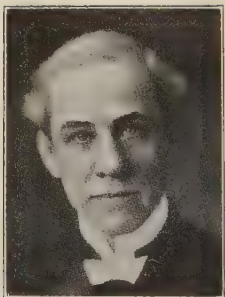


BOOTHS IN THE EXHIBIT





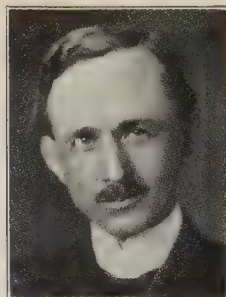
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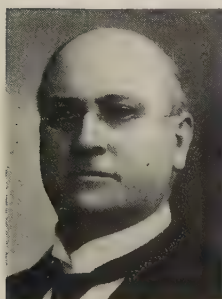
Miss Helen Palk,
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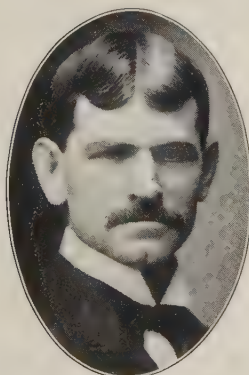
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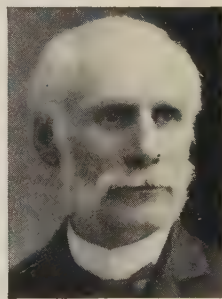
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RANGOON, BURMAIL.



A PRACTICAL ILLUSTRATION OF UTILIZING WASTE MATERIAL.

GRADED LESSON CONFERENCE DISCUSSIONS

(With the exception of Dr. Blackall's paper at the beginning and Dr. McFarland's address at the close of this section, the following discussions took place in the Graded Lesson Conference on Tuesday morning, June 27th.)

THE GRADED LESSONS FROM AN EDITORIAL POINT OF VIEW

C. R. BLACKALL, D. D., PHILADELPHIA, PA.

(Owing to the absence of Dr. Blackall on account of severe illness, his paper was read by Mr. Springer.)

The time-limit of this subject and the wealth of material that I have accumulated absolutely forbid such discussion of my theme as I would gladly offer at this time. I can only present a materially condensed summary of results gained from two series of questionnaires, one addressed to every State General Secretary in the States and Canada; the other to the several denominational publishing houses in the same field. Of the first class, sixty-three were sent out, of which only one failed to meet response. Of the second class, twenty-three were sent out, and replies came from all; but five of these declined to give all the facts on the ground that undue advantage would be taken by interested and opposing parties. Exact fairness has been exercised in quoting all replies received, without any personal comment or suggestions. The estimate of value of the facts and opinions gained will be left to hearer or reader.

The questionnaire to general secretaries included six points: (1) Extent to which the new graded lessons were in use; (2) whether interest in and use of them was increasing or decreasing; (3) whether regarded as having decided advantages over the Uniform lessons; (4) what hostility or opposition to them existed; (5) what criticisms had been made; (6) what results had been gained from their use?

I was not prepared for the unanimity expressed, nor for the general fulness of the answers. In a few instances two or three responses came from a given State, but they were of the same tenor. Forty-eight States and Provinces were thus brought into a general summary. Under the first query, concerning the extent of use, twenty-four reports were by percentages, one each of 5, 6, 8, 15, 35, 45, 70; six each of ten; three each of twenty; two each of twenty-five; two each of thirty-three and a third; two each of forty; two each of fifty per cent. One State secretary reported that three thousand schools were using the Graded Lessons,

out of a total of eleven thousand; another reported three hundred schools using them out of a total of five thousand; one State secretary merely gave the number of schools using the Graded Series as one thousand one hundred and fifty-seven; another mentioned only from sixty to seventy; six reported their use as "a large number"; seven as "quite generally"; two stated that the New Graded Lessons were in use in every county. On the other hand, four reported that the Graded series were "not generally used," and four that "very few schools had adopted them." Five reports made no mention of this item. This data must, of course, be understood to apply mainly to the elementary grades: Beginners, Primary, and Junior. Reference will be made later to the Intermediate.

To the second query, relating to increase or decrease in interest and use of the New Graded Lessons, forty-eight declared increase; three left the item unanswered, but in each of these instances it was stated that "very few schools" were using Graded Lessons, and denial was made of any superiority of them as compared with the Uniform Series.

The third query, as to any decided advantages of Graded Lessons in comparison with the Uniform also produced a surprise; forty-five answered in the affirmative, generally with emphasis and enthusiasm; four replied, "Yes and no," meaning that the matter was yet in an undecided state; two said "No" with particular emphasis.

Query number four, asking with regard to opposition to the New Graded Lessons, was in three classes: sixteen indicated distinct opposition; sixteen indicated limited opposition; twelve indicated that there was no opposition; and two were returned without answer at this point.

Query number five, asking for known criticisms on the Graded Lessons, showed how carefully the writers evidently desired to be in giving the fullest possible information. The criticisms quoted on the blanks may be grouped under several heads:

1. One critic is sure that the churches are not equipped for graded work in their schools.

2. Another is clear that families will be burdened with too many different lessons.

3. One is convinced that Sunday-schools will not be gainers by a general adoption of the Graded Lessons; two believe that unity in lessons will be prevented; one regards them as not adapted to the average school; three think there are too numerous grades; eleven think their adoption will interfere with concert reading, etc., in the general exercises; three are sure their use will hurt the teachers' meeting; two are sure that they are too expensive, cheaper lesson material being

regarded as entirely sufficient for the school. With regard to teachers, one insists that the old style of printed questions and answers should be the rule, as a much easier plan; two urge that altogether too much study is required of teachers of the Graded Lessons.

In the same line, two insist that far too much study and work is required of pupils by the Graded plans. The Graded Lesson material is challenged by one who solemnly avers that all of it is prepared by "the higher critics"; three assert that there is too much of nature stories, and too little of Bible in the elementary courses; six think that doctrinal and theological teaching should have larger place; twenty sharply condemn all extra-biblical lessons; six particularly condemn the Intermediate Graded Course.

Query number six asked acknowledged results from the use of the New Graded Lessons. The replies were nearly all one way, forty-four declaring them to be in various degrees of excellence; one answering, "Yes and no," but conceding them to be of "some good"; six not expressing any opinion. Using the same style of grouping as that of the criticisms, we have the following testimony:

As to the *church*, several aver there is great gain educationally from the use of the Graded series in elevating the standard of Christian life; five regard the spiritual gain everywhere observable as beyond computation, added to which is a largely increased sale and distribution of Bibles, brought about by the introduction and use of the New Graded Lessons.

With regard to the *family*, one calls attention to the increased interest of parents, and seven declare that more home study than heretofore now exists because of the Graded Lessons.

Enthusiasm runs high with reference to benefits gained to the *Sunday-school*; nine tell of schools becoming enthusiastic, taking on new life and earnestness; two tell of most gratifying gain when the New Graded Lessons are given a fair trial; two testify to a general uplift in the tone of the Sunday-school; one notes that instead of a mere "gathering" the Sunday-school has become a real *school*; thirty-nine mention greatly increased interest and attendance of parents, teachers, and pupils, by reason of the New Graded Lessons.

With regard to *teachers*, two testify to the joy of teaching and the reflex influences of new lines and methods of study; others claim that the Graded Lessons are easy to teach, easy to learn, satisfactory in results; classes have learned more in one year than in three years under the Uniform plan.

Testimony concerning the influence upon *pupils* is inspiring; four note

increase of class attention; five hold that there is decided improvement by the gaining of knowledge of God's Word because the Bible is made real to pupils; nine insist that there is more and better Bible study now than heretofore, and that this is partly due to the more regular attendance secured; two call attention to increase of offerings; finally, fifty, all told, register unequivocally their judgment that the New Graded Lessons have many and decided advantages over the Uniform Lesson plan, and nothing could induce them to return to the latter.

Turning now to the second questionnaire, which was addressed to the denominational publishing houses, three points of inquiry were made: (1) Decrease in circulation of the Uniform Series by reason of issue of the New Graded Series; (2) future of the New Graded Lessons; (3) probabilities as to return to Uniform plan by schools now using the Graded Series. For obvious reasons I do not mention names, as the replies were of a confidential character.

Analysis of the answers returned from seventeen of the denominational publishing houses, gives the following result (Five that declined to furnish specific information concerning circulation and decrease in the Uniform Series are not included): Eleven do not publish the Graded Series. Two are making preparations for early issue of the New Graded Series. Four have not sufficient means and equipment at command to publish the New Graded Series. Five report decided increase of orders for the Graded lessons. One prefers the Uniform plan. One declares that the New Graded Lessons are acceptable and practicable in small, as well as large schools. Three state that but little decrease has occurred in circulation of the Uniform Lessons; another, that the circulation of the Uniform Series has considerably decreased. One reports decrease in circulation of Uniform Series to be about ten thousand, and believes that the displacement will become greater. Six are sure the New Graded Lessons have come to stay. One mentions "splendid results;" another, "increased interest and effectiveness." Two claim special decided advantages for the New Graded Courses. Two think there is no likelihood of any considerable number of schools returning to the Uniform Series. One declares that the New Graded System must be radically modified. Three hold that if the New Graded Lessons are wisely selected and prepared, schools will not return to the Uniform Series. One house in the list stands alone in its written and published position.

It repudiates the whole Graded Series as unsound theologically, untrue to best interpretation of biblical truth, and radically defective pedagogically; estimates that in its own circle sixty-five per cent. of those who

started to use the Graded Lessons have returned to the Uniform Series; disputes its claim to be an advanced step; asserts that the common sense of Sunday-school workers will soon come to recognize the impracticable character of the New Graded Lessons.

I reserve mention of the last in this series, the American Baptist Publication Society, of which I have the honor to be editor of periodicals. Its "Keystone Series" stands apart from syndication. It took the risk of losing from ten to fifteen thousand dollars in producing its own issues of the New Graded Lessons. In general, it conforms to the lesson scheme. Within a year it has lost 221,000 circulation of its Uniform lesson periodicals, although the latter had in all possible ways been brought to the highest standard. Its loss has been more than made good, however, by the success of the New Graded Series, its gross output being a million copies in excess of that of the previous year. The new courses are regarded as the most advanced movement ever made in Sunday-school work. There is no question as to the future of the New Graded Lessons and progressive schools will not in any considerable number return to the Uniform plan. In the production of the first-year Primary, and Junior, changes and modifications were so numerous that new plates were required for nearly the entire issues, the number of plate changes reaching between one and two thousand, the cost being no inconsiderable matter, but the results have fully justified the outlay.

In the absence of exact information, I venture to approximate the circulation of the New Graded Lessons issued by denominational publishing houses as being at least one million; adding to this the graded issues of the *Sunday School Times*, the *Evangel*, and other private publishers, it will doubtless be conceded that the figures given indicate a loss of that amount to the Uniform Series.

In Great Britain Elementary Graded series are published by the London Sunday-school Union; one hitherto opposing element, the Southern Baptist Sunday-school Board, now announces early commencement of the New Graded Lessons. Of course there will be changes to meet existing conditions; such changes are being made continually, to a greater or less extent, though the general plan is essentially followed.

PRINCIPLES ON WHICH GRADED LESSONS ARE CONSTRUCTED

REV. B. S. WINCHESTER, D.D., BOSTON, MASS.

Graded lessons are the response which the Christian denominations of this country are making to that need of which they are conscious.

What are the principles on which they are constructed? There is one underlying principle which probably includes all the others, and it is stated in this way: "The purpose of the lessons is to meet the spiritual needs of the pupil in each stage of his development, and these needs are both religious and ethical." There is the need of the pupil to know God as He has revealed Himself in nature and in Christ, to exercise towards God, the Father, and His Son, Jesus Christ, our Lord and Saviour, trust, obedience and worship; to know and do our duty to others, and to know and do our duty towards ourselves.

With regard to the selection of material for instruction: here we find a shifting of emphasis of which we are not all fully conscious. It is not a course of study primarily in Biblical history or literature or in theology: it is a course of study primarily in life, based upon the Bible, making intelligent and constant use of the Scriptures and of the world about us as the revealer of God and His will, and resulting in a philosophy of life and a theology.

The needs of those being taught require the presentation of this material in such a way as to touch the pupil's daily life. The lessons begin where he is in his daily life and proceed outward from this standpoint.

Again, we must recognize the successive opportunities for religious impression which come at intervals in the life of every normal child. There are certain critical year turning points, points of rapid development, points at which there is superior opportunity. The child of six years has been living in the atmosphere of home; the kind of religious education which that child needs up to that time is an interpretation to him of home, and a revealing to him, through those terms of home life, of God and his relations to his fellow men. God, therefore, becomes to him all that father means and can mean. That is the great word for God. It is the starting point in our knowledge of God, and to interpret God to the little child in terms of fatherhood is about all we can do. Heaven is home in its most glorious and beautiful conception, and these familiar objects in our midst in those early years are all the expression of a father's love, and this world about us is our Father's home, and if we can lead him to feel at home in this world with his Heavenly Father we have done our task. But we come at the sixth year to a time when the little child experiences a transition from the world of home to that of school, having various complex relationships with other children, teachers and strangers. Building, therefore, upon this foundation which has been laid

of the idea of God and home, the object must be to enlarge this conception so as to include and pervade this church world so that the child shall extend his sense of at-homeness into this larger circle. But at the age of nine it is said that there comes another transition point. It is a time leading up to rapid growth both of body and mind. It is a time when they must themselves learn the lessons of gentleness and love, and that other side of love which we call law. It is a time when it is easy for them to store up in their minds those things which will remain with them and be a constant blessing. It is our opportunity to hold up before them at this vigorous point types of men and women who have the heroic quality of character, and it is the aim of these lessons to present at this time that type of character, that they may see how faith looks in its stronger aspects, and how disaster comes to those who misuse their strength and are disobedient. Then at twelve there comes the great transition period when they are passing out of this time of self-assertiveness, this time of emotion, into a time of deeper intellectual life, into the birthday of a larger self, into the time when they not only need to know the strong characters of history, but need to have a splendid, noble, perfect personal ideal. Therefore, it is at this period that it seems wise to present to them the lives of the great men of the Bible, those great heroic characters, who lived with God and who wrought and made history, and particularly towards the latter part of that period to present to them in all of the majesty of His character, in all of the nobility of His strength, as well as in the sweet persuasiveness of His nature, the life of Jesus Christ Himself that they may naturally and almost inevitably reach out towards Him and give themselves to Him loyally for their lives. Then succeeds another period beginning at about sixteen, the period of final adjustment, when these young people shall have become adult members of society, identified, we trust, with all that is good and noble, giving their service through the various institutions of society, political, philanthropic, religious and otherwise. This is the time for the formulation of their ideas and ideals into a life of philosophy, not technical, not of a formal nature, but of such natural phraseology as would mean most to them in the calling out of their daily task. These, then, as I understand it, are the principles, so far as the selection of material is concerned and its presentation, which have governed in the framing of these lessons.

Another principle which I believe is equally important is the leading of the pupil to the active expression of his religious life. We often hear it said that there can be no real impression without expression.

Through the early years in the home there must be constant reference to the daily home life and duties. When the child gets out into the larger world of the school there must be presented to him, in some suggestive concrete way, the lessons necessary for this period; and when he gets on towards the high school period, when life is full of storm and stress, the material should be so related to those years as to lead the pupil to the right settlement of his problems, and in the later period of youth there is great need that these lessons be coördinated with the various institutions which exist today as the embodiment of our desire to serve.

These lessons, so far as they are successful (and of course we all realize that there is nothing perfect yet on earth), should result, first, in a much wider range of Bible knowledge. I am not sure that we have all appreciated that in these seventeen different courses which are planned we have a larger opportunity for a diversity of Biblical knowledge than we ever have had before in the six-year periods which we have been accustomed to devote to Bible study. We have also a wider opportunity for religious teaching, suggesting that the Sunday-school become the center in all of our churches of our religious education, coördinated with its own efforts, and carried out through its own sessions, and these other efforts and activities which take place during the week in young people's classes and clubs.

Again, this ought to result in a much larger number of young people who are studying. If the lessons can be made delightful to the pupils not only between the ages of six and twelve, but also between twelve and twenty, and help them to attain something that is absolutely vital to their existence, not simply to discuss the problems which they are facing day by day, but to bring to them satisfactory solutions of those problems, and if the teachers can learn to teach them, why should there be any reason for us to expect to lose our young people during these ages much more than we do during the earlier ages?

Once more, this should result in a far greater economy of time and strength. For us to attempt to teach to the child of seven years that which is adequate to a young person of seventeen years is a waste of time for both teacher and pupil, and a waste of splendid opportunity. I recall one incident of a little girl of the age of six years who had a very devout teacher and the teacher had a lesson one day which she tried to impress upon her pupil. When the child returned home her father asked her what she learned in Sunday-school. After a while she said, "John three." Her father helped her and said, "Was it John three, sixteen?" She did not

know. Her father helped her a little bit more by saying, "Was it, God so loved the world?" "O, yes," she said, "God so loved the world that he gave his only forgotten Son." That is a splendid and a wonderful truth, and it ought to make its deep impression when it is revealed at the proper age, but it was absolutely wasted on that little girl. There were things which she needed to be taught and which she might have been taught if there had been the opportunity. These lessons, with all which they involve in the way of teaching force and organization and our enlarged conception of religious education, ought to result in a church that is both intelligent and vigorous, a church of the future, large and strong, triumphant indeed as it goes forth to meet the problems of this new age, with all of the confidence and assuredness, yet the humility and devotion, which a proper kind of education ought to develop in us all.

SOME METHODS OF USING GRADED LESSONS IN SCHOOLS OF DIFFERENT SIZES AND CONDITIONS

MISS MARGARET BROWN, LINCOLN, NEBR.

My subject relates to some of the methods of using them in schools of all sizes. Fortunately for me some manuscripts which were presented at our own State Convention, came to my hand as testimonies of our workers throughout the State. This is the testimony of a teacher of a city school: "We find in our city that the newest and best methods are constantly in use in the public schools; the pupils are familiar with these methods, and they recognize and approve the graded lessons because they see in them the principles and methods with which they have a daily acquaintance; while these who use the kindergarten method in the public schools recognize this in the Sunday-school, and they feel at home with the graded lesson work, and so with the pupils throughout the whole school. The graded lessons are bound to be successful everywhere because of the hand work." Here is the testimony of one of the most expert workers in Omaha, working in a mission school: "Emphatically a success. If I were asked, Are graded lessons more successful in mission schools than ordinary schools? I would say, yes. Everyone knows that it is much harder to teach mission children for the reason they have no help at home, but these graded lessons are within the comprehension of these children. In the Westminster Chapel we haven't found it advisable for the Junior pupils to take their books home; when you realize that sometimes as many as eleven people are living in three rooms you will readily see it is not feasible; what wonder

is it that those children in those crowded homes cannot keep track of their scissors and paste! So some of the children do hand work during the session on little tables. Some of the books are well done. Without the hand work it would be better than the ungraded lessons. Graded lessons can be used under any circumstances more effectively than the ungraded." Here is another testimony concerning graded lessons in a country town: "We find it helps to interest the children in the Sunday-school. Before the graded lessons came into use the children recited the Sunday-school lesson from the same text as the older members, and their minds could not grasp it; therefore the Sunday-school was dull to them, but when the graded lessons were put into our school their interest was aroused at once, the stories were interesting to them, and they did not want to lose one." Here is a testimony which bears on the successful use of the graded lessons in a rural school: "Come with me to a rural school and I will take you to a platform in a school house, 8 by 10 feet. There is an elementary department, curtains dividing it into two rooms, each in charge of a teacher. A little cradle roll song is sung, and we slip around the curtain and we find ourselves in the junior department, where there are five pupils and the teacher, Bibles in hand, and it is inspiring to see their absorption as she tells the story of the day. These young ladies are not specially trained, they have had very little opportunity. These girls first heard of graded lessons at the convention. The fact that these girls are so successful in using the graded lessons proves that they are a success in the rural school."

The question came to us, "How would you do with the graded lessons if you had just one teacher for all of the children under thirteen?" We answered that in this way, "Do as the rural teacher does, teach two or three grades at one time by keeping two classes busy with the hand work and telling the story to the other class." I told you of the work done in the conventions; since that time we have been experimenting more and more and have become more and more convinced that it can be done. I emphasize this one thought, the first difficulty we must get rid of is the "I can't." People think they can and then they do. The small school can be as thoroughly graded as the large school. We have been experimenting, and seventeen miles from a railroad it was our privilege to sit on a horse blanket under the trees and teach the graded lesson to a few children. Our cloth blackboard was tacked up between two trees close by. Under all conditions the work can be done.

In presenting the graded lessons we have emphasized three things. We have said, "Study the whole outline." We have also said, "When

you order your supplies, though you may begin in the third part of the work, be sure to get part one." Occasionally we have found publishers who were reluctant to send out the earlier parts, but we have insisted that they get part one. We have also insisted on the annual promotion day which in our State is fixed for the last Sunday in September. Have your Rally Day first, and then promote the last Sunday in September, and then begin the first Sunday in October with the new work. We attribute our success in the work to following out that plan very largely. We have also emphasized the necessity of caring for the material of the lesson. The lesson material must be cared for. We suggest a temporary binder which protects the folders as the child carries them back and forth, and this has helped the children in the large and small schools everywhere to value the material that is given to them, and in caring for the material we find that the pupils are learning reverence and obedience and order, and these three things are fundamental in religious education.

The methods may be adapted to any school, large or small, under all conditions, and we bring you the testimony of Nebraska that progressive Sunday-school work with the graded lessons may be achieved anywhere and everywhere.

HOW TO USE THE GRADED LESSONS WITH THE OLDER GRADES

ROBERT P. SHEPHERD, D. D., St. Louis, Mo.

When you use the graded lessons, fix your attention on the questions. Don't try to crowd the answer until you have raised the question into consciousness. Do not try to give a man medicine who is unconscious of any need of that remedy. Quickened the need for it; then the remedy is taken eagerly. Try never to crowd upon any son of earth the answer to a problem whose solution he knows not nor cares for. The teacher's first business is to appeal to the consciousness of the student. Do not call them pupils after they leave the elementary grades, call them students. There is not one pupil in a million who ever does study; they do not know how and most of us do not know enough to teach them how. Call them students when you prepare to study with them. I once heard of a Sunday-school in this, our country, where there are pupils on the waiting list all the time. There were thirty-three on the waiting list at the last report. One mother was eager that her boy should be enrolled and she asked that she might have the graded lesson course to teach that son at home until the time might come when he

could be enrolled regularly in the school. Who says the Sunday-school has lost its power? It is just beginning to get it in our human life.

You who handle the graded lessons for the older classes, your problem is not the problem of the instincts of infancy, nor yet of the impulses of childhood, but the chaos of early adolescence, the bewilderment of middle adolescence, the readjustments of later adolescence and of the beginning of maturity, your problem is not to teach a class. No man ever yet taught a class, nor will he ever. Forget it! Teach a pupil. Your vision must be focused on the pupils. Professor Coe said nothing in his address truer than that. If you shoot bears in general you will come back from your chase bare-handed. You teach a class and as quick as the boys can escape they will go down to the village and begin to buy bread for themselves. You learn to diagnose the case. Here is my friend who sees no harm in stultifying his face with cigarettes. He needs some proper specific. What is it I shall set before him? Nothing short of the authority that is in Jesus. No lesser motive will hold a man to that estate wherein less than the best is always bad and only the best is good enough.

The problem of the teacher of the older grades, handling the graded food for graded hunger which God creates, may be summed up in just four words: not to impart knowledge, but to inspire, to encourage, to inform and to enrich. One word alone strikes the key-note of modern Christian education, and that is the gospel of an embodied God, God in Christ and in the teacher, holding personal converse with them who are graded and fit to be eternally in the friendship and the companionship of the living God.

THE TRAINING OF TEACHERS FOR GRADED SCHOOLS

PROF. GEORGE A. COE, LL. D., NEW YORK.

Two effects upon teacher training are to be expected from the adoption of graded lessons. First, training will become more definite. The teacher must now acquire specialized knowledge of child life at a particular age, of the lesson material for a certain grade, and of the methods of both impression and expression that are required in just this grade. Under these conditions there dawns a consciousness that one is called to become, in one's own degree, a genuine specialist. I have witnessed the vitalizing effect of this consciousness. The possibility of becoming an expert does not seem so remote; the knowledge that is to be acquired does not seem to be so general and so lacking in definite points of contact; there is a new

sense of definite accomplishment, and there comes a wholesome pride in contributing to the school something of one's very own that is different from what others contribute.

Second, as a consequence of this definiteness of the problem to be studied, there comes a closer union of theory and practice in the process of training. If I go to the University of California and request the faculty to make an electrical engineer out of me, what happens? I am required not only to study books; but I must also put on the blouse and overalls of a mechanic, go into a shop among whirring wheels, and with my own hands perform the processes that underlie my future occupation. Yet it is not two things that I do, but one. In the shop, as well as in my study and the lecture room, I deal with theory—with laws, formulas, computation. This unity of theory and practice distinguishes modern technical training from the old apprenticeship system on the one hand, and on the other from the merely abstract study of principles.

The graded lesson system completely opens the way for a similar unity of theory and practice in the training of Sunday-school teachers. Is it not true that teacher training has somewhat generally left an impression either of abstractness or of a gap between our generalizations about "the child," "the Book," and "the laws of teaching" on the one side, and this or that class of boys or girls that must be taught next Sunday? Because we attempted to teach the Bible "in general" to pupils "in general," we did not see how to apply specific data of child study, or the specific methods appropriate for pupils of a given grade. But the moment we adopt graded lessons, the problem becomes how to teach these lessons to pupils of this grade, and at once theory and practice come together.

A single illustration will show how deep this principle goes. Suppose that I come to you to be instructed in the laws of teaching. You realizing that teaching "in general" is as ineffective as shooting at "bear in general," invite me to observe the work of a class in, say, the Primary Department. You call my attention to the steps in the teacher's plan, to the particular point of contact that she secures with the children's experience, to the story method of presenting the new material, to the form and content of the questions, to the hand-work and other expressional activities. I soon discover that all these have a peculiar unity, the center of which is in the personality of these particular children, and that, for this reason, the principles of teaching that I desire to understand are not abstract but thoroughly concrete. The story form is no longer story-telling in general; it is a definite, concrete,

controllable thing that takes its rise in the actual experience of just these boys and girls, moves forward in their living imaginations and emotions, and culminates in a new (or newly confirmed) attitude of their wills. Thus my study of the child, of the method of teaching, and of the material of instruction, becomes all one. To my surprise the Bible material, conceived thus as within the pulsating life of these boys and girls, acquires new vitality and freshness; I am compelled to study it in a new way, and more intensively than ever before. It is no longer "Bible in general," for its stories and biographies, its hymns and sermons, have the concreteness—not of humanity in general, which none of us ever met, but—of the squirming little humans now before me. Thus it becomes evident to me that I shall not adequately know any one of the four subjects of teacher-training (the child, the principles of teaching, the Bible, the Sunday-school) without actually performing the processes that constitute Sunday-school teaching. I shall not quite grasp the idea of story-telling until I construct stories for pupils of some particular grade. I shall not master the principles of lesson planning without planning specific lessons for some grade; nor the principles of questioning without carefully constructing questions for a particular set of pupils; nor the Bible as a teacher ought to know it without imaginatively living through the reaction of children of a given age to its different parts. At last I shall see, of course, that none of this knowledge is thoroughly clinched until I have tried out these ideas of mine upon actual pupils.

The general characteristics of teacher-training for the use of graded lessons, then, are these: Definiteness of the problems to be solved; concreteness of all the subjects of study; and unity of theory and practice.

The application of these principles will not be quite the same in the normal class, composed of young persons who have not yet taught, and the teacher's class, composed of those who are already in service. Wherever practicable, these two groups should be taught separately. Let us consider, then, first, the method of the normal class. The order of the four subjects is not very important, since, as we have seen, they form such a unity that not one of them can be effectively studied without constant attention to the others. But the method of teaching the normal class is of prime importance. The mark of the best method will be observation work, with individual analysis of what is observed, constantly accompanied by and giving point to the study of theory. The school itself thus becomes the essential object that the class endeavors to understand. With definite problems in mind, each student will, in the

course of two years, observe and report upon the work of the kindergarten, a primary class, a junior class, an intermediate class, a senior class, an adult class, the organization of the school and of its departments, the records, the finances, and the methods of recruiting. After a time, each student will specialize upon the grade, department, or function that is to be his own. He will prepare lesson plans, questions, and stories, all of which will be carefully criticized by the leader. After considerable experience—not less than a year—in this preparatory work, he may become a cadet teacher, occasionally assisting in a class or taking entire charge of it for a Sunday without first preparing a plan and receiving criticism upon it; and always a report upon one's experience in substitute teaching should be made and criticized. This scheme of training assumes, of course, that the normal class is a permanent and continuous part of the school. In many schools, however, a less complete scheme must suffice for the present. But the essentials of method are the same. Twelve lesson periods, six of which are thus spent in observation work, would be twice as fruitful as twelve periods devoted wholly to any text-book whatever.

For persons who are already in service the essence of the proposed method is that principles should be learned by putting them into use, piece by piece, in the teacher's own class. The shortest way to show what I mean is to describe an experiment that is now in progress in the New York County Sunday-school Association. Our committee was convinced that the lack of tangible results in many training classes is due to violation, within the training class, of the very principles that are urged upon the teachers. The teachers have been warned against impression without expression in their own classes, yet in the training class itself we have relied upon lectures and text-books. What is required is learning by doing, that is, the method of observation and experiment. Let us suppose that the topic for one meeting of our training class is "The Art of Questioning." Each teacher is requested to send to the leader in advance of the meeting a sample of the questions actually used the preceding Sunday. At the opening of the meeting the leader discusses these questions so as to introduce an exposition of principles, why we ask questions at all, different kinds of questions, common errors in questioning, etc., himself asking questions and awakening discussion as he goes along. Then each teacher is requested to prepare in advance of Sunday the questions to be used in teaching the next lesson to his own class, and to report the results to the leader of the training class. Specific readings are also assigned from the best simple sources. This enterprise of ours is too new to be offered as a model in its details, but we are sure of our main principle, and our

experience thus far indicates that we are on the right track as to our general method.

After a time we shall be able, I trust, to conduct training classes on the biblical and other material of the curriculum by much the same method. The peculiar feature of such a plan would be the study of the Bible primarily as lesson material for accomplishing definite purposes in the lives of pupils. What parts of the Bible are used in the kindergarten, in the Junior Department, in the Senior Department? Why just these parts for these grades? These questions lead directly to biblical introduction, both general and special, and to a perspective view of the whole Bible history and literature. But here as before, this method of approach will be more vital than any that is abstracted from the ordinary activities of the teacher's life, and it will be most practical.

ROUND TABLE DISCUSSION ON GRADED LESSONS

CONDUCTED BY MRS. J. WOODBRIDGE BARNES, NEWARK, N. J.

MRS. BARNES: When Mr. Hartshorn asked if I would preside at this Round Table Conference this afternoon, I said that I would on two conditions: first, that I did not have to answer all the questions, and, second, that this should be an open meeting in order that we might get together on this subject, in order that those who believe in the lessons might have an opportunity to testify for them, that those who have problems might present them, and that those who look on the other side and do not see things just as some of us do might have just the same opportunity to present their problems, doubts and perplexities, and have them met fairly and squarely.

It seems to me that a great many of our problems and perplexities at the present time come to us because of our success. Of one denomination 50 per cent. are using the graded lessons, and under all sorts of conditions. We know that they are used all over the country in a way never expected at all for years to come. The wonder is not that we have some problems and perplexities, but that we are not snowed under with them. The following questions were written and handed in:

Question No. 1: "In using the graded lessons does it require a greater or a less number of teachers than the uniform lessons?"

MRS. BARNES: It depends entirely on how your school is organized. Take a primary department which was formerly taught by the teacher from the desk: now she has to have class teachers, therefore it takes more teachers than under her old plan. In many parts of the

country with the uniform lessons they always had class teachers, and under such conditions that teacher would not need to get any more teachers than she had before.

Question No. 2: "Can a teacher teach the first and second year courses to a beginners class in the same hour, the class numbering about forty?"

MRS. BARNES: I do not know what she could do if she tried, but it is not necessary to do it because the beginners courses of study, first and second years, are not like the other courses, but intended to follow one another. They are intended to rotate, and every school will do well to use but one year at a time.

Question No. 3: "Has it been found best to have the pupil prepare the lesson before the Sunday hour and during the week?"

MRS. MAUD JUNKIN BALDWIN: In the first year Junior the child prepares the lesson under the guidance of the teacher. For the second, the third and the fourth years the plan is that he shall prepare the lesson before.

Question No. 4: "Would you send a class home without a lesson, using graded lessons, rather than give them a teacher who is not prepared?"

MRS. BARNES: If you have no teacher you will have to provide for them in some other way. I would never send a child home without a lesson.

DR. ROBERT P. SHEPHERD: I would. There is a multitude of children in this country who would be better off with their parents than to be the helpless victims of incompetent Sunday-school teachers.

PROF. GEORGE ALBERT COE: One of the large churches in New York City never allows an unprepared teacher to take a class for a single Sunday. If the teacher is not there the class is not taught.

REV. DAVID G. DOWNEY, D. D.: If you have it as a rule that the class be sent home if there is not a prepared teacher, it behooves us as Sunday-school pastors and superintendents to see to it that no class is without a competent teacher. We have no business to bring pupils to the Sunday-school and then send them home.

MISS FERGUSON: We have a good graded union, and I solicit the girls and women who I think are able to teach in the primary department to attend the Graded Union and get help in the sectional work and come prepared to teach the lesson. I always know when my teachers are going to be absent. One of the rules of my department provides that I shall be informed, and then I can call on one of those girls.

Question No. 5: "What would you do when your teachers say they do not like the graded lessons and will not teach them?"

MISS FERGUSON: I would send them to a county convention in Nebraska if I could get them there.

Question No. 6: "Many teachers assert that it is unreasonable to expect Sunday-school pupils to study the lesson at home; how can this be overcome?"

PROF. GEORGE ALBERT COE: I do not think that any single answer to that question suffices. There are Sunday-schools the children of which come from homes that do not help them to prepare the lesson. I know of cases in which the teachers prefer to have done what can be done well during the Sunday-school hour, and stop there. If possible something should be done, I think, during the week, but the center should always be the drill of the child during the Sunday-school hour.

Question No. 7: "Is the percentage of conversions greater as a result of the graded lesson studies?"

MISS ALLEN: I think it is. It is a natural consequence. It must come.

MISS FERGUSON: When I began teaching I did not have the graded lessons, and my teachers were timid and would not pray in public. Every teacher I have is a consecrated worker and will pray in public and do all those things we want our teachers to do, and this has come about since we began the use of the graded lessons. We do see more conversions in the graded department. I send my children out as near their ninth birthday as October will permit. Last year I had a class of fourteen come into the church, and I am sure it was due to the graded lessons, to what the graded lessons have done for the teacher and the pupil.

MRS. MARY FOSTER BRYNER: In a convention which I attended one of the junior teachers reported that as they went through the lessons in the life of Christ they formed those juniors into a special class for instruction, and there were thirty of them who accepted Christ, and twenty-eight of them united with the church at the next communion. I was present at a church conference where there were six people admitted on the last communion Sunday, and four of these were from one class of boys ten and eleven years of age, taught by an earnest teacher of the junior department. I feel sure, from the testimonies coming in and the letters received, that we are beginning to see some of the spiritual results of the teaching of these lessons to the boys and girls.

MISS MARGARET BROWN: There are six persons here who are teachers in Nebraska, and if they had time they would testify that these

lessons have permitted them to bring Christ to the child more definitely than in any other way, and that the child of his own accord desires to come into the church.

MRS. MAUD JUNKIN BALDWIN: Several months ago I sent out a questionnaire to all of the county elementary superintendents in our State. One of the questions was, "How do you feel about the spiritual results from the use of the graded lessons?" Most of them said that it was too early to know of large results, but many of them referred to what they felt was to come in the future, and also spoke of definite spiritual results which were coming to them in their own departments.

DR. ROBERT P. SHEPHERD: From reports at twelve conventions which I have attended the result of the graded lessons has been uniform through the natural unfolding of the life of the child. The graded lessons appeal to every thoughtful teacher, because they make him a Christ teacher.

MRS. BARNES: Two months ago I attended a meeting in Brooklyn, and they got started on this question and would not get off it, and it made no difference what the denomination was, they all said that the boys and girls came naturally, that the children came up saying, "I would like to be a follower, too."

Question No. 8: "Why should any pupil be kept on a waiting list at a Sunday School?"

DR. ROBERT P. SHEPHERD: Let that question be referred to Prof. Coe, who is a teacher in that Sunday-school.

PROF. GEORGE ALBERT COE: Our space is limited, and we can take only so many pupils. The number is limited by the conditions. Since we can take only so many pupils we put any more who wish to come on a waiting list, and give them the first chance.

MR. W. C. PEARCE: I know of quite a number of schools that had to pitch tents and put floors and heat and light in them. I recommend that idea for use in New York.

DR. ROBERT P. SHEPHERD: This question haunts me. What is the use of anybody being kept on a waiting list? When you get home I wish you would ask your pastors and superintendents how many are on the waiting list and who they are. I think the rest of the human race are on our waiting list, and God will hold us responsible.

Question No. 9: "Is it feasible to have a uniform subject for all classes in the graded lesson?"

MISS FERGUSON: You cannot decide what is going to rule in the construction of your course. If it is feasible it is not best to have the same set of subjects.

Question No. 10: "What about the teachers' meeting under the graded lessons?"

MR. J. H. ENGLE, Kansas: We think we have been getting on pretty well with a monthly council. Instead of studying the lesson Jones makes his original outline of the lesson and submits it for criticism, or Smith makes out his teaching plan of the lesson and submits it for criticism. The various grades are represented, not always in the same way. A young lady tells the primary story as she expects to tell it the next Sunday, and we open a "trouble box," and we have a frank discussion of various questions.

Question No. 11: "How has temperance teaching been affected by the use of the graded elementary lessons?"

MRS. ZILLAH FOSTER STEVENS: If you have examined the temperance lessons for the primary years and the junior years you will find that most of them come in June, July and August. How many of you who are using the graded lessons observe the World's Temperance Sunday in November? (A few hands were upraised.) I think the question has answered itself. It seems that where the graded lessons are used the World's Temperance Sunday is not observed. There is some criticism concerning the Temperance Lessons in the Graded Course. Recall the names of these lessons: "Sodom and Gomorrah," "Nadab and Abihu, and the Prodigal Son." These are all pictures of adult life, and not of noble examples to be imitated, but of evil, to be avoided. We need a selection of temperance lessons which shall give us examples of strength and courage and moral heroism, instead of lessons about Eli's sons who made themselves vile, and so on. These junior lessons come at a time when it is urged we put the Bible into the children's hands and have them read it themselves. Is it proper for children nine and ten years of age to read the three chapters on Samson, the strong man with a weak will? That selection describes Samson yielding to the beguilements of his Philistine wife. The only other temperance lesson in the same year gives us the end of Eli's house, where the description is of Eli's sons making themselves vile, and the rest of the description is so unspeakable that I could not read it out loud to you. There is surely need for change here.

THE ESSENTIAL AIMS OF RELIGIOUS EDUCATION

JOHN T. MCFARLAND, D. D., NEW YORK.

Education, broadly conceived, is the process by which it is sought to bring a man or woman to self-realization. In other words the aim of

education is to develop the latent or germinal elements, qualities and powers of a human being. This means the making of a whole or complete man or woman. This educational ideal, it is safe to say, has never been realized. It has been a process of approximation. The perfect man at which education aims has not been produced, perhaps will never be produced.

Religious education, which belongs to general education, is the process by which it is sought to bring man to moral or spiritual self-realization. This has been the labor of the ages and will be the labor of the ages still to come.

It must be assumed in all educational effort that we have something to educate. Education is not creation. We must have the raw materials upon which to work. And education deals not with dead but living things. The physical trainer must have a living body with which to work. A corpse should be sent to the cemetery, not to the gymnasium. The educator of mind must have a living mind having capacity for receiving knowledge and powers and faculties capable of being drawn out and exercised. An idiot should be sent to an asylum, not to a school. And religious education assumes the existence of a living soul having spiritual faculties, a nature capable of moral perception and understanding and action. A dead soul, if we can conceive of such a thing, may be an interesting subject for theological autopsy and dissection but not for religious education.

This thought is fundamental to our work as religious educators. The Sunday-school is not a morgue, but a school which deals with spiritual life. The soul does not come into the world spiritually still-born, but alive, having in it all the latencies of immortality, holding an infolded life capable of infinite unfolding into spiritual strength and beauty. Let no theological mists obscure this fact. Our work in religious education begins with life and deals always with spiritual vitalities. The children whom God has given us are the living children of the living God. Christ declared that they belonged to his kingdom; he called them his lambs and he commands us to feed them. Not the dead, but the living may be fed.

If, therefore, religious education begins with life, a soul spiritually alive, this fact points the way for its effort and defines its aims. The only business of religious education is to minister to spiritual life. The soul's life must be constantly kept in view; what it requires for its development, what is demanded for the satisfaction of its hunger, what is necessary for its strengthening and perfecting must be given first consideration. Nothing else, in fact, is religious education. If we sub-

stitute any other interest for the life of the child—anything external, as the church, or the Bible, or theology or creed, then we have ceased the work of religious education and have become occupied with things that are secondary and subordinate.

It is this shifting of interest from externals to vitalities that is the thing that most characterizes the religious education of the present day. Now for the first time is it being recognized that the curriculum is for the child, not the child for the curriculum, that the material of teaching must be determined by the vital needs of those to be taught. Life must have unchallenged and unobstructed right of way in religious education. The central interest must be the human being whose development is proposed.

Religion primarily has to do with the soul's relations with God. Religious education, therefore, has for its immediate aim the development of God-consciousness. Consider exactly what this means. It does not mean merely that knowledge or information concerning God shall be imparted. That is theology and may mean nothing for the soul's growth. But God-consciousness is an altogether different thing. The genuinely religious man is aware of God, sees God, feels God, hears God, touches God at every point, lives and moves and has his being in God. The religious man is a worshiper—he prays, he praises, he adores, he trusts. But worship is mockery and prayer is emptiness, unless the soul has the consciousness of God. It is the curse of much religious observance that those who render it are really not aware of God. And perhaps this is so chiefly because the emphasis has been put upon observances as having worth in themselves. Men have deceived themselves with the thought that they are religious because they perform religious services. The only warrant for religious observances lies in the fact that those who engage in them are conscious of God.

The aim of religious education is to make people religious in this fundamental sense. The thing of first importance is not to teach theology but to reveal God. And this being granted, many questions relating to the material of instruction are settled. We must use whatever materials, we must employ whatever methods are best adapted to open the minds and hearts of the pupils to a vision of God. God must be made a vital reality to the consciousness or everything else will be in vain. And this cannot be effected if we deal with God merely under the forms of theological definition. He must be recognized as associated with everything—nature, and history, and all the manifold affairs of life; and religious instruction must present God in this wide and pervasive way. It is not enough that our young people be taught that God

was present and active in antiquity and associated with men and women of past ages; they must be made to see and feel that he has been in all history, and that there was never a time in the past when he was more actually and potently present in human affairs than at this present moment.

It should be a constant effort in the religious education of the young to make it clear that religion belongs to the natural moral life and that its requirements rest upon the same basis as all other ethical obligations. The religious life is not something apart from the general sphere of duty. Religious duties spring out of a man's relations to God, just as the ordinary duties of morality spring out of human relationships. Duty is always an expression of obligation growing out of a relation between persons. The relation determines the duty, and the fulfillment of the obligation results in what is called virtue, and virtues constitute character. And there are as many duties as there are personal relations and there are as many virtues as there are duties. Morality, the common law of duty, requires the fulfillment of all the obligations springing out of the various relations of life, parental, filial, social, business, political; and character will be perfect to the extent that it represents the virtues resulting from the fulfillment of these obligations. But religious duties grow out of the relations which we sustain to God, and what may properly be called religious virtues result from the fulfillment of the obligations created by our relations to God. Religious duty, therefore, appeals to us upon the same grounds as ordinary moral obligations. This should be made clear in religious instruction. Religion stands for the highest ranges of duty, but in its nature it is not different from duty on the common levels of life. The consciousness of God to which religious education seeks to awaken us reveals the fact that we stand to God in the relation of dependence. Out of that relation the duty of prayer immediately springs. If one perceives that all the good and perfect gifts of life come from God, then gratitude and thanksgiving become at once a requirement of spiritual good manners. A man who is aware of his dependence upon God but who refuses or neglects to pray and give thanks is a spiritual boor. And the knowledge of God makes us aware that we are related to him as subjects to sovereign. But the primary duty of the subject is to obey. The common principles of morality which require a good citizen to obey the laws of civil government require also that he shall obey the laws of that higher government of which God is the supreme authority. And, finally, the consciousness of God reveals to the soul the fact that it stands related to God as the imperfect to the perfect, the finite to the infinite. Out of this relation springs the obli-

gation to worship. Somehow we must lead our young people to see and feel that worship is one of the most natural things in the world; that it is just as natural for the normal mind to worship as to experience the sense of the beautiful in the presence of a flower, or of sublimity and grandeur in the presence of the mountain or the sea worship is merely the natural response of the soul to the fact of God presented to it; and failure to worship, or the absence of the impulse to worship, is as abnormal as the lack of the sense of the beautiful or appreciation of grandeur and sublimity. And it must be impressed upon all minds that any perfect system of morality must include not simply the virtues resulting from the fulfillment of the obligations growing out of our human relations, but also those resulting from the fulfillment of the obligations growing out of our relations to God. Religious virtues are the crowning virtues of life, simply because a man's highest relations are his relations to God.

Finally, the awakening of the social consciousness, the development of the social conscience, the cultivation of the social virtues, should be the aim of religious education. It has been declared that man is incurably religious. With equal truth it may be declared that man is incurably social. But these declarations merely imply that man has the religious instinct and the social instinct. God-consciousness and social consciousness require to be awakened and made clear. It is one thing to have a latent or vague feeling that there is a God and it is quite another thing to have the thought of God rise up as the great and overshadowing fact of life, even as a great mountain looms up and dominates the entire landscape. One who has such a vision of God sees all the features and interests of life in their relations to him. And likewise it is one thing to feel the faint stirrings of the social instinct, to be conscious vaguely that one's individual life is related to the lives of others, but quite another thing to awaken into full social consciousness and to feel the thrill of sympathy with universal humanity and realize that the perfection of the individual life depends upon its being rightly related to the life of the world. Out of this consciousness springs the social conscience which recognizes the obligations for social service, and out of this ministrant, self-forgetting, self-sacrificing service the social virtues are born. We have poorly understood the mind of Christ if we have failed to see that in him the social consciousness was always luminous. Two things were always clear to him—his relations to his Father and his relations to humanity. And his social consciousness was clear because his consciousness of God was clear. His whole life was a sacrament of service, and his love encompassed all nations and ran out

to all ages. In his life the life of God touched humanity. He was the bread of heaven sent down to satisfy the hunger of the universal heart of man. "The bread that I will give is my flesh, which I will give for the life of the world." That was the thought that forever throbbed in Christ's heart—"the life of the world." And to the level of this great thought the Church is slowly rising. And religious education will fail to represent Christ if it fails to inspire the hearts of the youths of the new generation with this passion for humanity, leading to a holy and joyous dedication of the individual life to the redemption of the life of the world.

IMPORTANT YEARS IN THE SUNDAY SCHOOL'S DEVELOPMENT

1780. The beginning of the present modern Sunday-school movement. Robert Raikes was the founder and Gloucester, England, the place. In four years, the number of pupils had increased to one-quarter of a million. The movement soon became world-wide. Instead of one school, there are now 286,000 and instead of three officers and teachers, there are 2,600,000 with a total membership of 29,000,000. This vast host studies, for the most part, the same Bible text, in hundreds of different tongues, on the same day, in all Christian lands, in all the World.

1786. The first Sunday-school in North America was organized by Bishop Asbury, in Hanover County, in the State of Virginia. This single school has now increased to 174,000, with a membership of nearly 17,000,000 people.

1832. The first National Sunday-school Convention was organized in New York City. Two hundred and twenty delegates were present, representing fourteen of the twenty-four states, and four territories.

1872. "The Uniform System of Lessons" was adopted and the First Lesson Committee appointed to select the lessons for seven years by the Fifth National Convention at Indianapolis, Ind. The man who discovered and promoted this system is mentioned on Page 5 of this section, under the last car of the "Sunday School Train." At this Convention the name was changed from National to International, to include the United States and Canada.

1881. At Toronto, the Third International Sunday-school Convention inaugurated interdenominational coöperative Sunday-school work, at the suggestion and under the leadership of Mr. B. F. Jacobs, who was the first Chairman of the Executive Committee. Mr. Jacobs held

this office until his death in 1902. This action marked the beginning of the work now carried on under the supervision of the International Executive Committee.

1882. TOURS. To develop the work undertaken at Toronto, in 1881, Chairman B. F. Jacobs, inaugurated a series of International Tours for the purpose of education, information, and inspiration. In 1882, he toured the state of Maine, all the Eastern Provinces, and Newfoundland. In 1886 Mr. Jacobs, with Prof. Excell and Dr. Payne, made a tour through several Southern states and later in the same year he led an extended tour through the Northwest, visiting ten states and provinces. Six workers took some part in this tour. The cost in time and money to Mr. Jacobs to execute these tours was great. In 1892 Superintendent Reynolds and Prof. H. M. Hamill made a tour from Wisconsin to Texas, via Canada, and the Atlantic Coast, visiting fifteen states and provinces. In 1900 General Secretary Lawrance with four associates conducted a Northwestern tour, visiting twelve states and provinces. In 1901 Prof. Hamill, assisted by Secretary Lawrance and other expert workers, conducted a trans-continental tour, from the Atlantic to the Pacific, beginning February 17th and closing May 17th. All these tours were the results of B. F. Jacobs' plans and zeal for promoting organized Sunday-school work on the continent of North America.

1887. Mr. William Reynolds, of Illinois, was elected President and appointed Field Superintendent of the International Convention, and was its first paid employe. Mr. Reynolds was a princely man. He was prominent in National and International conventions from Newark, 1869, to Boston, 1896. He was one of the great trio of Sunday-school and evangelistic leaders—Moody, Jacobs, Reynolds. Two days after his last public address he died at Louisville, Ky., September, 1897, his wife at his side, to whom he said, "If I die, I die in the harness."

DEPARTMENT OF NEGRO WORK

PROF. H. C. LYMAN, SUPERINTENDENT.

Committee 1911-1914.

W. N. Hartshorn, Chairman.....	Boston, Mass.
R. M. Weaver.....	Corinth, Miss.
N. B. Broughton.....	Raleigh, N. C.
A. Trieschmann.....	Crossett, Ark.
Isaac Thomas	Rutland, Vt.
Rev. John E. White, D. D	Atlanta, Ga.
Rev. Wilbur P. Thirkield, D. D.....	Washington, D. C.
Rev. George Sale.....	Atlanta, Ga.
Rev. L. M. Dunton.....	Orangeburg, S. C.

SUNDAY SCHOOL AND THE NEGRO

MR. W. N. HARTSHORN, BOSTON, MASS.

Sunday school work among the colored people had its inception under the direction of the International Sunday School Association in August, 1895, when the executive committee appointed Rev. L. B. Maxwell of Georgia as field worker. Two years later Prof. Silas X. Floyd of Georgia was appointed associate field worker, serving two years.

Rev. Maxwell continued until his death in March, 1902, his duties calling him to the several southern states for conventions, conferences, and visits to individual Sunday schools in the endeavor to interest the people of his race in doing better work for this important department of the church.

At the close of the Denver international convention, 1902, the work was resumed by the appointment of Prof. James E. Shepard of North Carolina and Prof. G. G. Marcus of Tennessee as field workers. Prof. Marcus died in 1904 and Prof. Shepard continued in the service until the Louisville convention, 1908.

The methods employed by the International Association for the work among colored people were those familiar to the work among the white people. From 1895 to 1908 more than \$24,000 was expended in salaries by the committee.

In August, 1905, after the international convention at Toronto, where special emphasis had been placed upon the Sunday school needs of the race, the central committee of the International Association met at Clifton, Mass., with the committee on work among the negroes, to plan for the extension and development of the work.

To attempt to meet the needs of the race it was voted that if any southern states, to the number of five, would organize a negro state Sunday school association, select a suitable man as state secretary to give his entire time to the work, subject to the approval of the committee on work among the negroes, and contribute \$450 a year for salary and expenses, the international committee would contribute an equal amount for the same purpose. The proposition was immediately accepted by five states, and in each a secretary was appointed.

The Field Superintendent was instructed to give careful attention to the supervision of this new state work in addition to his other duties among the Sunday-schools of the southern states, without negro secretaries, in the hope that by this practical coöperation, on the part of the international forces, the new plan would produce good results.

The work of the State Secretaries was to visit the centers of population—both cities and towns—hold conferences with pastors, superintendents and other Sunday-school officials, and, where possible, work up interdenominational conventions. It was definitely understood that the work was not in the interests of any special denominations, but to bring all together for the consideration of approved methods for doing better work, in the hope that they might adapt them to the needs of their individual Sunday-schools. This new plan of work was given an honest trial by the International Committee, and every possible coöperation was extended to the Negro State Associations and the Negro State Secretaries.

Before the close of the first year several of the Negro State organizations found it exceedingly difficult to secure funds with which to meet the promised monthly payments to their secretaries, and the secretaries in the field failed in their efforts to secure the financial coöperation of their race. Other obstacles presented themselves to be met by these faithful State Secretaries, and as the difficulties multiplied, it was evident that new plans were needed if the work was to be successful.

The committee on Work Among the Negroes found it difficult to secure reliable information as to exact conditions, either from the Field Superintendent or the State Secretaries, and repeated correspondence yielded unsatisfactory results. A conference was held at Greensboro, N. C., early in 1907, when the Chairman of the Executive Committee, General Secretary Lawrance, and Chairman N. B. Broughton of North Carolina,

of the Committee on Work Among the Negroes, met the Field Superintendent, the Negro State Secretaries and others interested.

Each State Secretary told, in turn, what he had tried to do, and related interesting facts bearing upon conditions and needs in his own field.

It was discovered, at this conference, that the negroes are intense denominationalists in their church relations. They have 36,000 churches, with 3,750,000 members, and control church property valued at \$60,000,000. More than ninety per cent. of the race are Baptists or Methodists, and they were loyal to their own denominations, and attached to the varied organizations, state, county and town in their churches. When they have met—as far as they can—the demands which these denominational organizations make upon them, in time and money, they have little of either left for interdenominational organizations or work.

They are limited in their ability to give money for religious causes, on account of meager income, and when they can give, their denomination comes first, and they are unable to attend and support county or state interdenominational conventions.

Because of inexperience and no previous training, there was a lamentable lack of practical knowledge and experience in Sunday-school work on the part of the Negro State Secretaries, and they were unprepared for Sunday-school leadership.

Added to these hindrances there was no suitable literature for distribution among the people, and no literature that would serve pastors, Sunday-school Superintendents and teachers.

The conviction was very clear, as a result of this conference, that the negroes were not ready to reap the advantages of interdenominational coöperative Sunday-school work.

Another important conference was held in December, 1907, at Raleigh, N. C., participated in by negro pastors, educators and Sunday-school leaders from ten states, who were present as guests of the Committee, even to traveling expenses, in addition to the Presidents of Shaw University, Raleigh, N. C.; Virginia Union University, Richmond, Va.; Chairman Broughton, General Secretary Lawrance, the Chairman of the Executive Committee, and a number of pastors of white churches.

The purpose of this conference was to discover, if possible, some plan upon which Sunday-school work among the colored people might be projected, with the hope of rendering effective service.

During the three days the conference was in session it was discovered that the present plans must be abandoned or greatly modified; the money was all gone; several of the Negro State Secretaries were in

financial distress because of the unpaid portion of the salary due from Negro State Associations; it was evident that no further contributions could be secured by these Associations with which to continue the work, on present plans, and the International Committee could not assume the entire expense of the work.

These were actual conditions, not theories, and after serious and careful consideration it was decided that the state and county convention plan should be discontinued and an endeavor made to reach the people in Sunday-school work by a course or courses of study in the institutions for the education of the negro already at work in the South, so that when the students leave these institutions and go to the churches and schools in their homes, they will have some knowledge that will enable them to put into operation practical and improved methods for organizing, conducting and teaching individual Sunday-schools.

Shortly after the Louisville convention of 1908 there was held "The Clifton Conference," at Clifton, Mass., at the home of the Chairman of the Executive Committee, August 19-21, 1908. This was a by-product of years of investigation of the problem of moral and religious education of the negroes of the South, undertaken with a view to the more effective promotion of Sunday-school work.

Seventy prominent educators, publicists, pastors, business men, officials of the International Sunday School Association and other leaders in the religious world were in attendance for three days to consider great problems related to the moral and religious education of a race. Nearly two-thirds of the entire company came from the southern states, and among the number were about thirty prominent negroes who are considered representative men of their race. Seventeen states, thirty-seven colleges and schools, nine denominational Missionary organizations and twelve of the great religious denominations were represented.

Rev. Dr. John E. White, pastor of the Second Baptist Church, Atlanta, Ga., who was president of the conference, said in his opening address that the conference represented "more intelligence and more experience with the question of the negro, his welfare and his progress than was ever before assembled in this country."

The conference had a clearly defined purpose of wide scope. It was "to discover the present mental, moral and religious condition of the negro; how this condition has been reached; its practical effect upon his daily life; what is needed; how obtained; how applied; the result."

Many important facts were learned, and the conviction was clear, in the conference, that past methods had not produced desired results; that a new plan of work must be adopted, and that the foundations of the

higher and more permanent progress of the colored people must be laid in their moral and spiritual life.

As a result of three days of prayerful, sincere and purposeful consideration, the Clifton Conference reached a unanimous agreement as to the needs and plans and the "Findings" declared that:

"The fundamental need in the present condition of the negro is the development of right moral motives and high standards in the mass of the race.

"That the permanent uplifting of the race must be through the moral and religious instruction of the children and youth in the homes, schools and churches; and

"That the Sunday school, when properly organized and conducted, is a great and effective agency for imparting the principles of the Christian religion and the saving knowledge of God's Word."

A committee of ten members of the Conference was appointed to co-operate with the International Committee on Work Among the Negroes, in carrying out the plans for the inauguration of systematic and thorough courses of Sunday-school instruction and training in colleges and schools for negroes.

It was clearly understood that no part of the plan provided for new schools, but that all the work should be done in the universities, colleges and schools already organized and in operation, with students already enrolled and at work in other studies.

For more than two years your Chairman, supplementing previous years of careful investigation, made numerous visits to the South to study prevailing conditions and to become better acquainted with the field and the institutions in which the Committee could carry on its plans of work. This investigation took a wide range. Information was sought and obtained from many sources: Interviews and conferences with representative men and women of the South, both white and colored; through the great denominational Home Mission Boards and Organizations; by personal visits to more than one hundred of the two hundred and fifty-nine educational institutions of college or seminary grade for the education of the negro, and from other reliable sources.

Conferences were held with Sunday-school leaders in many cities of the South from Richmond, Va., and Jacksonville, Fla., on the east; to New Orleans on the south, where leaders from three states were in conference; to Dallas, Texas, and to Louisville, Ky., covering every southern state and reaching men and women of large experience and varying opinions. The dominant thought after this period of study, which con-

tinned until nearly the time for the San Francisco convention, June, 1911, was that the most momentous aspect of the many-sided problems was not political, social, legislative, intellectual or even industrial, but that of their moral and religious training.

Future Plans

The committee on work among the negroes appointed at the San Francisco convention, June, 1911, has voted to inaugurate the new plan of work with the opening of the new school year, September, 1911. Prof. H. C. Lyman, A. M. (white), for the past five years a member of the faculty of Benedict College, Columbia, S. C., has been appointed to supervise this work, as "Superintendent of Sunday-school Work Among the Colored People." He will begin at Atlanta, Ga., and will give the plan a fair trial in that city. It is proposed that with the coöperation of the presidents and faculties of the six great institutions in that city for the education of the negroes he will give one day each week to instruction in each school, in practical methods of Sunday-school organization, management and teaching, with special attention to seniors. It is also suggested that on one evening each week he will have a conference on practical Sunday-school work with the negro pastors, superintendents and teachers, and on Sundays will visit the negro Sunday-schools for such service as may be needed.

Prof. Lyman, who has made this feature of the work a practical study and has been unusually successful during his service at Benedict, will also be available for conventions, conferences, etc., in other parts of Georgia, and will have the hearty coöperation of the International Sunday School Association in his efforts. If the plan is a success in Atlanta it will be extended to other cities and states. In the near future, as soon as the right man can be secured, a second worker will be appointed to visit the schools in other sections of the South and introduce the new plan of work. Scores of institutions are ready to receive these workers and are anxious to coöperate.

In order that the work may be wisely planned and effectively carried on and that the committee may have a clear understanding of needs and problems and to secure the advice and coöperation of our southern brethren, it is proposed to hold a series of conferences in the South during the fall of 1911, to which will be invited men and women interested in the work and whose practical experience will be of value in reaching right conclusions.

The plan also comprehends the preparation and publication of proper

literature, not only for the students who are to be reached in the educational institutions, but for pastors, Sunday-school superintendents, teachers and others interested in the Sunday-school.

THE ACHIEVEMENTS OF THE SUNDAY SCHOOL AMONG NEGROES

BISHOP GEO. W. CLINTON, D. D., CHARLOTTE, N. CAR.

No institution inaugurated by man and for man has had a more praiseworthy history, or is more notable for large and far-reaching achievements than the Sunday-school movement. Starting from so humble a beginning, and with a design far less significant than is true of this great world-wide movement of today, it has grown until the fruits thereof do shake like Lebanon. But remarkable as has been the whole history of the Sunday-school movement, I do not think any portion of it can show more extensive and beneficial results than that which chronicles its work and traces its influence among my race.

Whoever undertakes to tell of the work or achievements of the Sunday-school among the Negroes must go back to a period of our country's history when the Sunday-school constituted not only the chief means of learning the way of salvation, but the only avenue open to the Negro for the culture of his mind. Much is said about the marvelous progress of the Negro during the past forty-six years. That his progress has been indeed marvelous no man who wants to be regarded as thoughtful and candid and acquainted with the past and present condition of the Negro will dare deny.

It was in the Sunday-school that the first leaders and preachers of the race to whom was committed the great task of becoming Joshuas to the newly emancipated people received their scanty equipment. Whatever may be the progress and achievements of which we are ever ready to boast, and of which we are justly proud, the credit of laying the foundation of this goodly heritage which we now enjoy is due in a very large measure to the Sunday-school. Every individual who has lived within the last forty-five years under Christian influences and enjoyed church privileges will agree that the Sunday-school has been a great blessing, yea, an inestimable boon to the Negro, whether we consider the youth or the adult population.

The Sunday-school was for the first few years in the history of the freedmen the only school they could go to for mental as well as spiritual enlightenment in books. The Sunday-school was their primary school, their academy, their seminary and their college all in one. While it did

not give diplomas, high-sounding and meaningless titles and unearned degrees, it did give to the Negro race and to the country men and women whose hearts had been touched by God, and whose minds had been furnished with the key of knowledge which was destined to lead them into richer and more abundant treasures of wisdom and truth. Many of the men and women of the race who were most useful in building up their people along religious and educational lines during the first three decades after emancipation, and some of whom are yet workers for God and eminently successful among men, acquired their first knowledge of letters in the Sunday-school.

The introduction of the International lesson plan for the study of the Word, now employed throughout the world among nearly all Protestant denominations, has proven to be of incalculable benefit to the Negro Sunday-school teacher and scholar and to the preacher as well.

This plan has filled such an important place in the Sunday-school work that academies, seminaries and colleges, especially those supervised or controlled by religious bodies or instructors, began to use the daily readings. This I know to be true of those institutions under the direction and control of the Negro religious bodies. The habits of daily Bible reading as planned and of carrying the Bible to the church to follow the minister as he conducts his reading lesson are outgrowths of the International system.

Many ministers have been greatly helped by this system to a more profitable study of the Bible, and have been enabled to prepare their sermons to better advantage.

The teachers' meetings, the keeping of minutes in the Sunday-school, the conventions and the like, are each and all educative and have been very helpful in the training and preparation of the youth for Christian service done according to business methods.

Another achievement of the Sunday-school among Negroes is the training of the children in systematic giving for the operation of the local Sunday-school and church, and at the same time imparting a knowledge of mission work at home and in foreign fields, and instructing them as to their relation and duty to this most important department of Christian activity.

The Temperance Lessons of the Sunday-school have been a benediction to my people. They have exerted a most wholesome and elevating influence upon the young, and have been the means of halting older persons whose steps had already started downward in the treacherous and ruinous path of intemperance.

I think I speak advisedly when I say that one of the great achieve-

ments of the Sunday-school among my people has been the healthful influence it has exerted upon the personal and home life of both adults and children.

The Sunday-school has been credited with being responsible in some measure for much of this progress. Perhaps the following statistics, gathered from an authentic source, may serve to set before you in a more forceful way the progress we have made: Of the 10,000,000 Negroes in this country 3,700,000 are church members, worshipping in 35,160 churches and ministered to by 35,224 ordained preachers. There are 35,000 Sunday-schools with about 2,000,000 scholars and 210,000 teachers. They own property amounting to \$56,650,000. The churches contribute annually \$500,000 for education, \$50,000 for Foreign Missions and \$100,000 for Home Missions. We maintain and operate of ourselves 175 colleges, industrial schools and academies. In addition to this it will please you to know that there are four distinctively Negro publishing plants, viz.: The National Baptist and the African M. E., both located at Nashville, Tenn.; the Colored M. E., located at Jackson, Tenn., and the African M. E. Zion, located at Charlotte, N. C. These enterprises have property valued at \$250,000, and they publish millions of copies of Sunday-school and other religious literature, printed, bound and issued by the hundreds of Negro young men and women who find employment therein, most of them being Christians and Sunday-school scholars and teachers. In the National Baptist Publishing House a half hour is spent daily in prayer and praise service. Besides these there are 150,000 Sunday-school scholars and workers of the M. E. Church who give hearty and substantial patronage to the M. E. Book Concern.

I speak knowingly when I say that the Sunday-school has done more to break down the contentions, strife and bitterness that used to obtain among Negro denominations than any single agency I know of, with the possible exception of the Young People's Society of Christian Endeavor, and it even antedates that great and wonderful organization, which is doing so much for the cause of Christ and the betterment of humanity.

The beautiful life, the lovely spirit and the splendid work of that godly man, Mr. W. N. Hartshorn and that wonderful book, *An Era of Progress and Promise*, which he issued only two years ago, have proven leaven of a most healthful kind, and all these agencies and influences have wrought mightily and beneficently among the Negroes.

Standing here as sponsor for my people, I pledge you that we will gladly join hands with you and do our part in carrying on this grand and noble work.

THE NEGRO'S DEBT TO THE SUNDAY SCHOOL

REV. A. L. PHILLIPS, D. D., RICHMOND, VA.

So much has already been said with truth and force tonight, which helped to set forth in detail the nature and extent of the Negro's debt to the Sunday-school, that I venture to add briefly some general considerations.

First of all, the Negro owes much to the Sunday-school for opening its doors to him at a time when there was very little opportunity for him to receive religious instruction. There has never been a time in the history of the Negro's life in America when some kind of effective religious instruction was not offered him. When political freedom was given him he took up the burden of the direction of his own religious life and activities. The Negroes have shown a strong disposition to manage their own Church affairs, and have tried to avail themselves of the full resources of the Sunday-school; so that this great institution of the Church has shown its power to gather Negroes together for such religious instruction as was available. It has been an ingatherer in the most emphatic way.

The Negro is under heavy debt to the Sunday-school because it has opened the Bible to him at every stage of his life. Instruction has often been misleading, and perhaps at all times inadequate, but such as it has been, and is, it has helped to keep the Negro's faith in the Bible and in a personal God, and his own accountability unhurt by the criticism and undiminished by the materialism of our times. The Sunday-school has taught Negroes the words and music of old-fashioned hymns and of modern gospel songs, and has thus contributed enormously to his stock of religious knowledge. The Negro owes much to the Sunday-school, because it has been the informer of his religious life.

No doubt multitudes no man can number have through the touch of the Sunday-school had their lives mightily affected. Perhaps the Negro's religion is still too much a matter of form and worship, and has too little of Christian ethics as its basis. No doubt there is still an appalling need for moral training in connection with his religious services. One does not willingly think of what might be the condition of the Negro children and youth if the Sunday-school had not continued to play its stream of transforming power directly upon their lives. Any unprejudiced observer must conclude that the Sunday-school has been a mighty agent in the transformation of the Negro life and character.

Amongst the Negroes at large there is an urgent need for trained

leaders in their church life and enterprise. In this he does not stand alone. The Sunday-school has here been practically his only reliance for any sort of trained leadership. Superintendents, officers and teachers have had in the Sunday-school some degree of training, at least. The powers of natural leadership have here been discovered and turned in the right direction. The inherent powers of the school as a trainer have not been used with the highest efficiency; but the Sunday-school has stood true to its mission and history, in that it has been a trainer for the colored church life.

Around the Sunday-school, as amongst all other people where it has been untrammelled, the Negro life has been strongly united. One of the most discouraging and obstinate difficulties in the way of religious progress amongst Negroes has been their intense and narrow sectarianism. Undoubtedly this is due in a very large measure to the ignorance of their leaders, and inborn prejudice has been its efficient hand-maiden. It counts for much that the Sunday-school has stood in the church as the most vital unifier of their activities. One of these days the Negroes will catch the vision of the power of the Sunday-school to broaden their denominational life, and teach them the power of real interdenominational coöperation.

The leading church workers amongst Negroes have sore need of encouragement at times. The way up has been long, and the hill is not yet ascended. There have been difficulties from within the church; difficulties of leadership; difficulties of ignorance and prejudices; opposition from without has dampened enthusiasm, and poverty has stood in the way of progress. In spite of all these difficulties the Sunday-school has given inspiration and hope to multitudes of leaders. It still holds out the promise of large fruitage, and the teeming young Negro life tells the leaders of larger conquests awaiting their devoted effort. The Sunday-school is the inspirer of the Negro's church life.

When a child in a small North Carolina village, immediately after the great Civil War, I recall that I rarely ever had more than one orange a year. Oranges were scarce and money was scarcer, but somehow Santa Claus always got one orange for each child. Christmas Eve, when we each hung up the biggest and longest stocking in the family, we had high hopes of the morrow. When early Christmas morning we claimed our stockings and emptied their contents we always found in the toe a splendid orange. By breakfast we had eaten half way down the stocking, and by evening its contents were nearly gone, but the orange was reserved because of its preciousness. We measured its weight in our hands; we admired its color; we drank its fragrance, and in imag-

ination ate it many times. At last, perhaps two days after Christmas, the time had come when it must be eaten, and because of the sacredness of the occasion I used to withdraw from the other children, and alone roll my orange until it was soft and juicy. I would stick my finger where the stem was, and then suck it so dry that a cotton compress could scarcely have gotten it drier. If the old nurse were not near we turned the orange inside out and ate all the "goodie." And if nobody came I would sometimes eat up the peeling. When we did not eat the peeling the frugal mother often saved it to be dried and used as flavoring for stewed dried apples. I managed to get all the juice out of that orange, and there was nothing about it that I did not eat except the smell, and I got that.

We with confidence offer our colored friends the great Sunday-school orange, and commend it to them for its beauty, its juiciness, its fragrance and its enduring satisfaction. May they get all out of it that is in it, with the assurance that times have changed, and that oranges have become plentiful and cheap.

A PROGRAM FOR CONSTRUCTIVE SUNDAY SCHOOL WORK AMONG THE COLORED PEOPLE

PRES. WILBUR P. THIRKIELD, LL. D., WASHINGTON, D. C.

We face in America not the problem of the Negro alone, but that of the race, black and white, yellow and brown. America is the crucible where seething races are being melted and fused as by a fire. We are to determine whether Christian America shall be to them either the fires of God, purifying and redeeming, or the fires of hell, consuming and damning. If this problem of the races is to be solved in peace it must be through the "Open Bible" and under the "Uplifted Cross."

For forty years we have been concerned with making the Negro a place—a place to stand; a place to learn, to rise, to work; a place to live. We now face the problem of fashioning a life. The center of the problem is the childhood of the race. For the sake of the nation and the Kingdom we must preoccupy the field of childhood for Christ, on the theory that it is easier to preoccupy than it is to dislodge. The problem is to hold the rising generation of young colored people to the Church through the Sunday-school and Church organizations.

No survey of religious work and Bible training among the colored people is adequate that fails to realize the work of religious value done under slavery. At its best slavery was a school of training in which

the Negro made rapid strides out of barbarism into the elements of Christian civilization. So effective was the work that in 1860 careful estimates give nearly one-third of a million colored people who were receiving regular religious instruction. In addition to this, be it remembered, the Negro worshipped in churches for the whites; heard the best preaching; got the rudiments of religious thought; was brought into touch with God; in song and prayer and worship he was touched by the power of the world to come. He learned the Scriptures; he could not read and so stored the Bible in memory, until many a slave became mighty in the Scriptures. He wove psalm and prayer and prophecy into those pathetic and immortal melodies that yet clutch the heart. In fact, he got strong hold of the rudiments of the Christian religion. The seed fell into good ground.

The crisis of the war broke off these old associations. Under freedom new relations obtained—the old sense of obligation on the part of former Christian masters was largely lost. During Reconstruction days the gulf was widened. Yet with all its blunders, Reconstruction lifted a race out of slavery into citizenship. The ballot gave the slave a name. For the first time he stood erect and counted as one—no longer a chattel, but a citizen. It gave him a sense of personality. It made all men anew realize the force of the great dictum of Kant, “Always treat humanity, whether in yourself or in another, as a person, never as a thing.” Reconstruction acts first gave the South a system of common schools. And even in poverty such facilities have been given that today six-tenths of the Negro race can read their Bibles.

This furnishes a basis for broad and effective Sunday-school work. Let it be kept in view, however, that this separation of the races in church life and work left the Negro, on the threshold of freedom, to the instruction and leadership of a meagerly taught and unlettered native ministry. Had it not been for the effective religious work done would have drifted into barbarism. One of the miracles of modern Christianity is seen in the power of preaching, the initiative and skill in organization and leadership shown by the Negro ministry after the war. While multitudes of the youth were touched and uplifted through the schools established by northern benevolence, the older ministry was unlettered; yet they arrested a downward movement of the race, and through the power of God and His Word lifted multitudes into the life and light of Christ, so that today, as the standing monument to their work, we see thirty thousand churches valued at forty million dollars, and a large percentage of adults identified with the Church.

But this work has been done largely by a preaching ministry and

not by a teaching ministry. It is a serious question whether the ministry has kept pace with the rising generation that has been to school; that reads, that thinks, and that demands a ministry that reads and thinks, and through its intelligence and moral leadership is fitted to command the thought, mold the conscience and direct the higher life of the youth of the race.

Turning to the Sunday-school we find it is the weakest part of their church enterprise. It is weak in organization, meager in equipment, largely inefficient in leadership, teaching and in work. Yet with the youth not properly provided for in the plan of church work, the Sunday-school, properly organized and equipped, gives greatest hope for the future. Leaders and teachers must be trained. The problem is, how shall this be done? Such is the magnitude of the task, such the race conditions to be met and mastered, that the Negro must furnish the forces for permanent work.

The idea developed at the Clifton Conference, under the leadership of Mr. W. N. Hartshorn, is, that through the schools there may be raised up the trained forces that shall lead in Sunday-school work and give adequate Bible training to an entire people. Here is a task of such magnitude and importance as to make strong appeal to the conscience of the whole Church, for it concerns not machinery, but life.

The plan would include the broadening of courses of study in the schools now under Christian auspices, so as to give adequate training in Sunday-school organization, methods and work. Credits should be given for Sunday-school and Bible work just as is already done in certain schools in the North.

As a practical example of what may be done, take the city of Atlanta, with its six institutions representing four denominations, with nearly two thousand of the picked youth of the race. Let a teacher, thoroughly equipped for instruction in Sunday-school methods and Bible work, be secured; a man with a sense of genuine consecration to a high task; a man whose ability and contagion of spirit would command the respect and awaken the enthusiasm of the entire student body. One day each week could be given to each denominational group of schools. The work should be on a sound scholastic basis. The methods should be as thorough as obtained in any other part of the curriculum, with credits as in any other study. One day a week should be given to the instruction of teachers in the city already engaged in Sunday-school work. The colored Sunday-schools of the city should be organized, as far as practical, on a modern basis. On Sundays hundreds of the students in special training should be placed in the church and

Mission Sunday-schools for practical work under careful supervision. In this manner the schools of an entire city could be organized, officered and equipped, and thus serve as models.

At other centers in the South, such as Nashville and New Orleans, where several schools are located, the same type of work is made possible with similar practical results.

During the summer vacation months such an instructor should go throughout the state, meeting the numerous conferences, institutes and conventions held at this season. In these assemblies opportunity would be given to instruct and inspire thousands of preachers and teachers in the interests of more effective Sunday-school organization and work. He would also impress upon them the importance and value of coöperation with the young teachers sent forth from the colleges in organizing the Sunday-schools on a modern basis. It is evident that the effect of such training of capable young men and women in the schools and colleges would be cumulative. Going forth into a thousand communities as teachers, preachers, physicians and industrial leaders, they would be so imbued with modern Sunday-school ideas and work as to make each school touched by them an example and an inspiration to each community.

The method proposed, in the first place, is apostolic. The Master trained the seventy and then sent them forth into every town and village. It is also the method of the foreign mission field. The work of reaching the young lagged and failed until trained native workers from the Christian schools were sent forth into Sunday-school work. It is the method of the modern college, the plan of which is to train the comparatively few select and capable minds of youths, who shall go forth to be the intellectual and social leaven of the race.

The basis for effective work through the Sunday-school is found in what Stanley Hall and others have emphasized—the genius which the Negro has for religion. No race surpasses the Negro in religious endowment. In the youth of a race of ten millions, a race woven into the warp and woof of our Anglo-Saxon civilization, through the Sunday-school, we face the problem of shaping the life of oncoming millions. It is the work of the potter with the plastic material of a race, naturally religious and with its face toward the Light. The danger is that through neglect the clay will harden and set with its face against God.

DEPARTMENT OF MEXICO

REV. E. M. SEIN, SECRETARY.

COMMITTEE 1911-1914

Dr. George W. Bailey, Chairman.....	Philadelphia, Pa.
Dr. Alexander Henry.....	Philadelphia, Pa.
Walter Hill.....	Phoenix, Ariz.
W. M. McCoy.....	Mountainair, New Mexico
Fritz Salmon.....	New Orleans, La.
C. Scott Williams.....	Mexico City, Mex.
Rev. William M. Anderson.....	Dallas, Texas
Rev. John W. Butler, D. D.....	Mexico City, Mexico
Rev. Hugh K. Walker, D. D.....	Los Angeles, Cal.

REPORT OF THE DEPARTMENT.

READ BY REV. E. M. SEIN, SECRETARY

The Sunday-school work in Mexico is the most hopeful part of the mission work in said country. Men and women are annually converted to the gospel of Jesus Christ and are added to the churches; but the real increase and permanent value of the work lies in the fact that out of a total membership of 21,467 enrolled in the Sunday-schools, three-fifths are found between the ages of seven and fifteen years and are within our very walls and therefore can be brought to Christ in the course of a short time. As an evangelizing agency the Sunday-school today is well equipped to carry out our Master's great commission in every mission field if we are only faithful in using opportunity and every practical help in conducting this great institution.

In Mexico there is great need of Sunday-school evangelism to make pastors and people understand the resources of the evangelistic fruitfulness possessed by the Sunday-school, and this has been from the beginning part of the program of our work. We still find in some places that people are averse to the Sunday-school, preferring the preaching service, while in others there is considerable lack of appreciation of the importance of early training and conversion of the young.

To these difficulties must be added the lack of competent workers filled with Sunday-school enthusiasm to develop all the practical features of an up-to-date and soul-winning Sunday-school. We find a help along this line in the periodical district conventions which are now held in different parts of the country and which necessarily tend to show us the weak points in the work and at the same time suggest the needed remedy. Twelve of these district conventions have been held annually under the auspices of our Sunday-school Association and the Secretary has attended most of them giving all possible help to the success of the same. In some sections the interest has been really surprising as evidenced by the convention held in a country community, not very long ago, where fourteen Sunday-schools were represented by seventy-eight delegates, some having had to walk several miles to honor their appointment. The convention idea is slowly but firmly gaining ground and we think the day is not far distant when many others can be organized. The fact that some of the Sunday-schools, if not a large proportion of them, are so far apart, is a difficulty of no small consideration when the bringing together of officers and workers for convention or conference is planned.

The best National Convention ever held in Mexico was that of last year, the year of the Mexican Centennial, held in Mexico City in September. Every State in the Republic was represented, and delegates registered from Sonora in the Northwest to Yucatan in the Southeast. The beautiful Sunday-school banners displayed on the walls of the Convention church, some exquisitely embroidered, bore clear testimony to the fact that interest was at high mark and that the outlook for the future is full of promise, for which we thank the Lord very sincerely. The Convention was greatly favored by a distinguished delegation of thirty-eight visiting brethren from the United States and Canada, who came with Mr. Marion Lawrance, General Secretary of the International Sunday-school Association, with the specific purpose of attending our sessions and helping with their presence and words of counsel. Never before had such great honor been paid to the Sunday-school work of Mexico, and all our people appreciated it very much. The wise and cheerful words of Mr. Lawrance, as well as his Sunday-school addresses, made a deep impression upon our workers. As somebody expressed it, "Mr. Lawrance's visit to Mexico was like the coming of soft rain on a field of young corn." Besides this important feature of that Convention, there was the granting of diplomas to teacher-training graduates and the adoption of the Graded Lessons.

The departmental work has not been developed so far, but efforts have been put forth to arouse interest in Teacher Training, Home and

Cradle Roll and also Temperance and Missions. Until we have more competent workers to depend upon we shall find ourselves handicapped in carrying out the standards of International work.

However, the work is moving on and every year we rejoice to see added interest in the Sunday-school as there has never been before. The Presbyterians, the Baptists and the Methodists are publishing very good quarterlies and other helps for their Sunday-schools and in the course of the year several good and practical articles appear in the Protestant papers calling attention to some important phase of the Sunday-school work. Within the last two years three booklets—translations from the English—have been published, two by the Methodists and one by the Presbyterians, which are finding their way into many workers' hands, and it is to be expected that a better understanding of the methods and possibilities of the Sunday-school shall be the result of the circulation of said booklets. Others of the same kind are in preparation. Helps of this sort in the Spanish language are much needed in our field, and it would be a good investment to increase their numbers as they will be used also in other Spanish speaking countries.

The ideal of a yearly report and contribution from every Sunday-school has not been reached; but when we consider the difficulties under which we labor we are thankful that something is being done along this line. About one-third of the existing Sunday-schools are coöperating in this interdenominational work which we want to carry forward with all our enthusiasm and power till we have reached every place throughout the country and helped every Sunday-school regardless of denominational connection. During the last three years the amount of \$2,048.94 (Mex. Cy.) was contributed from the field for the expenses of the work.

A summary of the field work by the Secretary is as follows: Number of places visited, 112; number of addresses, 183; number of sermons, 81; number of talks to children, 39; number of Sunday-school classes conducted, 57; number of miles traveled, including trip to Cuba, 33,143; days spent on the field, 427; amount spent in travel, \$1,682.35 (Mex. Cy.). The office work has increased in importance as the correspondence with every point on the field has increased. Hundreds of letters and leaflets are mailed every year trying to help all the workers and all the Sunday-schools and this all for the glory of our Master and the advancement of His Kingdom among the Mexican people.

DEPARTMENT OF WEST INDIES AND CENTRAL AMERICA

REV. AQUILA LUCAS, SECRETARY.

COMMITTEE 1911-1914

Dr. Frank Woodbury, Chairman.....	Halifax, N S.
Augustus R. Smith.....	Lee, Mass.
A. M. Fraser.....	Regina, Sask.
Seth P. Leet.....	Montreal, Quebec
S. L. Messick.....	Bridgeville, Delaware
Lewis Simms.....	St. John, N. B.
Rt. Rev. N. S. Thomas.....	Cheyenne, Wyo.
Geo. K. Betts.....	Seattle, Wash.
H. B. Bardwell.....	Havana, Cuba

REPORT OF THE DEPARTMENT

BY REV. AQUILA LUCAS, SECRETARY.

It is cause for gratitude to God that the ascending joyous note of progress heard throughout the General Secretary's report is prolonged by the work in "the islands of the sea" and repeated from the mainland shores of the southern continent. The peoples there rejoice in the work which you have done among them as an earnest of the better yet to be. This is your newest field, having been entered by the International Sunday-school Association in 1906 and making now its second triennial report. "Let your eyes be upon the field."

Since we met three years ago this has been so extended as to take in Bocas del Toro and British Honduras in Central America, and has included the Danish West Indies found in that group known as The Virgin Islands. Some one has called this "The circuit of the Caribbean Sea." On referring to the map, this will be seen as a very appropriate name. The divisions—lands or countries—now visited by your secretary are twenty-three in number. These are mission fields under the direction of missionary boards. Some of these operations date back to days

before the emancipation of the slave. In other parts the work of an open Bible has been but for one decade. Many of the older church methods have been chiefly for the adult and there has been needed a steady, kind persistence to introduce modern methods which emphasize the importance of nurture rather than conquest.

It is often desired that in missionary meetings one who has returned from the field shall tell of thrilling incidents, rapid progress, a "nation born in a day." I have nothing spectacular to report. There has been faithful labor, with hundreds of little incidents pointing the road of progress, discerned by a close observer and furnishing proof that "labor is not in vain in the Lord." In the smaller islands, both of the Leeward and Windward groups many conditions make it impossible to organize as completely as we do here in the North. The people, whose social position might indicate better education, are seldom interested in Sunday-school work even of their own church. This makes it difficult to develop intelligent workers to meet the needs of these densely populated islands. These islands are separated by wide areas of sea. Trade and travel do not furnish reliable transit as frequently as trains on the mainland.

A great majority of the Sunday-school people are poor and cannot afford the time and money needed to make a united convention of such inspiration as those held by State or Province in the North. One of the most needy of these islands seemed especially discouraging, through several years, but on the last visit the forbidding aspects vanished and the work done for it was one of glad triumph. Once more the fact was emphasized that on this field we must think more about the faithful seed sowing than of the visible harvest. Complex and wide-reaching as this field now is, it ought soon to be further enlarged. Correspondence and personal interview have shown me that as soon as possible similar benefits should be held out to the missionaries and their work in the republics of Guatemala and Nicaragua in Central America, and also to those laboring in Dutch Guiana in South America.

If you believe that the Lord led you into these lands, then surely you will recognize His voice saying "There remaineth yet very much land to be possessed." In a unique sense this is your missionary field, and it is "white unto harvest." You may reasonably expect that it will so grow as to need more laborers than that with which you commenced it. Already it is a large and scattered area, but this cannot make you deaf to the call "lengthen thy cords and strengthen thy stakes" when God graciously shows the broader need. In each of these twenty-three divisions of the field an organization as good as the circumstances permit

has been formed. In some it is a small coöperating committee. In others it is a strong and active executive. Such local committees plan your secretary at such points as they think he can best serve the needs of their field and an effort is made to have a central convention and a conference with the committee.

There is time here for mention of only a few of the conditions of the work. First, the Isthmian Association of Panama, which operates along the line of the Canal Zone, holds regular conventions, does some school visitation by its officers, has a few Teacher Training classes, Home Departments and Cradle Rolls, and under circumstances more peculiar than met anywhere else is making schools feel its good influence. The work suffers from the frequent return of its officers to their homes in the United States. This difficulty cannot be avoided, so we overcome it in the best possible way. Many of the meetings there have to be with separate congregations and conferences with small bands of teachers. This is because of peculiar conditions which cannot be changed, but the good results of these can be seen, and their semi-annual conventions are both well attended and are enthusiastic.

In Puerto Rico, at present, we have not an organization for the whole island. Meetings for groups of congregations and schools have been held widely and with good results, according to pastors' testimonies. District organization, however, has been used for much good. I was present at the Ponce District Convention in April last. Throughout all its sessions it would have done credit to our much older work in the North. At nine in the morning one hundred delegates with earnest faces looked up to the platform. Some of these had come many miles at their own expense in travel and hotel that they might learn how to be more efficient in their Sunday-schools. A few of them were beyond middle life and had come into the gospel light late, but the majority were young and full of promise for the future of the church. Addresses, lessons and inquiries showed the value they set on the Bible, and their desire to have the best kind of schools. The spiritual atmosphere of that convention was one which augured the best for real success. These are Twentieth Century Sunday-schools, for until about the close of the last century the Bible was not allowed to be an open book in Puerto Rico. Two hundred and sixty Sunday-schools with a membership of 15,000 speaks well for God's blessing on faithful missionary labor.

Of Cuba you have heard more than of some other parts of this great field. Incidents of its many meetings cannot be cited here. Its annual convention held in Santiago last November was a splendid indicator of

Sunday-school interest. Although this city is at the extreme eastern end of that great island, yet the attendance was larger than a year ago, when it was held in a central province. The sight of 235 registered delegates, young people with their missionary preachers and teachers, traveling and boarding at their own expense, manifesting a deep interest in all exercises, made impressions long remembered. The apparent influence in the streets and hotels was something not previously witnessed in that city, which is not Christian. The leaders were boldly outspoken as to the influence of Bible teaching. One speaker said, "Among the blessings of our Sunday-schools is seen the new efforts of some Romanist priests to hold what they call Sunday-school, and although their raffles for dolls and prizes, as an attraction to scholars, is mistaken, yet it shows one kind of influence of our work." It is this open Bible work which has made some priests ashamed to attend the cockfights allowed by Cuban laws. The public taunt them, saying "The Protestants will be after you." The public discern the difference in the lives of those who go to Sunday-schools and those who go to Sabbath theaters and other places of wicked amusement. There is at once a great need and a great opportunity in Cuba, and the sessions of the executive show they desire to place their work on a good basis while they are waiting for their expected secretary.

From Demerara the President writes: "The methods of the International Sunday-school Association are being better understood, the leaven is working, quietly and steadily, but none the less surely, better results are being seen in our Sunday-school work."

In no part does the work afford a more pleasing prospect than in Jamaica. Because of the great earthquake we were long in completing a general organization, and the work went on by districts, but last December the first annual convention of Jamaica was held. It was a season of inspiration, and encouraged the officers. Recently their excellent local secretary wrote, "We are realizing better organization and grading; that the earlier the child is brought in touch with Sunday-school and with other church privileges through the Sunday-school the better for all subsequent years; that the Sunday-school is the church's department of Bible study and that our young people can be retained in its membership. We feel that teachers must be equipped for their work, and there is a steady effort in the direction of better Bible study, the study of child nature and the art of teaching."

Thus the work is one of lights and shadows, but the light is that of a

dawning day in which the truth shall drive the shadows away. And if as the day rises it is more clearly seen that the field needs more workers than when you first entered upon it, this will be a call to plan for larger things.

A WORD FROM CUBA

REV. S. A. NEBLETT, SECRETARY-ELECT FOR CUBA.

Cuba believes in the Sunday-school Association, and the evangelical churches of Cuba believe that the organized Sunday-school movement is the solution of many of their problems, and that in the Sunday-school there is the most efficient agency for the evangelization of Cuba.

Six years ago, one of our missionaries, brother H. S. Harris, who in a few days will leave for South America, conceived the idea of a Sunday-school and a Young People's Convention. He presented his motion before the assembled pastors of Havana, Cuba, and it was decided to hold in the following year a Sunday-school convention. A good many people thought the movement was premature, they thought we did not have enough Sunday-schools and young people's societies to make a convention possible, yet the committee went ahead and secured the necessary data and advertised the convention, and in the month of June, 1906, the First National Sunday-school and Young People's Convention was held in the city of Matanzas. We expected an attendance of fifty or sixty delegates, and to our great surprise we had present 126 delegates from all provinces of the island. They had never understood as yet what it meant to be an evangelical Christian, and in the moment of our first assembly in an evangelistic church a thrill went over the entire body as we sang, "Rescue the Perishing" and "Onward Christian Soldiers." In that moment the Sunday-school movement took on a new aspect. The following year we had another convention, and Dr. Phillips was present and he helped us greatly in the matter of organization. Then came Brother Lucas, and he has been visiting us year after year, going from one end of Cuba to the other, meeting Sunday-school leaders and addressing meetings, and has brought us a new conception of the organized Sunday-school. Three years ago at your Louisville convention, some representatives of our association were present. Mr. Ellzey caught a vision and he carried it back to Louisiana, and as a result the good men and women of that state made it their purpose and put it into action to contribute a thousand dollars a year to support the work in the island of Cuba. Brother Ellzey visited us at

the Third National Convention at Cienfuegos, and there we organized after the form of your State and Provincial Associations, the Cuban National Sunday School Association, and that Association has been doing efficient work ever since. At that meeting the executive committee voted to raise \$575 to pay on the traveling expenses and office expenses of the secretary, and the spirit of self-support is in the churches of Cuba. I believe the time will soon come when the Cuban Association will be strong enough to pay half of his salary and traveling expenses.

DEPARTMENT OF SUNDAY SCHOOL SUPERINTENDENTS AND PASTORS

Committee 1911-1914.

Rev. Wm. N. Dresel, Chairman.....	Evansville, Ind.
Alfred D. Mason.....	Memphis, Tenn.
W. C. Hall.....	Indianapolis, Ind.
George E. Hall.....	Plainfield, N. J.
Henry N. Pharr.....	Olivier, La.
Natt. T. Platts.....	Manchester, N. H.
J. H. Martin.....	Minneapolis, Minn.
Penrose R. Perkins.....	Philadelphia, Pa.
John Walton	Philadelphia, Pa.
J. H. Ledyard.....	Tupelo, Miss.
E. Y. Woolley.....	Chicago, Ill.
Bert A. Wilcox.....	Omaha, Neb.

OPEN PARLIAMENT OF SUNDAY SCHOOL SUPERINTENDENTS

CONDUCTED BY MARION LAWRENCE, GENERAL SECRETARY.

Ques.—What should be the Superintendent's last word in dismissing the Sunday-school?

Ans.—Invitation to church—prayer—benediction—something that will fix the lesson truth.

Ques.—Should organized adult classes be present at the opening and closing exercises? How much time should they have to themselves?

Ans.—Better that all should be together in the opening exercises, but that large classes should be dismissed from their own class rooms.

Ques.—To what extent should an organized class be independent from the school?

Ans.—None; it has a bad effect for any class to be independent from the rest.

Ques.—What is the best plan for maintaining a helpful council meeting of officers and teachers?

Ans.—Have definite plan for meeting; have devotions; have speaking; consider one phase of the school at each meeting.

Ques.—How may the Teachers' Meeting be successfully conducted in schools using the Graded Lessons?

Ans.—Have general business council, and then divide under the leadership of Departmental Superintendents. Graded Unions are a good thing for this.

Ques.—What can be done with young people recently converted, so they will not lose their interest?

Ans.—Set them to work.

Ques.—To what extent should church membership be pressed upon scholars who have confessed Christ?

Ans.—Line them up with the church.

Ques.—How may a Superintendent cultivate reverence in the Sunday-school?

Ans.—By being reverent himself.

Ques.—Should a Superintendent suspend indefinitely incorrigible boys and girls?

Ans.—No; never have seen one; love is the better way to their hearts. It will win every time.

THE PASTOR'S PLACE IN THE SUNDAY SCHOOL

REV. W. H. BAGBY, SAN FRANCISCO, CAL.

The strategic place of the pastor in the Sunday-school is in the pulpit. No Sunday-school program is complete that does not embrace the sermon delivered to the church. If the Sunday-school is the church at work teaching, it should not stop short of its best available means of instruction, which is, logically, the pulpit. The usefulness of the Sunday-school will be greatly enhanced when it shall be more perfectly articulated with the church. So far from being helpful, the Sunday-school will become a positively hurtful institution, if it shall be allowed to reach the point where it will say to the church: "I have no need of thee." In many places it is dangerously near to this point now. In many ways the Sunday-school is being encouraged to feel that it is sufficient unto itself. In many ways the children and young people are being encouraged to think that they need no more than it is able to supply. The importance of church attendance is not sufficiently stressed in the Sunday-school. Frequently it is not urged at all. Often the church service is slighted by a faint mention. Then the feeling of self-sufficiency on the part of the Sunday-school has been intensified by its

being allowed to exercise functions that belong exclusively to the church. For the protection of the sacred supremacy of the church over the Sunday-school, no function that belongs exclusively to it should ever be permitted to be exercised by the school.

As the scholars are taught to look to the church for these things, so they should be taught to look to the church for an essential part of their instruction in the Scriptures. They should be made to understand that what the university is to the college, the church is to the Sunday-school. This is not being done to the extent to which it should. The heavy losses to the Sunday-school are in no small measure due to this failure. The average teaching in the Sunday-school is not of a kind to grip and hold the teen age. This age needs to be gripped by the stronger hand of the church. As it is, it does not feel even the touch of that hand. If the church service were held up as the climax of the Sunday-school service, and the scholars made to feel that they would lose the very best part of the Sunday-school if they missed it, the pastor would find himself in his true place in the school—in its heart and at its head. No pastor can feel that he is in this relation to the school that is not in evidence when he stands in the pulpit. So it is time that we ceased to seek a comfortable place for the pastor in such a school, for there is none. Let us rather so relate the Sunday-school to the church that, as the pastor of the former, he will be in his proper relation to the latter.

FROM THE LAYMAN'S POINT OF VIEW

PHILIP E. HOWARD, PHILADELPHIA, PA.

Just what is the layman's standpoint? It is the standpoint of a man who seriously desires to do good work in the field of religious education, and who expectantly and confidently looks to the pastor for leadership. The layman is ordinarily more likely to have had experience in executive work than in the details of a thorough method of Bible teaching. The pastor is the natural leader in this, to whom the layman turns for expert help. The aggressiveness of a certain type of executive genius often indeed leaves the pastor in doubt about any desire on the part of the layman for guidance in the work of the Sunday-school. Some workers give scant sign of any wish or willingness to have a pastor help in this field, while some who try to secure that help find their ardor cooled by the discovery that the pastor is not a trained Sunday-school man. But in any event the standpoint of the layman, generally speaking, is necessarily that of

the untrained man working in a difficult field and counting upon the trained leadership of his pastor.

And what may the layman reasonably expect of the pastor in this specialized field of service? Two definite suggestions are here given:

1. The layman believes that the pastor should be qualified to guide in the choosing and training of teachers. No one in the community is likely to have a more intimate knowledge of the personal characteristics of his people. No one can see with quite the same vision the needs of his people. To choose the right teacher for each class is a critical, exceedingly delicate task which the layman may easily mishandle. The pastor may be expected to have a keen eye to the possibilities here, and tact in fitting the workers to the work.

In the training of teachers the pastor has a wonderful opportunity. He is the chosen head of the local church. He desires to multiply his usefulness. His declarative pulpit messages sound the keynote of his ministry, and his personal work in the homes of his parish, and the life that he lives among his people give testimony to the reality that his preaching has for the pastor himself. His words are given meaning by his work. But he is only one man. He would find the surest way to multiply the messages that God has brought to his own soul. He can find that way in the training of present and prospective teachers to know the Word and to know how to get the Word into the heart life of the pupils. A class of ten teachers, thoroughly trained in Bible study and in teaching methods, will mean a hundred pupils reached convincingly as in no other way. All this is vitally strategic in the pastor's work as the layman sees it. One Pennsylvania pastor has so fully grasped and developed this possibility that he not only has his school fully equipped with trained teachers in every department, but always has a large number of such teachers in a waiting list. And it requires only the vision of a very minor prophet of our own day to perceive that the Sunday-school will soon be as unwilling to accept untrained teachers as the church is now unwilling to give preference to the untrained minister.

2. The pastor may reasonably be expected to know the literature of the Sunday-school Movement. If any one of us as laymen proposed to take up thorough New Testament study on broad lines we would ask the pastor to name a good introduction and we would get an answer. Should not the pastor also be familiar with the outstanding, pivotal works of skilled writers in the field of Christian service, from which come the largest number of recruits? It is not difficult to do this. Several publishing houses issue lists of books, properly classified, on

Sunday-school history and work. A busy pastor could easily become familiar in a single year with all the pivotal books that he would need to know for reference purposes in this field. The mere examination of one book a week to get a general idea of its contents is no task at all for the trained student, and a general knowledge of fifty books would put any pastor at his ease under the questionings of a learner, and would equip him to render great advisory service—but no more than he ought, as a matter of course, to render as a pastor. Incidentally, if he has never had the broader and the intensive training as well in Sunday-school work as a vital part of his equipment for the ministry, he will find invaluable aid in this literature.

Let me introduce here the results of several questionnaire investigations of the work that our Theological Seminaries are doing to train the pastor for his leadership in the religious education of his people through the Sunday-school. In 1902 it was my privilege to gather facts concerning this from seminaries throughout the United States. Again in 1908 Dr. George W. Bailey, now President and then Executive Chairman of the World's Sunday-school Association, sent out a similar questionnaire. A few weeks ago I again gathered facts by means of a third questionnaire to present at this conference. Then it is possible to compare conditions covering a period of about nine years. The number of seminaries reached in each case was about one hundred and twenty-five. The number of replies was slightly larger in 1908 than in 1902, but practically the same in 1901 as in 1908. Hence the comparisons are reasonably fair throughout. In 1902 there were noted thirty-two instances of incidental instruction; in 1908, twenty-two; in 1911, thirty-seven; in 1902, regular courses, thirteen; in 1908, forty-one; in 1911, fifty-two. In 1902 nothing special was the report from thirteen institutions; in 1908, from twelve; in 1911 none made this depressing report. In 1902 occasional lectures, eleven; in 1908, twenty-seven; in 1901, fifty-one. In 1902 practical work in local schools by seminary students was reported ten times. In 1908, there was no record made of this. In 1911, fifty-two.

There were three projected courses mentioned in 1902; no record in 1908, and nineteen in 1911.

That there has been a marked advance in the work that the seminaries are doing is gratifyingly evident. And with the figures have come strong words from seminary deans and presidents. The one expression of disapproval comes from a president who confesses to surprise that one who evidently knows so little about theological seminaries should venture to ask questions on such a subject. This is a

faint echo of a reply to the 1902 inquiry from one who asserted briefly that they had no time for such things in the curriculum of their seminary. In contrast to this attitude is the whole tenor of the replies then, and even more so, in this latest attempt. Surely the future for Sunday-school pastors is full of hope.

OPEN PARLIAMENT

CONDUCTED BY REV. E. R. DILLE, D. D., SAN FRANCISCO, CAL.

REV. DR. CASE: I believe that in the Sunday-school the pastor ought to have his heart set upon personal contact with the individual scholar. I can lead a child or a youth or a young fellow along with wonderful success if I take him in hand at the right time and place. I get my greatest help, humanly speaking, from the home if there is any possible help there. So far as possible I bring the parents in touch with our work in helping the individual.

REV. DR. SANBORN: I do not think a pastor should teach Sunday after Sunday the same class, but he should go around. I have had a great joy in the intermediate class and it has been a very helpful thing to me to meet them. I think pastors would find it of advantage to come in contact with the various classes from time to time as they had strength to teach.

MR. HUGH CORK: I want to say a word as to pastors getting their Sunday-school and Church members to work. Many of you know I spent nearly three years in organizing house-to-house visitation work. I attended a ministers' meeting in Buffalo, and a clergyman said: "Our people will not work; take my own congregation, how many would you want from my Sunday-school to participate in this work?" I said: "How many officers and teachers have you?" He said, "Thirty-five." I said, "It has been my rule to ask for as many visitors as you have officers and teachers." He said, "I do not believe I could get five of my people to go out and do this canvassing on that afternoon." When the time came, the night before the canvass, there was a meeting in the Y. M. C. A. for the instruction of visitors, and I chanced to see just before that meeting that same clergyman come in and hand a paper to the superintendent, which I found to be a list of his visitors. As he turned around I said, "I suppose you handed in the names of your five visitors?" He said, "Five! I have handed in fifty, and I just told the superintendent if he was short I could get twenty more before tomorrow afternoon." I said, "Why did you tell such a story as that? You said you could get but five; now you say you can get seventy if it

is necessary and that you have already handed in the names of fifty.' He said, "I have been preaching to my people for a number of years in this same church, and this visitation has taught me a lesson. I have been saying, 'Be good and do good,' and they have looked up at me and said in response by their looks, 'What is it to be good and what is it to do good?' Then I would look back at them and say, 'Look at this great crowd around our church and their children not in any Sunday-school; go out into the highways and the hedges and compel them to come in.' This is the way I have been working. But the Visitation Committee comes along and says, 'On a particular afternoon between the hours of two and five o'clock we want thirty-five visitors from your church to go out and do a particular thing, which is practically only one thing that afternoon, and then we want them to come back with that one thing done and turn in their reports, and when they get back here we will begin a work at some other definite thing,' and the thing was so definite that it appealed to our business men and some of the choicest people in my church, whom I never dreamed I could draft into the work, volunteered to go out.'"

There are people in our churches who will do work if we give them specific things to do, not a lot of things all at once, but one thing at a time.

DR. DILLE: I wish we could have some light on the work of decision day.

REV. DR. TROXON: We have been observing the first Sunday in each month as Decision Day for two years. When we first began it we had as many as twenty children come up and take a stand for Christ. I know our method is not in accordance with the methods of the advanced Sunday-school teachers who do not think it is wise to present this matter of decision publicly to the children in the mass. We talk these things over at our Sunday-school board. We take up those members of the classes who are not Christians and have not yet taken a stand, and we say to their teachers: "Cannot you persuade those who are in your class that are not yet Christians to stand at the next Decision Day?" This custom has been very efficient in my church and Sunday-school. At the present time we do not have very many except in the older classes who have not already decided for Christ and they have made their decision in the Sunday-school. I usually make the presentation myself, and I take the subject-matter out of the Sunday-school lesson, and I say, "Those who want to make a decision for Christ, stand," and we usually have somebody stand, and I always ask them to come down front and either kneel or stand for

a word of prayer, and there I dedicate them to God. I tell them that it is not joining the church, but I put their names on a list and I give them to understand that the only step they can now take is to join the church.

REV. DR. BAKER: I meet with my teachers a number of weeks before we have Decision Day and we talk it over very clearly. I want them to steer clear of superficial work. I have them make a list out for me of those who are members of the church and those who are not, and I supply them with a card on which the names of the scholars will be signed and also a place for the name of the teacher. These cards are in duplicate, one they give to the teacher and one they take home. For several weeks the teachers talk with their scholars, and in the Sunday-school I talk in as plain and brotherly a way as I can and tell the story, and I do not ask for a public demonstration there, but the teachers talk to the scholars, and before the session is over we ask those who have signed these cards to present themselves with the teacher and let the pastor or the Sunday-school superintendent greet them, and through the week I go personally to the homes and get the coöperation of the parents, and I go around in the Sunday-school and sit down in this class and that class and it is arranged so I can have a little quiet talk with the scholars. In this way we avoid superficial work.

MISCELLANEOUS ADDRESSES

THREE HUNDRED YEARS OF THE ENGLISH BIBLE

REV. WILLIAM RADER, SAN FRANCISCO, CAL.

When Napoleon drew his army up under the pyramids of Egypt he said: "Forty centuries look down upon us." Three hundred years lighted up by the English Bible look down upon us tonight. In the light of that lamp, let us reverently remember the men who wrung from other languages the Bible of the English-speaking world.

Caedmon, the monk; the venerable Bede; John Wycliffe, "Father of our later English prose,—the morning star of the Reformation;" Tindale, characterized by Froude as "a man whose history is lost in his work, and his epitaph is the Reformation."

Let us remember the great Bibles between the age of Coverdale and King James, who in 1611 gave us the most precious memorial of any British king, known as the "King James Version" of the Bible. This Bible belongs to the people; it was as impertinent to monopolize it as it would be to fence in the sea, or claim the Alps for the benefit of a few. The great things belong to the people. The Bible was locked up in the Latin language, and great was the sacrifice of its liberation, but its freedom marked a new era in the history of mankind.

The English Bible lifted England to her rightful place among the great nations of Europe. From it her statesmen drew the law, her prophets their divine fire. For three centuries the English pulpit has been a throne of power, and the voices of her preachers have gone to the uttermost parts of the earth. It was the inspiration of style to the masters of English prose; Addison, Milton, Macaulay and Ruskin are colored by the majestic style of the Bible, while the poets from Chaucer to Kipling have been influenced in thought and expression.

It is a long step from King James to King George V. Today the venerable abbey, consecrated with its holy dead, quivers with the excitement of the magnificent spectacle of the ceremony of coronation, when the archbishop, representing the Church of the English Bible, crowns the King of England. That was a small England of James, but today it fulfills the noble apostrophe which our own American Webster pronounced: "The British Empire, whose morning drum-beat, rising with

the sun, and keeping company with the hours, encircles the earth with the unbroken strain of the martial airs of England."

America owes her Protestant principles and her democratic institutions to the English Bible. Andrew Jackson said: "That Book is the rock upon which our Republic rests." General Grant called it "the sheet anchor to our liberties."

Our later statesmen have caught the spirit of its power. William Jennings Bryan said: "No matter from what standpoint we view it, or by what standard we measure it, the Bible merits the title 'The Book of Books.'" Roosevelt recently spoke to more people on the Bible than has any other living man.

It was a great day in the world's history when men of the Bible spoke to us in English; when Moses, without sacrificing his Jewish blood, addressed us in our own tongue; and when the tongue of the Prophets was translated into the vernacular. Greater still the hour when the people of the New Testament made themselves understood in a language common to our own lips and Jesus Christ was seen through English eyes.

Since then the Bible has been discovering us, and we believe it, as Coleridge says, "Because it finds us."

The lofty ideals which are now determining the destiny of the nations have been drawn from this English Bible: Liberty which comes by truth, brotherhood rooted in the fatherhood of God, righteousness, the union of both, and international peace, the last like fruit from the tree of life.

We rejoice in the prospects for universal peace, and as American citizens are called to follow President Taft in making a permanent peace treaty with Great Britain. It is America's answer to three hundred years of the Bible. "What God hath joined together, let no man put asunder."

What then is our duty to the English Bible? I answer: Let us accept it as the permanent cause of our civilization, and not waste time in defending it. He who defends the Bible too willingly doubts it. It needs no defense after these years. Why prop up the sun with a stick of wood? It will not fall. The great masterpieces of Nature and Grace require no defense. Let us do the Bible and carry it into life,—into its politics and government, its storms and sorrows.

The Bible is to use, not to argue upon. Its true theology is found in its utility. It has the quality of endurance. "Though all things pass away, the Word of God shall endure forever and ever."

Its ultimate triumph has been pictured in the glowing imagery of the

Apocalypse of John: "And he was clothed in the vesture dipped in blood, and his name is called the Word of God, and the armies which were in Heaven followed him upon white horses clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he hath on his vesture and on his forehead a name written, 'King of Kings and Lord of Lords.' "

THE BIBLE AND THE COMMON PEOPLE

DR. H. M. HAMILL, NASHVILLE, TENN.

It was a saying of Lincoln that "God must have greatly loved the common people, as he made so many of them." Whatever the measure or token of the Creator's love, his one divine Book, in content or intent, was chiefly meant for the common people. Especially was it designed to be the lamp unto their feet, and light unto their paths; their pillar of cloud by day, and of fire by night. It was the common people to whom the Hebrew prophet came with burdened heart, declaring the word of the Lord, as it was this same common people who thronged the footsteps of Jesus and heard him gladly. In every age and land, the Bible has found an open heart of belief and an uplifted hand of defense among the plain people. Its steadfast friends throughout the centuries have come, not from the ranks of the aristocracy, but from a simple and cosmopolitan democracy. The noble company of martyrs whose blood has been the seed of the Church has rarely found recruits outside of the common people. If "The steps of kings and priests and statesmen and soldiers," as one has said, "go sounding down the stately corridors of the Bible," it is but an incident to the power and presence of the multitudes of lowly worshippers in the templed courts of the Old Testament, or the plain people of the New Testament who waved their palm branches and sang hosannas to the Son of David. I would not wilfully underestimate the contributions of great men to the cause of the Bible, nor draw invidious comparison between the friendship and favor of learned or lowly towards God's great book. Wise men from east and west have brought their gifts of gold and frankincense and myrrh, and have given their purest and best in tribute to the honor and spread of the Bible. Great poets, like Milton and Shakespeare and Longfellow and Lanier, have found their inspiration in the Holy Scriptures. Great orators, like Burke and Webster, have received their afflatus from the matchless imagery and sonorous language of the English Bible. Great soldiers, like Wellington and Gordon and Grant and Lee, have paid tribute by word and deed to

the lofty heroism that shines forth from God's word. Great scientists, like Newton and Tyndal and Aggasiz, have delighted to honor a divine Book which compelled their admiration, though it did not wholly enlist their belief. Great statesmen, like Jefferson and Bismarck and Gladstone, have confessed their indebtedness to that strange and heavenly wisdom that marks the pages of Holy Writ. And so with many more of the elect ones of earth who have lighted their torches at this sacred fire of learning and wisdom and courage and inspiration, and have not been ashamed to give glory to the source of their power and fame. Yet of these I have named, and of a thousand unnamed whom the muse of history has enrolled among the great ones of earth, most of them owe their love for the Bible, and the honor they have paid it, to the training and associations of a childhood begotten among the common people. As the bare feet of the American plowboy, in daily contact with mother-earth, by some strange power of absorption draw up into his mind and heart the powers that lift him to leadership in the cities, so most of the great men of our own or any age have learned to know and love the Bible in their earlier years of plainness and poverty. It is the shame of genius that it commonly forgets the Giver of the wonderful gift, as it is too often the reproach of the worldly wise that God's word dwells not in their heart or upon their lips. From the days of Caiaphas until now, the sneer of the Pharisees has been heard, "Have any of the rulers believed on Him?"; and the glory of our English Bible for the three hundred marvelous years of its history has been that, while here and there its pathway has been lighted by the meteoric glow of greatness, it has moved steadily onward along an ever-brightening way amid the steadfast shining of the lesser lights of the common people. Daniel Webster's splendid figure before the United States Senate, in illustration of Britain's growth and greatness, may be changed to fit the majestic movement of our English Bible among the nations of the earth. "The morning sun," said the great orator, "in his triumphant march around the world, is everywhere greeted by the drum-beat of British soldiery." So in all the languages of men, in all the lands of the great world, is our matchless Book triumphantly moving to the hosannas of millions of the common people. I have no quarrel with the fact. I have no great sorrow of heart over the failure of much that is called greatness to render homage to the Bible. The Bible, in some cases at least, is better off without than with it. If a United States Congressman pays tribute to the Y. M. C. A., and prates of the "good old Book of the fathers," yet holds his discredited seat by virtue of proven bribery, I would rather have the grimy hand of a coal miner laid in reverence upon my Bible than all that a tarnished wearer of

the toga can do or say for it. Or when one who has spent a lifetime grinding the faces of the poor and driving to the wall in conscienceless and unlawful competition his business rivals, in his old age essays the role of a Bible patron and expositor in a vain attempt to commute with divine justice and American manhood, I would rather have the genuinely pious though ignorant word of comment upon God's word by a clodhopper or negro. And if some curled darling of the theological seminary, of pretentious and skeptical scholarship, whose chief end is to exploit his particular scheme of destructive biblical criticism and to enjoy the discomfiture of old-fashioned orthodoxy, should confront me with his polychromatic Pentateuch, his deutero-Isaiah and accommodated Messianic prophecies and expurgated miracles, I must be pardoned for seeking more congenial fellowship with the devout and believing spirits of the common people.

Why are these common people so dear to the Bible, and why is the Bible so dear to them? The first answer to that question is that the Bible has made the common people what they have become. Outside of Israel and its unique place among the nations of the world, when the Bible entered upon its mission of enlightenment, there were two classes only—the human chattel who served, and the despot who ruled. Life and liberty and property were playthings of the tyrant by so-called divine right of kings. No more pathetic chapter in human history can be found than the blood-marked movement of the common people towards freedom of body, mind and spirit. They builded the pyramids of ancient Egypt and cemented their stones with their blood. The hanging gardens of Babylon, the temples of Thebes, the palaces of Nineveh and Tyre, the beauty of Damascus, were the work of their patient hands. They marched under the silver eagles of Rome unto the uttermost parts of the earth, and strewed with their bodies the conquering pathway of the Macedonian.

On through the dark ages, though chained in monkish cells, and closed against the people by priestly interdiction, the seed of Bible truth slowly germinated in the minds and hearts of the masses. Martin Luther's silver trumpet called out of the darkness, and Protestantism made answer. The right of the individual conscience, the plain people against titled princes, freedom of mind as well as body from the rule of despotism, were the battle cries that rang through Germany, Switzerland, France, England, Scotland and America. It was a battle of more than thirty centuries, but the Bible was the book of tactics, the chart and compass, and amid crumbling thrones and broken sceptres and discredited castes, and the hushing forever of the Satanic cry of the divine right of

despotic rule and ownership by one human being of another, the uplifted Bible in the strong grasp of the common people has come to be the symbol of freedom.

Out on the prairies of Illinois, thirty years ago, in a little city of colleges and schools, I sat each day by the side of a youth to fame and fortune unknown, who patiently burned his midnight oil over his college tasks, getting ready for a future that no man could predict. Down in the village of Salem had lived and died his honest, plodding father, honored by all men who knew him as one whose decisions as judge upon the bench were fashioned after the standards of the Bible, which more than Blackstone or Story had been the ground and inspiration of his life. The son had learned as a boy, from the father's Bible and example, the lessons of honor and truth and soberness, and was unconsciously being fitted by family tradition and training for his championship of the common people. When the hour of opportunity struck, it found him ready; and out of the quiet and peace of his studious young manhood Providence thrust him into the open door, and millions of men began to hang upon his words and to follow his political leadership. Thrice candidate for the presidency, he was never so deeply rooted in the admiration of his countrymen, whether opposers or partisans, as after the days of his defeat; he was more than conqueror of the hearts of the common people, and there is no man's personality more attractive, and no voice fuller of charm than this Westerner's who has built his life upon the Bible, and who has cared a thousand times more to be right, as he sees it, than to be President of the United States. As long as our Republic, by the help of the Bible and out of the ranks of people, can draw forth men like William J. Bryan, the country will endure, and "The Prince of Peace" will more and more be enthroned in our hearts.

Not only has the Bible been the political ally of the common people; it has also been their foremost educator for a thousand years. Any great educational course must have these three qualities—it must discipline the mind, it must give knowledge, and it must move the heart. How has the English Bible herein served the English mind? First, by the exercise of that earliest and most serviceable of all mental powers, memory. Not without Providential purpose was Nature commissioned by the Creator to set memory in the forefront of intellectual achievement. Out from the cradle, along the primrose pathway of childish learning, memory leads the way and with her magic wand opens to the young mind the wonderland of the spoken and printed word. And these words to the child are as real as the stones of the street or the trees of the forest.

Along with memory stand imagination and reason, each in its appointed order and time. Is there in all the world a text-book so provocative of imagination as the Book of books, which unrolls the panorama of human life, for thousands of years, and touches every human fear and hope, and sets their chords resounding as when the hand of the harper is upon his harp! Gather the folklore of all nations, and the charm of fairy tales from master magicians of story land, and the stories of the Bible will be found incomparably dearer to childhood. And what finer exercise of reason or field of high argument is afforded than by the great doctrines of God as contained in His Holy Book. If education must include both knowledge and discipline, what curriculum is more varied or copious, or more exact, than is the wide field of the Bible? And, lastly, if education is complete only when it has moved the heart and set forth high ideals of character and conduct, what books of the world's great libraries can for a moment compare with the Bible in moving the spirit and fixing the higher levels of devoted and unselfish service?

The Bible is the one book that at once defines character and furnishes the incentive to its formation; it is the one book that disregards the fleeting span of human life, and makes learning and character and destiny matters of eternity; it strikes the root of all education when it declares as its working thesis that "out of the heart are the issues of life," and that "as one thinketh in his heart so is he." All true education, in the Bible view, is religious education, or it is no education at all; and the religious faculty outweighs in influence and power all other faculties of mind or spirit. Let it not be forgotten, too, that the great school ideas and systems of modern times run their roots back to the Bible. "The common school system," says Bancroft, "was derived from Geneva, the work of John Calvin; was introduced into Germany by Luther; by Knox into Scotland, and so became the property of the English-speaking nation." Certainly it is significant that the National Educational Association, which comprehends the choice and master spirits of secular education, is swinging back to the doctrine that religion is vital and fundamental to true education, and that the Bible should again occupy its basic place in the curriculum of school and college.

Growing old in the experience and art of the schoolmaster, and with a clearer vision of the great problems of popular education, and a better knowledge of the needs of the common people, I make bold to say that if I had the education of a thousand youth in my charge, and there were before me to choose from the curricula of the best of our modern

schools without the Bible, or the Bible alone without other books, on sheer educational ground, I would choose the Bible as my text, and trust to its unique, natural and supernatural power to make good and useful men and women of my wards.

In this favored educational day, when in university, college and school, the class rooms resound with the gems of classical literature, put the Bible side by side with the most exquisite selections and note how the beauty and pathos of all other literature pales before the inspired Book of God. As a boy, I was moved to tears by the cry of Hector over the mangled body of his son beneath the walls of Troy, and I can hear echoing through the long years the wail of Orpheus over his lost Eurydice, and the appeal of Carthaginian Dido to her vanishing lover Aeneas; but I turn from all other heart cries of history and romance to my English Bible and listen to Judah, in the time of famine and sorrow, as he makes his pleas to Joseph in behalf of his brother Benjamin:

“And Judah came near unto Joseph, and said, O my lord, let thy servant, I pray thee, speak a word in my lord’s ears and let not thine anger burn against thy servant; for thou art even as Pharaoh.

“My lord asked his servants, saying, Have you a father, or a brother? And we said unto my lord, we have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

“And thou saidst unto thy servants, Bring him down unto me that I may set mine eyes upon him. And we said unto my lord, The lad cannot leave his father, for if he should leave his father, his father would die. And thou saidst unto thy servants, Except your youngest brother come down with you, you shall see my face no more.

“And it came to pass that when we went up unto thy servant, my father, we told him the words of my lord. And our father said, Go again and buy us a little food. And we said, We cannot go down; if our youngest brother be with us, then we will go down; for we may not see the man’s face except our youngest brother be with us.

“And thy servant, my father, said unto us, Ye know that my wife bare me two sons. And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since. And if you take this also from me and mischief befall him, you shall bring down my gray hairs with sorrow to the grave.

“Now therefore when I come to thy servant my father, and the lad be not with us, seeing that his life is bound up in the lad’s life, it shall come to pass when he seeth that the lad is not with us, that he will

die, and thy servants shall bring down the gray hairs of thy servant, our father, with sorrow to the grave.

"For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father forever. Now, therefore, I pray thee let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."

Last and greatest of all, there came through the Bible to the common people the inestimable gift of religion. Political freedom, the boon of liberty, though the crowning victory of two thousand years, was but a trifle as compared to the enfranchisement of mind; but rising immeasurably above these was the gift of religion as revealed through the word of God. Infinitely more than political or educational advantage to the toiling masses was a divinely ordained religion. Born to poverty, few of them could hope to become possessors of wealth. Born to ignorance, they could not cherish ambition for learning. Born to labor in field and forge and factory, and to build homes of poverty and rear their children in painful self-denial, there was little in prospect but drudgery and hardness. But what could not come by nature came by grace of God through his Holy Bible, and by it poverty and ignorance and toil were sanctified and blessed. The Old Testament had condemned man to earn his bread by the sweat of his brow; the New Testament invited men to come and find rest for their souls. The common people have heard this call, and the Bible has become inexpressibly dear to their hearts; they believed in it with all their hearts. Miracles in the Bible were as easy to their simple faith as the blossoming flower, or the laughing brook, or the shining stars. Noah and Abraham, Joseph and Moses, Samuel and David and John the Baptist, Peter and Paul, were as real as were their contemporaries.

Especially the great truths of the Bible became their daily spiritual food. The imminence of God in human life, his overshadowing Providence, his loving fatherhood, his pity and his long suffering, as proclaimed by the Bible, found quick and sure response in their hungry hearts. The doctrines of sin, the taint it had left upon all men, the sense of impotency to break its fetters by human might alone, and the pathos of the longing spirit to be pure in sight of God and men, they could understand, because the Bible had spoken to their hearts. All this the common people have received and believed, and to its life-giving power their spirits have turned in hope, even as the morning flower turns to the uprising sun.

If doubts of the divine Book arose, they resolutely put them under their feet. They believed their beliefs and doubted their doubts, and had little use for pretentious biblical scholarship that abused the pulpit and press

by exploiting the errancies and contradictions of the Scriptures. They could understand how a Paine or an Ingersoll could make mock and merchandise of the Bible, but there was no love lost between these plain people and the men who donned a clerical garb, claimed commission from the Author of the Book, ate the fat and drank the wine of the Church, and then repaid it by putting a question mark over against that which Jew and Christian have held sacred and inspired. Men like Wesley and John Hall and Spurgeon and Moody, the common people hear and heed, but the pulpit knights of the interrogation mark they hold in unmitigated contempt. Let not that contempt by the common people be lightly esteemed, for their praise or blame in the long run makes or mars the fame of men, and fixes their final place within or without the hall of fame.

Consider, finally, what the religion of the Bible has done for the common people:

First, by the modern Sunday-school, fittingly called the "College of the Common People." Out of the darkest era in the history of England, the Sunday-school came a little more than a century and a quarter ago; divide that time into five parts, and you have in the first quarter-century the multiplication of those strange schools of the Lord's Day in which spelling and reading and the church catechism were dominant, in order that the Bible might come to be read. Over the second twenty-five years write the words "memorization of the Scriptures," as a sign that the children of the common people were learning to read and to remember the Bible. Over the third quarter-century, place the word, "extension" as a sign of the increasing might and power of the Sunday-school and the coming together of all communions in an effort to plant the Bible school in every nook and corner of the land. Over the fourth quarter-century write "uniform lessons" as the greatest gift of Providence to the people since the day King James placed his royal signature to the Authorized Version. Over the last quarter-century, write the words "the trained Bible teacher;" and then climb to the mountain top and watch for the coming of the millennial dawn.

Second, the Bible said: "Let him that heareth say come," and "Go and teach all nations;" and three hundred missionary societies have gone into the uttermost parts of the earth. The Christian missionary carried his Bible in place of a sword, his plea for salvation instead of battle-ship and garrison. Recently, Carnegie gave ten millions to make peace around the world by the Hague or other human tribunals. I am not a prophet or son of a prophet, but I can declare a surer way to hush the roar of the guns and furl the flags of war; let him spend the ten millions on Bibles and missionaries.

Third, by the temperance cause. Twenty-five years ago, moved by the letter and spirit of Bible temperance, the flag of the quarterly temperance lesson was nailed to the International flag staff, and Sunday-school teachers began laying the foundation of Bible temperance in the minds and hearts of the boys and girls. Now, that the temperance battle is being pushed to victorious finish, northward, southward and westward, the wise men are constrained to take notice that the one way to keep a revolution from going backward is by planting Bible seed in the minds and hearts of the rising generations.

A few months after the cannon of the Confederacy had been silenced by defeat, with my parole from Appomattox in hand as a lad in the army of General Lee, I returned to my home in the Southland and reverently laid away my gray cap and jacket, and made ready for the burdens that were to come. By good fortune it came to me shortly after to stand in Oakwood Cemetery in Springfield, Illinois, under the shadow of the magnificent monument to the greatest of all American commoners, of whom one said as his spirit was loosed by the assassin's bullet, "Henceforth he shall take his place among the immortals." As a poor boy by the Sangamon, painfully studying his book of law by the flickering fire light at night, and splitting rails by day, with homely face of infinite pathos, and kingly manner, of exquisite gentleness, and great heart of all-embracing love and forgiveness, he had found by constant study of the Bible, how to fashion his intellect and ennoble his spirit. It was said of him that "he had mastered the Bible absolutely, mastered it so that he became a man of almost one book, and left his life as part of the crowning work of the century that has just closed." This man of the common people, "slow perfecting through many centuries, came to be the first great typical American, the first to comprehend within himself the strength and gentleness, the majesty and grace of the Republic." He was the sum of Puritan and Cavalier, for in his kindly nature were fused the virtues of both, and in the depths of his great soul the faults of both were lost. Inevitably did it come to pass that this devoted Bible student became the author of the matchless Gettysburg address, and that there should go forth from his pen the magic word that should loose the shackles of five millions of slaves, and that chiseled upon his tomb should be the legend, read with dimming eyes by all true men,

"With malice toward none, with charity for all."

Let us hear the reading of the Psalm of the common people, concerning "God's Gentleman":

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?

“He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

“He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

“In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

“He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

MEN AND NATIONS AS AFFECTED BY THE TEACHINGS OF THE BIBLE

REV. ROBERT F. COYLE, D. D., DENVER, COLO.

No book has ever been so fiercely attacked as the Bible. Some of the keenest intellects of their day have ridiculed it and tried to laugh it out of existence; some have gone through it, cutting and slashing with the knife of a relentless criticism; some have tried to argue it down, but still it lives and multiplies and gathers power with every passing year, while those who did their utmost to destroy it have gone away into unlamented oblivion. More than a century and a half ago Voltaire, perhaps the most brilliant man of his day, actually believed he had demolished the book—shattered it so completely that it must perish from the earth. He said he lived in the twilight of the religion of the Bible, and so he did, but it was the twilight of the morning and not of the evening. The very house in which he lived and wrote was converted into a Bible depository.

Voltaire died in 1778; the British and Foreign Bible Society was organized in 1804. Since then it has issued 220,000,000 Bibles, the American Bible Society 87,000,000, and the Scottish National Society 34,000,000, an aggregate of 341,000,000 volumes. This does not include the output of twenty-three societies on the Continent of Europe. It is estimated that the total issue of the Bible for 1910 was 20,000,000 copies, and every year the total becomes more enormous. More than 50,000 volumes of Holy Scripture handed out over bookseller's counters every day! The vast majority of the human race can read it in their own tongue, for it has been translated into nearly all the languages of earth. It is the most persistent of books and it is the most persistent because it is alive. An imperishable life pulses through it, the very life of God. Therefore it can no more die than God himself can die.

I am told that the tablet on the Bible House in San Francisco,

which passed through the earthquake and fire unharmed, had inscribed upon it this message: "The Word of the Lord Endureth Forever." So indeed it would seem. The Book has come to stay because it speaks to the universal heart.

This is the most wonderful year in its history. The attention of the world is directed to it just now in an unprecedented way. Preachers are discussing it. Statesmen are delivering addresses about it. Learned articles from clever pens concerning the Book are loading down the pages of leading magazines. It is most noteworthy and remarkable. In commemoration of the translation of what other Book have celebrations been held in every part of the globe? The significance of it should set us to thinking. Is it all superstition, all ignorant credulity that stirs the entire English speaking people over this book? Surely there must be something in it altogether extraordinary. Great effects must have great causes. Mississippis do not flow from small islands. No fusillade of penny rifles can batter down mighty strongholds of granite.

It is only truth to say that the effect of the Bible upon human life and upon human institutions has been and is today transcendently greater, transcendently more wholesome, than that of any other book, or all other books put together. It has done more to lift, more to purify, more to cleanse and sweeten the world, than all the philosophies and all the ethical precepts and all the moral instructions that have ever issued from other sources. And if this is true why is it true? Did somebody dream this Book? Did imposters get their heads together and for purposes of their own foist this Book upon an unthinking world? Did this marvellously beneficent and life-giving stream of Holy Scripture issue from a fountain of fraud? If not, what then? Let us apply the test of the immortal Teacher of old Judea. The tree is known by its fruits. The test is absolutely fair and just. No court on earth could rule it.

Consider the effect of the Bible upon nations. Read the map of the world and see what it has to say. Spread it out before your mind's eyes while I speak. Take your pencil and check off the black lands, the barbarous and beastly lands, the lands of cruelty and tyranny and abomination, and you find that every one of them is a land whose literature—if it has any—and whose laws and customs and institutions have been untouched and unmolded by the spirit and influence of the Bible. Pick out the countries where nothing could induce you to live, where childhood is dishonored, womanhood trampled upon, the poor crushed, and despair beclouds the very atmosphere, and life is one

long misery, and you have picked out the countries which have never yet come under the spell of the Word of God. Everybody knows, the infidel knows, the dust-worshipping materialist knows very well that there is no Bible there.

Put China alongside the United States, Africa alongside Great Britain, Thibet alongside Canada, Persia alongside Australia, and what is it that has made the vast difference? Something lies behind these contrasts. They have not just happened. Allowing for differences of race, of temperament and disposition proceeding from blood and climatic influences, are we not bound to say that the Bible more than any other agent has brought about these immense dissimilarities in social conditions, in general prosperity in the homes and lives of the people? Set Scotland over against Spain, Germany over against Italy, Anglo-Saxon countries over against South America countries, and then read the lesson of the map. The imperial nations without exception are Bible reading nations. The nations in the far-away rear of humanity's procession are ignorant of the Bible and always have been; while the nations, like the Papal countries of Europe and South America, which occupy a middle position, are nations in which the Bible is kept under the control of the hierarchy and is not freely and universally distributed among the people.

Lands without the Bible wither, they decay, they are lands of rags and ignorance and beggars; lands with the Bible are lands of prosperity and enterprise and power. That is what the map of the world says, and the testimony of the map is as true as the testimony of the camera. I have not mentioned the islands of the sea. The map test as to the influence of the Bible is even more wonderful there. One hundred years ago New Guinea, the New Hebrides, the Fiji Archipelago, and other groups of Oceanica, were given over to cannibalism and all manner of beastliness. Today they are civilized, and human life as safe and sacred there as under the Stars and Stripes. It was not commerce, or infidelity, or agnosticism, that brought about these changes; it was the Bible, the lessons and principles and spirit of the Bible instilled into the hearts of the people. Nobody denies these changes. They are there. They speak for themselves. And where is the man bold enough or rash enough to maintain that the teachings of Emerson, or of the German rationalists, or of Plato and Aristotle, or of the religious free lances in our universities today, could ever produce such transformations though they had no end of centuries in which to do their work?

The name of Charles Darwin is not a name to be printed in small

letters. The world has heard of him. He was certainly not a man to be carried into extravagant utterance by his enthusiasm for the Christian religion, and this is his testimony. He says: "The power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars where neither women nor children were spared—all these have been abolished by Christianity." And to scatter abroad the teachings of the Bible among the miserable inhabitants of Tierra del Fuego, Charles Darwin became and remained to the end of his life a generous and regular subscriber to *The South American Mission*.

Roll up the map and let history speak. It is sometimes said that culture and learning and polish and philosophy are the forces that save society. But if this is true why did ancient Greece go down? She had them all in her proudest days, and yet she went to pieces under the weight of her own corruptions. Without the Bible she worshipped Venus, the personification of lust, and sank in the mire of her own filth. So of ancient Egypt. So of ancient Rome. So of all the great nations of antiquity. They had letters and arts, painting and poetry and sculpture, and if these could save and purify, those nations would be flourishing still. But they passed away because they were without the light and leading that come from the Word of God.

But coming closer to our own time. Taine in his great work on English literature, speaking of the effect of the Bible on the English people, says: "One hid his book in a hollow tree; another learned by heart an epistle or a gospel, so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend he speaks to him in private, and peasant talking to peasant, laborer to laborer, you know what the effect would be. It was the yeomen's sons . . . who more than any other maintained the faith in England and it was with the yeomen's sons that Cromwell afterwards reaped his Puritan victories. England had her Book." And that Book made her mighty and keeps her mighty.

If today, England, with all her faults, with all her imperfections, stands in the very forefront of the nations; if no other empire in human history has ever wielded an influence so far reaching and so wholesome; if on the whole her civilization has tended to lift and transform and bless wherever it has gone; if law and order and justice and freedom have followed her flag, it has been due to her Bible. In manners the British people are perhaps behind the French; in sturdy thrift and speculative genius behind the Germans; in commercial shrewdness behind the Americans; in a certain subtlety of intellect behind the Orientals. But in moral fibre, in quickness of sensibility as to

questions of right and wrong, in devotion to what is conceived to be duty, in swift response to the claims of righteousness, even their critics and enemies are compelled to set them in the first place. This is not to say that England's policies have always been good, that her legislation has always been just, that her conduct has always been honest. Far from it. But all fair-minded people must admit the magnificent qualities and splendid virtues, the lofty principles and noble motives, by which the great mass of her citizens, at home and in her colonies, and her ablest statesmen, are characterized. For her philanthropies, for the reach of her sympathies, for her houses of refuge by the side of life's road, for the multitude of her arms stretched out to help, she stands preëminent and glorious; and the force that has lifted her to this altitude is the Bible—the Bible in the hearts and homes and schools and churches of her people.

Facts of a similar sort emerge when we look at our own America. Its foundation stones were laid upon the Book. Its liberties are fruits from the Bible tree. All that is best in its laws and institutions has crystalized out of the spirit and principles of the Bible. If more than any other this has been the land of the people it is because it has been the land of the Book. And if ever under our starry banner the people cut less and less of a figure; if ever Demos is crowded back and down by Dives; if ever rings and bosses and combinations of plutocrats get the upper hand and democracy goes to the wall in defeat, it will be because the influence of the Book has faded out. Tyranny and oppression can no more live where the Bible lives, where it is read and loved, honored in the home, preached in the church, taught in the schools, than miasma can live in a flaming fire.

If America strikes the shackles from the slave; if she takes the side of the weak and wronged in Cuba; if she returns to China the indemnity of \$17,000,000 for losses incurred in the Boxer uprising; if her President lifts up his voice for peace and proposes an arbitration treaty with Great Britain which if adopted by the two countries will be a tremendous blow at the War-god; and if England is shaping measures to abolish the opium traffic; if the Hon. Lloyd George has introduced into Parliament a scheme of political philanthropy unparalleled, I think, in the history of the world—a scheme which has compassion upon the multitude, a scheme which actually proposes that politicians shall consider, not how much they can get out of the people, but how much they can give to them; if these long upward steps are taking place in our own day, it is owing more than anything else to the effect of the Bible. And when at last the saloon falls, as fall it will, and child labor van-

ishes from our coasts, and industrial injustice flees away, and journalism is cleansed of its chaff and smut and sensationalism, and politics becomes an agent for human uplifting and ceases to be a hunting ground for office seekers, just men, fair-minded men, discriminating men, capable of linking effects to causes will say: "The Bible absorbed and obeyed brought about these changes."

England and America have done many great things for themselves and for their people and for the world, but for their greatest thing we do not turn to Congresses and Parliaments; we do not turn to military campaigns and battle-fields; we do not turn to realms of industry and commerce, or to schools and universities—we turn to the distribution of the Word of God. Nothing has ever done so much to bless mankind as that.

From the map and from the broad field of nations, pass to individual life, and see there the fruits of the tree. This book teaches men to be truthful, to be pure, sober, faithful, industrious, peaceful, unselfish, kind as parents, obedient as children, loyal as citizens, and just as soon as we find a community completely dominated by its spirit and regulated by its principles, we shall find ourselves in heaven. Wherever the leaven of this Book works, wherever its influence is felt, it is the best safeguard of society. Dynamiters and anarchists; thugs and thieves; political crooks and boodlers and grafters are not readers of the Bible. Enemies of social order, bad men of all sorts hate it, for it condemns them on every page in words that burn like a fire in the soul. While on the other hand men seeking to reform abuses, and put down iniquity, and bring about social regeneration, go to it for precept and example and inspiration.

It does more in the world of economics than any other book because it does more for life. It finds a man down, finds him in the gutter, degraded, in rags, in despair, a burden to himself and to society, and it starts within him a process of renewal and elevation, transforms him and makes him over into a useful citizen. It puts clothing on his back, food in his mouth, a roof over his head, money in his pocket, strength in his arm, because it has put self-respect and hope into his soul. He is a new creature. No longer a prodigal he has become a producer, no longer a load on the back of society he has become a wheel in the machinery of its progress. These are facts of experience, facts of observation, before which criticism is dumb, and the whole family of infidelity is speechless.

Mighty Book! It goes into Wales and no indecent publication, no yellow journalism, and no yellow fiction can live in that atmosphere.

It is a land whose hills and valleys ring with the songs of the Gospel. It goes into Scotland, a land that would scarcely cover one corner of Colorado or California, and gives it an influence out of all proportion to its size in the world of letters and learning and statesmanship and philanthropy. It goes into England and causes a small island to throw round the world the spell of its tremendous energies and zone the whole earth with its uplifting institutions. It goes to Africa, and beacons begin to blaze along her sea-girt shores to be answered back by similar beacons in the far interior. Up from the Dark Continent there comes a swarthy chieftain, and amazed at England's greatness he asks the secret of it and Victoria puts a Bible in his hand and tells him the secret is there. It comes to America, roots itself in a rugged soil, grows into a great tree whose branches, reaching across the continent, drop their healing leaves over mountain and valley and plain. And America will be the home of the free and the land of the brave just so long as it honors the Bible. It goes to Japan with Commodore Perry in 1855, superstition retreats, and today Japan is listed among the great nations of the earth. It goes to China, and she turns about, and instead of facing the past is facing the future, with light in her eye and hope on her brow. On the other hand a little over a hundred years ago France repudiated the Bible, flung it out, tied it to the tail of an ass to be dragged in contempt through the street, and what awful results came from it all and how they remain to this day you do not need to be told.

Mighty Book! It goes to the islands of the sea and lo! ships carrying the threads of commerce, weave those islands into the web of nations and church bells from native meeting houses peal forth their music to the battling waves. It goes into literature and enriches it with all the simplicity and all the dignity and all the sublimity of the skies. It goes into politics and rebukes charlatanism and demagoguery and lifts aloft the banner of reform. It goes into haunts of sin and leaves health and hope and purity in its track. It goes where hearts are breaking and has balm for every wound. It has the right word for every occasion. To the sick and afflicted it speaks in accents as tender as heaven; to the proud and haughty and rebellious in words sharper than a two-edged sword. We want its counsel at the marriage altar, we want its comfort at the grave, we want it as the guide of youth, we want it as the staff of age.

Now if these things are true, are we not in America making a most serious and fearful mistake in excluding the Bible from our Public schools? If it affects men and nations as I have indicated; if

it produces moral fibre; if it feeds and nourishes the conscience of men and nations, what kind of statesmanship is that which closes the doors of public education against it? Surely such a position is illogical and absurd and a dangerous concession to Roman Catholicism on the one hand and secularism on the other. The result is that the secularists, who have no use for the spiritual, are the only people whose doctrines are allowed where the citizenship of the nation is being shaped.

Teach the children about Washington and Lincoln and other great American characters; teach them the classic myths of ancient Greece and Rome, but refrain from saying anything about the parables and precepts of Jesus and the Bible. Thus on the plea that it must be unsectarian our public school system is scattering the poison of the most miserable sect in existence. Under our laws we may teach evolution, though evolutionists disagree; teach science of every sort, though scientists disagree; teach political economy, though political economists are forever attacking each others' positions. But because there are different interpretations of the Bible, we exclude the most powerful influence for good, both civil and religious, that the world has at its command.

If, as Thomas Huxley says, the Bible is the Magna Charta of the poor and oppressed; if, as Theodore Roosevelt says, it is the Magna Charta of our liberties; if, as Andrew Jackson says, it is the foundation upon which the Republic is built, are we not committing a fatal blunder, if, in deference to the noisy and pestilent and atheistical minority we bar this Book from the schools of our country?

THE SUNDAY SCHOOL UNIFYING PROTESTANTISM IN NORTH AMERICA

BISHOP E. R. HENDRIX, D. D., LL. D.

The wise men of the East have need to come to see the wise men of the West and to learn from them. All hail to the Legislature of California for the bill that restricts labor of working women to six days in the week and to eight hours a day! There is nothing too good to expect from a civilization that protects the home like that and gives womanhood a chance at home-making. No wonder in such a soil Luther Burbank is practicing on plant life not without hope of producing a sort of a tree of life that bears twelve manner of fruits and that each month in the year, all "Burbank varieties." Your great Californian, who has learned the beautiful Irish proverb that "God

loves to be helped," has shown us in his "Child Plant" how that "heredity is stored environment," and that it is the neglected flower that becomes the weed. Who knows but that by the proper religious culture of our youth we may yet see a race of men with spines where spines belong in place of bristling cacti that do not need them! But in all the 3,000 different forms and varieties of plant life produced by "the wizard of the garden" (as Edison is the "wizard of the laboratory") and of the 2,500 attempts now in the making, all depends on the care and culture of the young plant with its child-like spirit and response to the touch of affection. None need despair of the race when a new race is in the making.

Said Beaconsfield, "It is a holy thing to see a nation saved by its youth." It is a fact that in time of war and of peace alike a nation is saved by its youth. Of the 3,000,000 soldiers enlisted during our Civil War two-thirds of them were under twenty-one. So did the youth of North Carolina respond to the call to arms that at one time there were over 20,000 more soldiers in the field than there were voters. It was our youth of that day who fought the battles of the American Revolution and made Washington "the expander of English liberties," and when Lord Cornwallis surrendered at Yorktown it was to an army of comparative boys. A wise German philosopher and statesman said: "The future and fate of any nation depend on what the young men of under five and twenty are thinking at a given moment." "Far-called, our navies melt away," and yet the 100,000 marines on the British warships which make her the mistress of the seas are young men. Because youth esteems the right of suffrage it is the votes of young men, often casting their ballots for the first time who choose our rulers and legislators. It is the power of cohesiveness in youth that makes armies and navies and nations. The poet was right who sang,

"Only to the music of children's songs
Shall the walls of a nation rise."

A childless nation is doomed alike in peace and war with "none to meet the enemy in the gate." Society can forgive anything in youth sooner than an early death. We cannot stand to witness the destruction of our seed-corn if we have any hope of a harvest. Our Lord delighted to raise the young to life, as the twelve-year-old daughter of Jarius, and the son of the widow of Nain, and the strong young man of Bethany, the dependence of Martha and Mary. By every token each was entitled to live longer to complete the unfinished task of life and to capture and enjoy its unmeasured opportunities. The aged,

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weary with life's burdens, were undisturbed in their long sleep, but our Christ sought to rejuvenate the race through its quickened youth.

A great life is a noble purpose of youth made effective in manhood, the projecting of the Gulf Stream of youth into the Arctic regions of our lives to be warmed by fresh enthusiasm and the fire of love. It is claimed by Prof. Maury that enough heat is given off in the Caribbean to change mountains of iron from zero to the melting point, but happily the Gulf Stream saves part of this marvelous energy to change the climate of that part of the world which grows men and makes as well as writes history. Is it too much to say that the Sunday-school is the Gulf Stream of modern religious history? Does it not make possible forms of coöperative work unknown without it? The progressive religious nations all have the Sunday-school in a high state of development, and so make possible a greater measure of coöperation both within and without the nation among all who love the Lord Jesus Christ. All honor to the American Sunday-school Union for its noble work in our own land, planting three and a half new Sunday-schools every day for the eighty-seven years of its existence. Now out of the unifying power of the Sunday-school come largely the beginnings of church life, especially in our land, where the Sunday-school often, if not usually, precedes the church. In not a few communities the golden days were before the churches multiplied and became competitors. The 19th century was the century of competition among the churches; let the 20th century become the century of coöperation and federation. The watchword of this century is "Together." Welcome reciprocity with Canada and uniform postage with England. The whole earth should become the home of great men as of great ideas and worthy purposes. "All things are yours; whether Paul, or Apollos, or Cephas," or Luther, or Wesley or Spurgeon, or Phillips Brooks or Jowett, who comes to us from his King's table bearing the greetings of peace and good will, and by his modesty and spiritual insight to win all hearts as he still retains the hearts of all England. As President of the Federal Council of the Churches of Christ in America I welcome to our continent the late President of the Free Church Council of Great Britain. The Congregationalists claimed him, the Presbyterians succeeded to the title, but he like a good Methodist helps everybody and is too large to be restricted to the ownership of any one Church.

When Paul said, "I am a debtor both to Greeks and Barbarians" there were in all the world only some 54,000,000; while there are now on this earth 1,500,000,000 souls to whom each of us is a debtor. What

one person can pay that debt, or what one Church can pay it, whatever be its numbers or means? "They only can have the resources of God who attempt the program of God." One of God's greatest resources for this sublime work of saving a world is that the Church of His Son shall be on a peace footing at home while it is attempting the great work of the Church militant in the conquest of the world for Christ, which is to mean the ultimate reign of the Prince of Peace. Two great marvels have marked the opening years of this 20th century: The one is the Hague Council, whose last session was attended by 256 delegates from 44 nations, and where far-reaching policies were adopted without a breach of self-restraint or of courtesy. The other great marvel is the forming in Philadelphia, "The Federal Council of the Churches of Christ in America," when 300 duly appointed delegates from 32 of the great Protestant Churches representing 17,000,000 communicants and a Protestant population of 50,000,000 accepted Christ as our divine Lord and Saviour and the one and essential foundation of the Church, and formed a great Federal Council of the Churches of Christ. They sought thenceforth to do in wise coöperation what had before been attempted in separation, with no little over-lapping and competition, and consequent waste. This great Federation being one of Churches rather than of individuals stands like the Hague Conference for the highest tribunals which cannot be over-ruled. The Federation of the Nations and the Federation of the Churches can mean only the realized dream of Tennyson, "The Parliament of Man and the Federation of the World." Happily our land has never had any religious wars such as have cursed Europe during several centuries when mighty armies and great Armadas went forth in the name of religion to leave paths of destruction on land and sea, and to make wounds that have remained unhealed to this day. Because the Church of Christ has gotten on a peace footing it has been far easier for the nations to sheathe the sword and hush the war-drum and furl the battle flags.

What has brought this about? It is the new young life that has conquered the old. The generation that has witnessed the victory of fellowship over exclusiveness, and of love over suspicion, has from childhood been bringing it about. There were long years when men still discussed the battles of our Civil War and kept alive issues that should have been granted a decent and final burial, while their sons looked forward to the battles of the future when they might defend the common flag of our Union. It was a cannon-shot one May morning in far off Manila that reunited our nation and the sons of the South and of the North wearing a common uniform went forth against a

common foe, and the era of distrust gave way to an era of mutual love and confidence, and henceforth a common flag is no longer an unwelcome reminder of past differences but the glorious symbol of future coöperation and common victories. The Spanish War gave us back our national colors. The aggressive work of the Church of Christ is enlisting the youth of all our Churches to make possible the great conquest of the world for our King, the Desire of all Nations. It is not the stroke of a single finger, however powerful, nor of all the fingers whatever might be back of them, but it is the blow of the clenched fist that expresses the united forces of the Church of Christ that can drive out the Evil One. Separate as the fingers yet one as the hand the Christian Churches must henceforth be ready for the commands of our divine Lord. It is the mobilization of the whole army of Christ that will tell of the coming triumph already visible to our young men who see visions and our old men who dream dreams, and to all God's servants and hand-maidens on whom is poured forth the Spirit. Unbelief may cry, it is impossible, and point to racial differences that will ever separate men, but the Christian points to Christ, who is all, and in all. "Oh, East is East, and West is West, and never the twain shall meet, Till Earth and Sky stand presently at God's great Judgment-Seat; But there is neither East nor West, Border, nor Breed, nor Birth, When two strong men stand face to face, tho' they come from the ends of the earth."

THE SUNDAY SCHOOL IN THE CHRISTIAN CONQUEST OF NORTH AMERICA

DAVID G. DOWNEY, D. D., CHICAGO.

The Theme Defined and Declared

It is essential that we understand our theme and define our terms. The Christian Conquest of North America can be accomplished only through the actualization of Christ's prayer—"Thy Kingdom come, Thy Will be done." Here in simplest and clearest terms we have stated the ultimate purpose of Christianity. Less than this will not suffice. More than this is unnecessary. What do we mean by the Coming of the Kingdom and the Doing of the Will? It is not merely individualistic. The purpose of the cross is not complete in the salvation of an individual. Calvary means infinitely more than that. Calvary means and the Kingdom means the redemption of the race and of all the avenues and activities of the race. The coming of the Kingdom means that some day

science and society, commerce, civics, letters and trade—the whole round sum and cycle of the world's life—shall be purified, sweetened, uplifted, and brought into harmony with the will and purpose of the infinite and eternal God.

What a purpose this is! What a vision of responsibility and privilege is here! How the horizons lift! The redemption of a race, the uplift and right speeding of the world forces challenge the power and wisdom of the eternal God and the everlasting Father of humanity. Here is a work worthy of God and Godlike men. Here is the supreme quest and the high adventure of the race. Here is the field of Sunday-school endeavor.

“The soaring splendor of it all summons us aloud
To leave the low dank thickets of the flesh
Where man meets beast and makes his lair with him,
For spirit reaches of the strenuous vast,
Where stalwart souls reap grain to make the bread
God breaketh at His tables and is glad.”

The Agent and the Method

With due regard and consideration for all others, it can with truth be said that the Sunday-school is the agency best equipped of all for the Christian conquest of the nations.

It has the numbers—fifteen millions enrolled, officered, organized, under training, and eager to be led.

It has not only quantity, but quality. In the Sunday-school are the types out of which conquerors are always made. Here you find the abandon, the courage, the imagination essential to high achievement. The tasks of the world are wrought through youth, the quests of the world are undertaken by youth, the wars of the world have been fought by boys in or barely out of their teens.

Let these youthful Sunday-school millions catch the contagion of a mighty purpose, and we may sing as we have never yet been able truly to sing, “Hell’s foundations quiver at the shout of praise.” Looking in the faces of these millions of idealistic, imaginative, chivalrous, heroic, sacrificial youth we realize as never before that “to be alive is glorious and to be young is very heaven.” Once again we sound out Markham’s call to Young America:

“In spite of the stare of the wise and the world’s derision,
Dare travel the star-blazed road, dare follow the Vision.

It breaks as a hush on the soul in the wonder of youth;
And the lyrical dream of the boy is the kingly truth.
The world is a vapor, and only the Vision is real—
Yea, nothing can hold against Hell but the Wingèd Ideal.”

For the Christian Conquest of North America the young folk in our schools must be trained:

In Essential Christianity. Too long religion has been interpreted in terms of the material, has been defined in doings and abstentions. It must be insisted that religion is spirit and life, “the life of God in the soul,” a suffusion, inundation and domination of the human by the divine. Religion is not doing this thing, or refraining from doing something else. It is not the acceptance of one creed and the rejection of another. It is not engagement in ritual, rite, ceremony or form. It is not even standing before the altar of the Church and taking upon one’s self the vows of the Church. Religion at the heart and center is nothing else and nothing less than the life of God in the soul. That life growing and greatening in the individual until the individual, under the power of the divine indwelling, comes at last to stand upon the lofty moral and spiritual plateau whereon stood the great Apostle to the Gentiles, when he said, “To me to live is Christ.”

In Moral Enthusiasm and Heroism. Emerson says that “Character is self-sufficingness.” Here is the need and the opportunity of youth,—moral independence. And this is an outcome of essential Christianity, for the life of God in the soul confirms the feeble knees and strengthens the moral muscles. Out of this will come the moral enthusiasm and the moral heroism that the world needs. There is nothing more desperately needed in the twentieth century than moral heroes—men and women who will stand like tall white archangels, absolutely loyal to their own convictions of truth and duty, and utterly regardless of the shifting conventions of society, politics and trade. Such men were Savonarola, Livingstone, and Jesus. Such heroes the Sunday-school must train and equip if it ever expects to conquer North America for Christ.

In Kingdom Building. A chief difficulty with much Sunday-school work is that it is not closely related to daily life. It is theory, not practice. The moral heroism kindled by essential Christianity must be put in contact with the world-life. Too long we have given our youth a narrow, cabined and confined notion of Christianity. We have practically told them that they must not touch literature because it is decadent; they must not dabble in science because the study of science may tend to weaken faith; they cannot engage in business in any large

fashion because it is honeycombed with graft; and they dare not enter politics because it is a dirty pool. Evidently there is not much for them to do but to come to church, listen to sermons, offer prayers and tell experiences. Straightway they turn their backs on the Church and go out into the world. And they ought to go. That is where they are needed. But they ought to go as Christians, dominated by a divine indwelling, pulsating with moral enthusiasm, and filled with a holy purpose to conquer the world ways and walks and works for Christ. And the Sunday-school should so train and equip them as to be able to send them out without the slightest hesitancy or doubt. These trained leaders from our schools must understand that it is their business to lift literature out of its decadence into sweetness and light; to study and interpret science till it walks reverently hand in hand with faith—twin daughters of the God of Science and of Faith; to engage in business and prove it not selfishness and greed, but brotherhood—a chance to live, let live, and help to live; to study and practice politics till it shall be seen that its deepest meaning is the well-being and uplift of the last and lowest man. A great risk! do I hear you say? Truly. But what is young life for but to brave danger and take risk? What is salt for? To be put in contact with the thing that is in danger of decay that it may be sweetened and preserved. What is light for? To shine in the darkness that the darkness may be dissipated. What is Christianity in young people for? Not to be coddled and cloistered and spend its time in singing psalms and telling how good it feels, but to be flung out into all the quick and active ways of the world life, grappling with the problems of shop and ship, of store and street, of farm and factory, of home and society,—capturing the world movements and claiming them all for Christ, and thus lifting the world and the race to the level of the divine thought and purpose.

When our youth understand that Christianity is something as large, spacious, and vital as was in the mind of the Master when He prayed for the Coming of the Kingdom and the Doing of the Will, they will leap to meet the challenge of the centuries with gladness in their souls and will go to their daily tasks singing in their hearts:

“This world’s no blot for us, nor blank.
It means intensely and means good;
To find its meaning is our meat and drink.”

Fellow-workers in the religious education and training of youth, I bid you Hail and God Speed! Let us be faithful to the duty and privilege of this day and hour, and the time will not be far distant when the

Sunday-schools of North America will have trained up and sent out into the world a generation of high-souled, stout-hearted, generous young folk who will girdle the globe with a song of gladness; they will walk across it with the step of conquest; they will lift it in the arms of their faith, love and prayer, swing it in its divinely appointed moral orbit, and ultimately "bind it as with chains of gold about the feet of God." Then will the choirs on earth and in heaven unitedly sing, "The Kingdoms of this world are become the Kingdom of our Lord and of His Christ."

"Come, Christ of God, to fill the vacant throne!

Touch the dim earth again with sacred feet.

Come, build the Holy City of white stone,

And let the whole world's gladness be complete."

THE WORLD VIEW OF THE SUNDAY SCHOOL

REV. GEO. E. BURLINGAME, D. D., SAN FRANCISCO, CAL.

On the cover of a magazine published in this City of the Golden Gate appears the motto: "The nation back of us: the world in front." The legend fitly expresses the spirit and outlook of this convention. Back of us, achievement; in front, the uncompleted task. Back of us, abundant resources; in front, unparalleled opportunity. Back of us, local and national and provincial movements; in front, the era of internationalism. Back of us, the period of limited and partial vision; in front, the beatific vision of an evangelized world. Back of us, the more narrow experience where we worship in Jerusalem or in this mountain; in front, the hope and promise of that blessed day when the men of every tribe and nation shall bear their testimony: "We have heard for ourselves and know that this is indeed the Savior of the world."

The Golden Gate is the far frontier of the American Continent, and beyond lies the mysterious and mighty Orient, which may determine the final type of the dominant civilization of the world. This Golden Gate session of the convention of this association, so manifestly rich in its memory of past achievements, so profoundly conscious of its power and influence in American life, so peculiarly blest of God during the seventy-two years of its existence—this convention in this meeting at San Francisco fronts the world. Here, with a unanimity of sentiment and a depth of conviction and a breadth of vision never before entertained, we may declare as the platform of our future campaigning for Christ, in the words of Linneus Banks:

“I live to hail the season, by gifted men foretold,
When man shall live by reason, and not alone for gold;
When, every wrong thing righted, and man to man united,
The whole world shall be lighted, as Eden was of old.”

The view from the Golden Gate is the world view; and the vision which inspires us as we gather for the closing hours of this memorable convention is the world vision.

The Modern View Is the World View

The world of two thousand years ago was a world to itself unknown. The world of a century ago was but a congeries of unrelated fragments. The world of today has come to a consciousness of itself in all its vast extent. A new word has come into common use in halls of state and courts of law and marts of trade and haunts of scholarship the world over: the word Internationalism.

Commerce has become possessed of the world vision and has given us the first universal language in the navigators' code, adopted by forty signatory powers in 1899. The public press is inspired by the world vision and gathers news from every quarter of the earth where men dwell, to lay it on the desk of every metropolitan editor where the cable goes, or where the wireless, under the official protection of twenty-six treaty powers, flashes its message. And the Chinese merchant and the Russian professor and the Brazilian lawyer and the South African rancher and the Australian official all read on the same day of the defeat of the machine in New York or the passing of Korea as a nation, or the appeal of President Taft for international peace.

Modern science has the world vision. A native of California is moved to propose to the King of Italy a movement for the improvement of agricultural processes the world over for the relief of suffering and poverty, and forty nations unite in the International Institute of Agriculture.

This modern world view finds its further expression in the federation of nations for mutual welfare and intercourse. There are already sixty-five unions of nations for the consideration of problems affecting the peace or comfort or moral welfare of men; and thirty of these organizations have permanent bureaus for the prosecution of their work. It is sufficient to name among these the Universal Postal Union, with fifty-five treaty powers; the International Maritime Committee, with forty; and the unions for the suppression of the white slave traffic and the opium traffic.

The Modern View Is the Christian View

Whatever may be the relation of Christianity to certain forms of thought which delight to call themselves "modern," certain it is that in the matter of the world view the modern man and the Christian man are one. The Christian view is the world view.

The prophetic vision of ancient prophecy was the vision of a world in which Jehovah should be king. The passion of the Redeemer's heart was to give life unto that world for whose redemption God gave His Son. The controlling purpose of the Apostle Paul was to preach unto the Gentiles the unsearchable riches of Christ and to make all men see that the Gentiles are fellow-heirs and fellow-members of the body and fellow-partakers of the promise in Christ Jesus through the Gospel. True it is, and tragic as true, that the Church has not always cherished that prophetic vision and that divine passion and that apostolic fervor; but it is the essence of Christianity that it should be permeated by the world spirit and lured by the world vision. And whatever may have been the failures of the Church in past days, the Christian view of today is the world view. Let Edinburgh with its gathered hosts from every land deliberating on universal conquest; let Constantinople, with its international Christian student conference planning the capture of the world's universities and colleges for Christ; let Philadelphia, with its World Baptist Alliance just closed—let these bear their testimony to the truly international and universal character of modern Christianity.

The Sunday School Fosters and Fulfills the World View.

It is essential to the life and efficiency of the Sunday-school that it be controlled by the world view, the modern view, the Christian view. One book is its theme for study: the universal book, the Word of God for the world. One Person is the supreme object of its meditation and exposition: the Lord Christ, the world's Savior. One passion inspires it: the passion to make Jesus King in every heart and in every nation everywhere. One dynamic moves it to its colossal task: the life of the risen Lord dwelling in the hearts of His people in the power of His indissoluble life. Prof. James Denny in a recent sermon declared that the true motive for preaching the Gospel can never be found in a command as such . . . but in the experience of redemption through Christ. "In Jesus Christ the Righteous," he added, "the Church is the possessor of something inexpressibly good, something so good and for which it feels so deeply indebted and so boundlessly grateful to God that it cannot keep silence nor withhold it from any man. What we want is not missionaries, in the narrow sense, but evangelists; not a

new interest in the non-Christian world, but a new interest in the Gospel; not men who want to preach the Gospel to the heathen, but men who can preach where they are."

Dr. John Watson used to spend his vacation in the Highlands, and once while there he heard a humble preacher in the worship of the Lord's day close his sermon in a most impressive fashion. Leaning over the pulpit and facing his people with searching look, he said: "Why do you suppose I come here preaching the Gospel day after day? It is because I cannot eat my bread alone." This is the spirit of the Gospel, the spirit of modern Christianity at its best, the spirit of this convention at the Golden Gate. We cannot eat our bread alone; and while others hunger we cannot rest content with what we have. The word International has come into our thinking and has enlarged our prayers. The spell of the world vision is upon us, and we shall go back to our little field, to our little class, to our little school, resolved to be not disobedient to the heavenly vision, and affirming with splendid faith and purpose: "The world is mine."

SUNDAY SCHOOLS IN THE ORIENT TODAY

FRANK L. BROWN, NEW YORK.

(Mr. Brown, as Special Commissioner of the World's Association, spent nearly four months—January to May, 1911—on a Sunday School visitation of the Philippines, China, Japan and Korea. Prepared with letters from President Taft, Mission Board Secretaries and Sunday School Leaders, as well as having with him a Sunday School Exhibit, his journey was taken with the splendid results indicated below.)

THE PHILIPPINES

Manila was reached February 19, with a hearty welcome from Dr. James B. Rodgers, representing the Philippines on the Executive Committee of the International Association, and from other Church leaders.

The Convention

The first Sunday-school Convention of the Philippine Islands was held February 24-26 at Manila. Twenty provinces from the furthest north to the furthest south were represented by delegates. One man from Davao traveled 700 miles to the Convention. Two men came nine days on horseback and another day by train. Six denominations were represented: Presbyterian, Methodist, Baptist, Congregational, United Brethren and Disciples of Christ. These churches have a total church membership of 65,000. The Sunday-school membership is estimated at 35,000 to 40,000.

Two Strong Addresses

The Convention was enthusiastic, and the delegates eager for help. Governor Forbes and Bishop Brent honored the Convention with their presence and by addresses. A motion was carried that the "Philippine Islands Sunday-school Union" be formed, and a committee was appointed to draft the constitution. The governor consented to be photographed with the Convention.

A Model Sunday School

On Convention Sunday, a model Sunday-school was held. Over 1,100 members and onlookers were present. The Filipinos took it in with wide-open eyes and applauding enthusiasm. All departments of the Sunday-school were represented. A model primary session was shown, with modern appliances. A teacher training class took up a chapter of Dr. Hurlburt's Normal Outlines, recently translated into Tagalog. Recognitions were given to a cradle roll and home department member (a Filipino mother and child), to a new scholar, a visitor, for birthday, teacher training graduate, adult class, and a promoted class. A school aim and motto were recited.

Organization and Plans

At the closing meeting of the Convention, 2,000 were present. The constitution was adopted, officers were elected, Executive and Educational Committees named, and Filipinos and missionaries interlocked in the organization. The President, Rev. Guillermo Zarco, a leading Presbyterian pastor, was introduced and made a ringing address. The Secretary, Rev. J. L. McLaughlin, is one of the liveliest workers in the Philippines. The chairman of the Educational Committee is Rev. Harry Farmer, President of the Nicholson Theological Seminary, himself once a Sunday-school superintendent in America, and delegate to the World's Convention at Washington. A cinematograph, "The Life of Moses," was exhibited.

With the backing of the World's Sunday-school Association, headquarters for the new Union were immediately engaged in the Methodist Publishing House building, to be outfitted with cabinet, duplicating machine, and the fine Sunday-school Exhibit prepared for the Philippines by the Presbyterian, Methodist, Christian and Baptist denominations, and the Sunday-school Times Company of Philadelphia. Literature is being developed. Sunday-school standards will be created, and provincial organization will be gradually extended, the Executive Committee member acting meanwhile as a point of contact. Rev. Harry Farmer

will be set aside by the Methodists for half a year for special work among Methodist Sunday-schools. The fine deaconess schools of the Presbyterian, Methodist and other churches are developing a high grade of Sunday-school teachers, and teachers of teachers.

The picture cards and charts contributed by Sunday-schools in America, through the Department for Utilizing Waste Material of the World's Association, are eagerly welcomed and decorate the walls of many a Filipino home.

The educational awakening in the Islands offers a great opportunity to enlist and train the young people for Christian service. Filipinos and missionaries feel that the Sunday-school offers the greatest opportunity for Church unity and the future growth of the Church. The Filipinos dearly love demonstrations, and I prophesied that in a few years the annual Convention would be an affair of 1,000 delegates, a Sunday-school membership of 100,000 and an annual Convention parade of 5,000 to 10,000.

CHINA

With Bishop McDowell of the Methodist Church, who had come to the Philippines for the Methodist Conference, I left for Hong Kong, March 11. Meetings had been planned for Hong Kong, Canton, Swatow, Amoy, Foochow, Nanking, Soochow and Shanghai. This program was carried through by April 3—a total of thirty-six meetings, with an attendance of over 15,000. Intense interest was evidenced by Chinese and missionaries. At each center, local Associations were arranged for, auxiliary to the China Sunday-school Union. At some points, plans were made for a local Chinese Secretary, partly supported by local funds, these Secretaries to be trained by Mr. Tewksbury during the summer. Graded Lessons, a scholars' paper, a teachers' library, books for teacher training, leaflets and attractive methods were a part of the Sunday-school program developed for China. The four large missionary Summer Conferences will be utilized for forwarding the work. Model Sunday-schools were held. At the Canton Girls' School we found seven girls who could repeat the New Testament by heart.

Chinese Sunday Schools

The four classes of Chinese Sunday-schools are: Church schools; those connected with educational institutions; Chapel schools, and "heathen" schools. Dr. Gamewell, at Peking, demonstrated in his "heathen" Sunday-school of over 1,200 members the fact that it is possible anywhere in the East to gather large Sunday-schools. It is

a question simply of workers, place and methods. Prejudice disappears where right methods are employed.

At Amoy I was asked by the Chinese leaders to request the Sunday-school workers of America to continue to pray for China, and not to weary if sometimes the Chinese seemed to go slowly.

A Sunday School Rally

The final Sunday-school rally at Shanghai on Sunday, April 2, was notable in the parade of the Sunday-school scholars of Shanghai, about 1,200 strong. They gathered on the banks of the Woosung River, near the Main bridge, which, with the thoroughfare, was crowded with Chinese spectators. The pretty silk costumes of the girls, the gorgeous Chinese banners and the Christian flag, "By This Sign Conquer," gave a picturesque effect. A bugle sounded the advance. A choir of young men from the Anglo-Chinese School started "Onward, Christian Soldiers," and to that music these Chinese crusaders of the Twentieth Century moved on to the Martyrs Hall in the Y. M. C. A. building.

As these bright looking Chinese young people filed in, Consul-General Wilder, the Chairman of the meeting, a Maine product and of whom Americans may well be proud because of his splendid stand in excluding liquor from the official receptions, said to me: "Give these boys and girls an education, and they will turn out as well as your children or mine."

The Consul-General said the gathering was the most impressive he has ever seen, save one, and that if China should once swing into the Sunday-school column, Shanghai could give a Sunday-school demonstration that would beat the world, owing to the multitudes of children there.

Bishop McDowell spoke, and I gave the World's Sunday-school hand-clasp above the head, in token of the union of China and America in a purpose to win the world through the study of The Book. The Chinese repeated this hand-clasp with great enjoyment.

China's Message

At that gathering, China's concrete message to the International Sunday-school Convention at San Francisco was voiced in the words suggested by Bishop McDowell at Foochow, "With God's Help China Can Do," this to be wrought in a silk banner for the San Francisco Convention.

Said a leading missionary to me: "The cry is, one million for the Sunday-schools of China." This will mean one million Christians ten years hence.

KOREA

Leaving Shanghai, April 3, Pyeng Yang, Korea, was reached April 8, and I was met by Rev. J. G. Holdcroft and Dr. Moffett, representing the World's Sunday-school Association, and missionary and native leaders. I visited the large Presbyterian and Methodist Sunday-schools there, of 1,200 to 1,500 members, each school meeting in three sections. The men and boys meet on one side of a dividing curtain, and the women and girls on the other, the women dressed in white and the girls in multi-colored dresses. Every member seemed to have a New Testament and hymn-book. The Old Testament has only recently been printed. The singing was splendid. The interest was intense. Institutes, inspirational gatherings, conferences and model adult and primary classes were held. After these model classes, the questions poured in in a steady stream for an hour or more. The anxiety of the people for help was touching. In one gathering there were about 1,600 Sunday-school workers from all over northern Korea.

A Large School

At Syenchyen, a town of 4,000 people north of Pyeng Yang, 2,300 are in one Sunday-school, including 1,200 men and boys. A Woman's Bible Institute, held there the previous week, enrolled 1,300 members, gathered for from one to two weeks to concentrate upon Bible Study. These institutes, held by the Methodist and Presbyterian Churches there at centers, form a fine opportunity for definite Sunday-school lectures and teacher training.

Fertile Soil

At the Methodist Sunday-school in Pyeng Yang there was an Honor Roll of twelve scholars who had learned from 400 to 3,000 verses of Scripture. Several girls about eleven years of age had learned the entire New Testament, excepting Matthew. Eighty-seven of the boys of the Methodist College held meetings in villages hereabout during the last Christmas holidays, 3,052 conversions resulting. A young man to whom I was introduced had spoken personally to over 3,400 individuals this past year about becoming Christians. And these young people are to become the Sunday-school leaders of the future.

The 100 Christian Day and Sunday-schools in this district are now being visited by a Korean Sunday-school worker, to build up Sunday-school ideals.

Easter Sunday at Seoul

Easter Sunday was spent at Seoul. Probably 6,000 were in attendance at the Sunday-school meetings here. Bishop McDowell preached to 4,000 in the open air, a multitude hungry for the Bread of Life. A model Sunday-school was held in the presence of 1,000 picked workers, following a model teachers' preparation service on Saturday evening. The room was subdivided into twenty-two classes by curtains. A school aim was recited, "Workers with God." A school motto was repeated, "Every member present, every Sunday, with a Bible, hymn-book, and a studied lesson." School recognitions were given for an organized adult class, a teacher training graduate, a member of the cradle roll, and a new scholar. A class of girls, after recitation of the Beatitudes in Korean and English, passed through a floral graduation arch, receiving diplomas on the further side. A noted blind sorceress, now a happy, praying Christian, received a certificate as the first Home Department member in Korea. She was led forward by two friends, the school standing. An honor class was recognized for perfect attendance, Bible and hymn-book bringing. All these features were absorbed with keen interest by the Koreans.

Organization Plans

A plan of organization was outlined for an Executive Committee of a "Korean Sunday-school Association," in which missionaries and Koreans would have part, this committee to have full power to develop lessons, literature, teacher training courses, lectures, institutes, improvement of methods. Dr. Hamill's course is now in Korean. The Presbyterian book, "Preparation of the Teacher," is being translated.

The organization is to be allied to the World's Sunday-school Association, and is backed up by the latter. Headquarters will be established. The strong Sunday-school Exhibit furnished by the Methodist and Presbyterian Sunday-school Boards, and the Sunday-school Times Company, will remain. Several Sunday-school Secretaries are planned for.

The Sunday School Opportunity

The visit of a representative of the World's Association was considered strategic, in view of the changing conditions in Korea. The mighty revival in Korea must be conserved by training a generation which shall worthily carry forward the work of the Church. Heathen children are being gathered into the Sunday-schools in increasing numbers. The new converts of the churches are clamoring for Bible teaching. The Japanese are likely to take over the task of primary education, eliminating Christian day schools, making the Sunday-school impera-

tive for the proper religious education of the young. The energy of the Korean Church needs a new direction and expression in Bible School organization and development.

A Fitting Message

Korea's message to the San Francisco Convention fittingly expresses the source of its evangelistic spirit, "The entrance of Thy Word giveth light." Korea bids fair to be the leading Bible School country of the East, through its passion for God's Word.

JAPAN

From Seoul, Korea, to Hiroshima, Japan, was a brief journey. Hiroshima, made notable by "The Lady of the Decoration," is marked also for the Sunday-school work carried on in about twenty chapels and homes by the girls of the Methodist Girls' School. This volunteer teaching service has been continued since my organization visit of four years ago. At that time sixty of the girls, many of them from Buddhist homes, became Christians and volunteered for Sunday-school teaching service. The Beginners and other graded lessons are taught here.

Japanese Fifth Convention

From Hiroshima I proceeded to Okayama, thence to Kobe, for the Fifth Convention of the National Sunday-school Association of Japan. Twenty-four out of thirty districts, into which Japan has been organized, were represented. Special messages to the Convention were read from Dr. George W. Bailey, Mr. E. K. Warren and Mr. H. J. Heinz. The Convention's message to San Francisco was, "This one thing I do—I press forward." The rally on the Convention Sunday of the Sunday-school scholars of Kobe, 1,500 strong, with flags and banners, was an impressive and beautiful sight. Last year 12,000 Sunday-school members took part in the Tokyo Sunday-school demonstration, the public press commenting approvingly upon this new Japanese institution.

Japanese Organization

Japan is well organized, has four teacher training courses and 500 students, a substantial Japanese teachers' library of best books and graded lesson courses, covering eleven years of study. Over 100,000 are enrolled in the membership of the Association. The Buddhists, noting the success of the Sunday-school movement, are starting Buddhist schools, absorbing our methods and even song, singing, "Shakka loves me, this I know," endeavoring to give new life to a dead form.

CONCLUSION

At the head of one of China's beautiful valleys, there is a little temple upon a shelf of rock. Within there is an image of Buddha. It is called the "Living Buddha," for the image has been formed over the bones of a corpse. The plaster has fallen off in spots, revealing the bones of the dead. It is the attempt to give the semblance of life to a dead form. "I am come that ye might have life, and that ye might have it more abundantly."

The Sunday-school is the brightest star in the Eastern firmament. To it missionaries and natives are looking with largest hope, and the World's Sunday-school Association, with the coöperation of the native church, has the opportunity of doing in these countries a service of immense value in the bringing in of the Kingdom.

Four Objectives of the Trip

Four objectives have been kept in view in the visit to these four countries:

1. The unifying and encouraging of the Christian workers, missionary and native, through an organization allied to the World's Sunday-school Association.

2. The arousing of the native church to the strategic necessity and value of the Sunday-school for the Church's perpetuation and community and soul-winning.

3. The establishment of a strong educational basis through lessons, teacher training courses, literature and methods.

4. The enlistment of the young people in the churches and Christian educational institutions for the service of teaching.

DEPARTMENT FOR UTILIZING WASTE MATERIAL

REV. SAMUEL D. PRICE, CAMDEN, N. J.

This department is two years old. Its work is outlined in two lines suggested by Mr. E. K. Warren.

Gathering from those who have excess.

Supplying those who have need.

The work began in the simplest way in the office of Dr. Geo. W. Bailey, then Chairman of the Executive Committee and now the honored President of the World's Sunday-school Association. An interview had been arranged between Dr. Bailey and Rev. Henry White, of Laos, that information might be obtained concerning the Sunday-school in Laos.

Mr. White was speaking of the bareness of many of the homes there and said, "Sometimes the only adornment in a Laos home is a label cut from a match box." Dr. Bailey turned to me and said, "Help them all you can." Then we were told of the need for and value of the large Bible picture rolls in Sunday-school teaching, preaching in church and on itinerating trips and for home decorations. This was the beginning of the Department for Utilizing Waste Material.

During the first year 200 Sunday-schools or individuals were placed in touch with missionaries. Now over 1,300 have been given introductions to our missionaries, and supplies are being sent more or less regularly. Representatives of eighteen denominational or missionary societies are being assisted in their holy work. In some instances more than 200 missionaries of a single church have been benefited. The help depends on the number of applications for names from that particular church.

At first effort was confined to obtaining two classes of pictures: the large lesson picture rolls and the small lesson card. These are of value on every mission field. Then calls began to come for other than sacred pictures. The hospitals want scrap books. They can easily be made. Our homes have all the material that is needed. You need not buy anything but the mucilage. Recently a plan was given to me by Miss Edith Marchant, of Camden, N. J., for the utilization of the thousands of brilliantly colored post cards that are in every home. Calls come for larger pictures which can be used for recognition gifts. Rewards are effective abroad even as at home to obtain regular attendance at the Sunday-school.

Where English is read there is a growing demand for our illustrated papers. We can hardly appreciate the value of good reading matter in the Philippines. China, Japan, Korea, India, Turkey, all have sections where our illustrated papers are needed. The Methodist Episcopal Church has a clearing-house for these things in Manila. The Philippine Sunday School Association writes as an organization in addition to the appeals from the individual missionaries there. Peloubet's Notes and Tarbell's Guide are two of the most valuable books that you could send abroad. In the Philippines the International lessons are studied one year behind us; in the Presbyterian work in Siam, about a year later.

Recently a request came for an organ from a Lutheran missionary in India. To quote: "We have been teaching our Christian boys and girls in the boarding-schools to sing the hymns we use in church and in our boys' Sunday-school for Christians, with the different parts. We have an organ in the church, but to practice at home we have a hard time,

since our little baby organ after a service of 20 years is refusing to assist us." An organ was obtained from a Presbyterian Sunday-school in Philadelphia; the Lutheran board gave the cost of freight and that organ is now about passing through the Suez Canal en route to its larger field of usefulness in India. A missionary of the M. E. Church, South, in Cuba, also asked for an organ. I have \$10 toward the freight and am now looking for an organ somewhere in the East.

Many missionaries ask for maps of Bible lands. Stereopticon pictures are often called for. A Sunday-school publishing house in Philadelphia has offered me all their surplus papers and pictures and I can send these things out as money for the postage is given me. A dollar bill will mail three rolls of the large pictures. The package will be sent in the name of the one who pays the postage.

Until lately I have been able to keep up to the requests from the missionaries, but now China and Peru are making this impossible. I have now 50 urgent letters from members of the China Inland Mission. They all ask for the large and small lesson pictures and scrap books. They cannot use papers in English. Now the difficulty arises because the China Inland Mission is interdenominational and I have been working along denominational lines. Here is a great opportunity. It hurts that I failed even for two months to honor the requests of these noble workers in the very heart of China. The Regions Beyond Missionary Union and the Sudan Interior Mission have sent similar requests for pictures. A single small picture may mean a conversion. A worker in Burma writes that the native preachers beg for the cards for use in their street work. Often the sale of a portion of Scripture can be effected by giving a picture when otherwise the sale would not have been made. The card that is shown on another page of this report shows a street scene in Rangon, Burma, and perfectly illustrates the use of the large Bible picture.

The plan is very simple and is fully outlined in a leaflet that can be had by writing to the Superintendent of the Department for Utilizing Waste Material, Rev. Samuel D. Price, 805 Hartford building, Chicago, Ill. Always state your denomination when you write or else ask for some interdenominational work. You will receive a card of introduction to the missionary. The cost is named last because it is the smallest part of the plan. Just the postage which is never more than 1 cent for 2 oz. whether of pictures or papers. To the Philippines or where domestic rates apply the cost for papers is but 1 cent for 4 oz.

STEREOPTICON STREET WORK

With a great desire that the multitudes of San Francisco, who could not get to the sessions of the Convention, be impressed with the Convention spirit, a plan was conceived and executed by the International Association whereby for six consecutive nights, at seven different strategic places, three hours each night, over one hundred different lantern slides were thrown upon the canvas. Some were scenic views followed by appropriate verses of Scripture. Some were the pictures of prominent business men from all parts of the country, with reading matter in connection with the view showing the estimate and relation of each to the Sunday-school. Some were missionary scenes showing the changed conditions where the Sunday-school had been at work, some were Bible scenes which, with the texts accompanying them, brought to the minds of many an on-looker the days when the lessons of the Sunday and at mother's knee were so sweet. As the crowds stood reverently looking at these views, and listening now and again to the quartette which sang an old familiar song which was illustrated on the screen, exclamations of "beautiful," "wonderful," etc., were often heard.

A conservative estimate indicates that over forty thousand different people were reached with these pictures during the seven days.

The Superintendent of this department of the Convention's work was Mr. Geo. W. Bond, a practical stereopticon man and earnest Christian worker of Chicago. He was ably assisted by a local committee in San Francisco, with Rev. Geo. A. Hough, Pastor of Grace Methodist Episcopal Church as Chairman. The pictures of the committee and operators will be found on another page in this volume.

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 Barnes, Mr. Walter Blake; Tuscaloosa.
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 Henderson, Mr. Perry; Athens.
 Kyle, Miss Mary; Scottsboro.
 Lambert, Miss Etta E.; Mobile.
 McCrae, Miss Lee; Birmingham.
 Moore, Mrs. S. P.; Birmingham.
 Murphree, Mr. Joel D.; Troy.
 Owens, Miss Annie M.; Boaz.
 Park, Miss Katherine J.; Wylam.
 Park, Mrs. M. E.; Wylam.
 Powell, Dr. Chas. W.; Lowndesboro.
 Sims, Mr. D. W.; Montgomery.
 Sweet, Mr. W. E.; Fairhope.
 Sweet, Mrs. W. E.; Fairhope.
 Webb, Mr. R. D.; Auburn.
 Webb, Mrs. R. D.; Auburn.
 Wright, Mr. G. Alfonso; Auburn.
 Wright, Mrs. Susie H.; Auburn—20.

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 Archibald, Rev. A. D., B. A.; Castor.
 Bishop, Rev. Edward S.; Macleod.
 Dingle, Mr. George A.; Calgary.
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 Kenny, Mrs. H. F.; Calgary.
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 Lamont, Miss M. A.; Calgary.
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 Whitby, Miss Florence A.; Calgary—10.

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 Himebaugh, Mr. W. D.; Phoenix.
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 Boyette, Miss Margaret; Little Rock.

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 Cummins, Rev. J. H.; McGehee.
 Dowling, Mr. H. A.; Little Rock.
 Dowling, Mrs. H. A.; Little Rock.
 Dowling, Paul H.; Little Rock.
 Edwards, Miss Emma; Montrose.
 Erwin, Miss Dove; Newport.
 Ferguson, Mrs. W. B.; Little Rock.
 Fertig, Mr. H. R.; Little Rock.
 Fertig, Mrs. H. R.; Little Rock.
 Foster, Miss Lois; Dermott.
 Gilbert, Rev. Noah W.; Little Rock.
 Hopkins, Rev. Frank; Tillar.
 Hutchinson, Rev. Forney; Hot Springs.
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 Stuck, Mrs. W. R.; Little Rock.
 Stuck, Mr. Wm. R.; Little Rock—30.

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 Williamson, Rev. I. W.; Vancouver
 —51.

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 Jehl, Mr. L. M.; Centerville.
 Jessup, Mr. J. J.; Berkeley.
 Joerg, Mr. M.; San Francisco.
 John, Mr. H. B.; Alameda.
 Johnson, Mr. A. S.; San Francisco.
 Johnson, Prof. R. O., M. S.; Chico.
 Johnson, Mrs. D. T.; Santa Rosa.
 Johnson, Rev. Herbert B.; Berkeley.
 Johnson, Mrs. B. A.; Sacramento.
 Jones, Mr. W. O.; San Francisco.
 Jones, Miss Mabel; Berkeley.
 Kaplion, Rev. Wm.; Tomales.
 Kaprielian, Mr. G. James; Fresno.
 Kaprielian, Mr. G. M.; Fowler.
 Keith, Miss Kathryn E.; San Francisco.
 Keith, Rev. Elmer Grant, Los Gatos.
 Kelley, Rev. Harold H.; Berkeley.

- Kellogg, Mrs. Geo. H.; Newcastle.
 Kellogg, Mrs. Geo. D.; Newcastle.
 Kemalyan, Miss Araxie M.; Fresno.
 Keyser, Rev. Rufus; Reedley.
 Kilgore, Mr. W. W.; Grand Island.
 Kilgore, Mrs. W. W.; Grand Island.
 Kinnear, Miss Mildred; San Jose.
 Klinefelter, Rev. D. H.; Berkeley.
 Krelle, Mrs. F.; San Francisco.
 Kuss, Mrs. Nellie; San Francisco.
 Kyle, Mrs. C. M.; Pacific Grove.
 Kingsbury, Mr. W. E.; Corning.
 Koenig, Mr. Chas. J. U.; San Francisco.
 Kuhlitz, Miss Amelia; Watsonville.
 Lain, Mr. W. R.; Vallejo.
 Lain, Mrs. W. R.; Vallejo.
 Lake, Mrs. Elise A.; Oakland.
 Leiter, Mr. E. T.; Oakland.
 Leiter, Mrs. E. T.; Oakland.
 Leslie, Mrs. Frank; Oak Park.
 Levedahl, Rev. J. H.; San Francisco.
 Lieman, Mrs. R. G.; Santa Cruz.
 Lind, Rev. Anthony E.; Oakland.
 Linn, Mrs. M.; San Francisco.
 Livingston, Mr. M. M.; Burbank.
 Lloyd, Mr. Bruce; San Francisco.
 Lobdell, Rev. G. L., A. M., B. D.; Chico.
 Lombard, Mr. C. C.; Oakland.
 Long, Mr. J. G.; Morgan Hill.
 Long, Mrs. Emma P.; Willits.
 Long, Mr. J. C.; Fowler.
 Long, Mrs. J. C.; Fowler.
 Loofbourow, Rev. L. L.; Oakland.
 Lowery, Mr. G. T.; Berkeley.
 Lucas, Mr. W. W.; Stockton.
 Lyle, Mr.; Pacific Grove.
 Lynch, Mr. O. J.; San Leandro.
 Lynch, Mrs. O. J.; San Leandro.
 Lynn, Mrs. L. Ruth; Newcastle.
 Mack, Mr. Silas W.; Pacific Grove.
 MacKenzie, Mrs. Donald; San Francisco.
 Macon, Rev. Clifton; Oakland.
 Malmstedt, Rev. Nels; San Francisco.
 Manweiler, Miss Gladys; Santa Cruz.
 Marsh, Mr. B. H.; Sacramento.
 Martin, Mrs. A. L.; Stockton.
 Martin, Mr. J. J.; Calistoga.
 Mattox, Mr. R. D.; San Francisco.
 McAllister, Rev. L. W.; Ukiah.
 McCaskill, Miss Anna; Santa Cruz.
 McCaw, Mr. Thos. S.; San Francisco.
 McCormick, Miss Maud B.; Pacific Grove.
 McCormick, Rev. George; Salinas.
 McClellen, Mrs. Emma; Oakland.
 McClure, Mrs. W. F.; Berkeley.
 McClure, Miss Eva; Berkeley.
 McCurdy, Mrs. V. T.; Petaluma.
 McDonald, Miss Jennie; San Francisco.
 McGaw, Mr. S. A.; Mendocino.
 McGrain, Mr. H. P.; Gilroy.
 McKay, Miss Eleanor; Eureka.
 McKean, Mr. David A.; San Francisco.
 McKibben, Mr. Justin H.; Berkeley.
 McLellan, Mrs. B. B.; Berkeley.
 McMaster, Mr. J.; Merced.
 McMillan, Miss Lulu; San Francisco.
 McNeely, Mr. M. G.; Alpaugh.
 McWades, Mr. J. J.; Le Grand.
 Miller, Miss Rachel; Healdsburg.
 Miller, Miss Bessie; Martinez.
 Mills, Mrs. Minnie C.; Santa Rosa.
 Minges, Miss Eva; Ripon.
 Mitchell, Mr. D. C.; Monmouth.
 Mitchell, Mrs. R. J.; Fowler.
 Mitchell, Mr. Sam E.; San Francisco.
 Mitchell, Mr. W. H.; Madison.
 Mitchell, Mrs. W. H.; Madison.
 Miyazaki, Rev. K.; San Francisco.
 Mize, Miss Irene V.; Santa Rosa.
 Monseleus, Mr. D. B.; Chico.
 Morgan, Mr. Geo. R.; San Francisco.
 Morgan, Rev. Frederick E.; Palo Alto.
 Moore, Mr. E. L.; Merced.
 Moore, Rev. C. P.; Oakland.
 Moore, Mrs. A. M.; San Jose.
 Moore, Miss Nellie; Corning.
 Morain, Mrs. J. L.; Cottonwood.
 Mori, Rev. J.; San Francisco.
 Morton, Mr. Harry; Oakland.
 Morton, Mrs. Harry; Oakland.
 Morrison, Mr. W. J.; Morgan Hill.
 Mumford, Mr. Grant A.; Mountain View.
 Munger, Mr. A. L.; Fresno.
 Murdock, Mr. Chas. A.; San Francisco.
 Murphy, Rev. U. G.; Porterville.
 Murphy, Rev. A. B.; Red Bluff.
 Murphy, Mr. S. C.; Watsonville.
 Murphy, Mrs. S. C.; Watsonville.
 Murray, Mr. Wm. M.; Alameda.
 Murphy, Miss Emma H.; Watsonville.
 Naylor, Mr. A. W.; Berkeley.
 Needham, Mr. C. H.; Tracy.
 Needham, Mrs. C. H.; Tracy.
 Needham, Mr. J. B.; Linden.
 Neighbor, Mrs. J. E.; Eureka.
 Nesbit, Mr. Edward T.; Pacific Grove.
 Neuton, Miss Lucile; Vacaville.
 Newby, Mr. Herbert; Tulare.
 Newkirk, Miss Ethel M.; Dos Palos.
 Nickerson, Mr. R. S.; Rohnerville.
 Nielsen, Rev. S. C.; Oakland.
 Noble, Miss Cleo; Selma.
 Noble, Mrs. John; Sacramento.
 Nordeen, Mr. J. A.; San Jose.
 Nordquist, Mr. J. E.; San Francisco.
 Norton, Mr. L. J.; Napa.

- Ohmert, Mrs. O. E.; Mountain View.
 Owens, Miss Annabelle, Berkeley.
 Paice, Mr. Arthur G.; San Francisco.
 Paine, Mrs. C. C.; Palo Alto.
 Painter, Mr. Thos. S.; Dos Palos.
 Palmenter, Mr. E. S.; Napa.
 Parkhill, Miss M.; Vacaville.
 Parsons, Mr. N. M.; Oakdale.
 Patterson, Mr. S. S.; Bishop.
 Paul, Miss Laura; Monmouth.
 Paul, Mrs. J. R.; Pacific Grove.
 Perkins, Mr. C. B.; San Francisco.
 Perley, Mrs. M. H.; San Francisco.
 Perry, Mrs. C. A.; San Leandro.
 Peterson, Miss Anna; Fowler.
 Pettit, Mr. Melvin; Fowler.
 Pettit, Mrs. Melvin; Fowler.
 Phillips, Rev. J. P.; Santa Rosa.
 Phillips, Mrs. J. P.; Santa Rosa.
 Pierce, Mr. William; Coulterville.
 Poage, Mr. A. H.; Richmond.
 Poissant, Mr. Arthur A.; Sacramento.
 Pook, Mr. E.; Sacramento.
 Pope, Rev. S. P.; Le Grand.
 Porter, Mr. Robert; Salinas.
 Powell, Mr. R. A.; Fresno.
 Powell, Mrs. R. A.; Fresno.
 Poytress, Mr. J. A.; Oleander.
 Poytress, Mrs. J. A.; Oleander.
 Price, Mrs. W. R.; Sacramento.
 Prince, Mrs. J. B.; Healdsburg.
 Quickmire, Mrs. Samuel; San Francisco.
 Railton, Mrs. F. M.; Daley City.
 Ramsey, Mrs. Helen B.; Ceres.
 Raymond, Miss Mae; Petaluma.
 Raymond, Mrs.; Petaluma.
 Reeve, Rev. T. E.; Woodland.
 Reid, Mr. Clarence; Oakdale.
 Richardson, Mrs. M. Blake; Santa Rosa.
 Richter, Mr. F. M.; Campbell.
 Ridgway, Rev. J. F.; Selma.
 Rigdon, Dr. R. L.; San Francisco.
 Riggs, Rev. W. T.; Eureka.
 Roach, Rev. J. J.; Selma.
 Robbins, Miss Algie O.; Stockton.
 Robinson, Mrs. E. W.; Sacramento.
 Robinson, Mr. M. A.; Dinuba.
 Rodgers, Mr. Robt.; Sacramento.
 Rogers, Mr. Wm. H.; Davis.
 Roth, Mrs. C. W.; Berkeley.
 Ruef, Mr. Peter G.; Santa Clara.
 Rushing, Mr. W. C.; Clearwater.
 Russell, Rev. L. P.; Alameda.
 Sabin, Mrs. Sylvia; Los Gatos.
 Sabine, Miss Ida; Pacific Grove.
 Sales, Mr. W. L.; Petaluma.
 Sammell, Mr. T. E.; Stockton.
 Sanchez, Mr. J. G.; Berkeley.
 Sanchez, Mrs. J. G.; Berkeley.
 Sawyer, Rev. Louis J.; San Francisco.
 Schaden, Miss Gesine A.; Sacramento.
 Scheper, Mr. August H.; Sacramento.
 Schillinger, Rev. Len; Boonville.
 Schiveley, Miss Lottie; Bishop.
 Schneider, Mrs. M.; Morro.
 Schnelle, Miss Louise; Oakland.
 Schofield, Prof. Frank C.; Palo Alto.
 Schofield, Mrs. Martha N.; Palo Alto.
 Schmalle, Rev. W. J.; San Francisco.
 Schu, Mrs. R. A.; Sacramento.
 Schultz, Mrs. J. H.; Oakland.
 Scott, Mrs. Mattie Powell; Watsonville.
 Scott, Miss Mary Helen; Watsonville.
 Seeberger, Rev. G.; San Francisco.
 Seenor, Mr. Thos.; Alameda.
 Sellurdock, Mr. Chas.; San Francisco.
 Sempey, Mr. John; San Francisco.
 Sharp, Mr. C. E.; Chico.
 Sharp, Mr. John D.; San Francisco.
 Shearer, Mr. L. P.; Lakeport.
 Sheffer, Mr. O. H. P.; Davis.
 Shepherd, Mr. A. H.; Sacramento.
 Shepard, Mrs. Gilbert; Berkeley.
 Sherrell, Mr. L. P.; Lakeport.
 Sherrill, Rev. J.; Riverdale.
 Sherrill, Mrs. J.; Riverdale.
 Sherwood, Miss Maud; Pacific Grove.
 Short, Mr. W. C.; Los Gatos.
 Short, Miss Carrie B.; San Jose.
 Slade, Miss E. May; St. Helena.
 Slater, Mrs. Susan A.; Berkeley.
 Slater, Miss Ethel M.; Berkeley.
 Slater, Mr. J. W.; Berkeley.
 Slater, Mrs. J. A.; Mountain View.
 Slocum, Mr. C. H.; Fair Oaks.
 Smith, Mrs. Ada B.; Santa Rosa.
 Smith, Mrs. Edith; Chico.
 Smith, Mr. F. E.; Madero.
 Smith, Mrs. Ida B.; Grimes.
 Smith, Rev. J. T. C.; Stockton.
 Smith, Mr. Joel H.; Selma.
 Smith, Mrs. Louise; San Francisco.
 Smith, Miss Mina; Hanford.
 Smith, Mrs. N. R.; Sacramento.
 Smith, Miss Nellie A.; Stockton.
 Smith, Mrs. Fred G.; Etna Mills.
 Smith, Mrs. S. W.; Berkeley.
 Snow, Mrs. F. H.; Petaluma.
 Snyder, Rev. H. R.; Pacific Grove.
 Stanford, Miss Belle M.; San Francisco.
 Stanford, Mrs. L. F.; San Francisco.
 Stanley, Rev. W. P.; Gilroy.
 Steckel, Mr. J. W.; Dixon.
 Stevens, Mrs. G. D.; Madison.
 Stephens, Miss Nannie; Madison.
 Steinmetz, Mr. Harry; Danville.
 Sterling, Mrs. I. M.; San Francisco.
 Steves, Mrs. I. E.; San Francisco.
 Stirewalt, Mrs. M. C.; Selma.

Stocking, Mr. Howard H.; Sacramento.
 Stone, Rev. James B.; Ventura.
 Sturge, Dr. E. A.; San Francisco.
 Sturges, Mr. Selden; San Francisco.
 Sturtevant, Rev. A. J.; Sacramento.
 Sudermann, Mr. J. M.; Berkeley.
 Sutherland, Mr. Wm.; Monmouth.
 Tabler, Mrs. Chas. M.; Santa Cruz.
 Tangerla, Miss Lucy; Sacramento.
 Tate, Mr. David G.; Morgan Hill.
 Tate, Mrs. Emma G.; Morgan Hill.
 Taylor, Mr. Thos. J.; Meridian.
 Taylor, Miss Francis H.; Oakland.
 Temple, Mrs. M. H.; Clovis.
 Teninger, Mr. Chas. H. J.; San Francisco.
 Thomas, Miss Mabel W.; Oakland.
 Thompson, Rev. Irving E.; Ceres.
 Thompson, Mr. Robert J.; Oakland.
 Tiling, Miss Anne; San Francisco.
 Totten, Mr. J. F.; Tuolumne.
 Townsend, Mr. J. T.; Oakland.
 Travis, Rev. Joseph B.; Oakland.
 Treeman, Mr. Chas. H. J.; San Francisco.
 Tufft, Mrs. A. E.; San Francisco.
 Tuthill, Mrs. J. B. T.; San Jose.
 Tupper, Mr. J. B.; Ceres.
 Turner, Mr. Henry G.; Modesto.
 Turner, Mrs. Henry G.; Modesto.
 Turney, Mr. L.; Corning.
 Turney, Mrs. L.; Corning.
 Twede, Miss Julia; Stockton.
 Tyrrell, Miss Zaida; Fruitvale.
 Upson, Mrs. L. L.; Vallejo.
 Van Patten, Mrs. F.; Esparto.
 Vincent, Miss Nellie; Selma.
 Vollgraff, Mrs. Laura; San Jose.
 Walker, Rev. U. L.; Soulsbyville.
 Walker, Mrs. T. D.; Sacramento.
 Wallace, Mr. James S.; Alameda.
 Warboys, Miss Irene; Kenwood.
 Ward, Mr. Wm. E.; San Jose.
 Watanabe, Mr. T.; San Francisco.
 Waterman, Mr. M. A.; Sonora.
 Watt, Mr. Rollo V.; San Francisco.
 Watt, Miss Cecil; Berkeley.
 Watts, Miss Alice E.; San Francisco.
 Webb, Rev. R. L.; Healdsburg.
 Webb, Mrs. R. L.; Healdsburg.
 Weideman, Mrs. Wilhelmina; Red Bluff.
 Weinbauer, Miss Ruth; Danville.
 Weldon, Miss Fannie; Santa Cruz.
 Weller, Mr. H. A.; Fort Bragg.
 Werden, Mrs. E. M.; Petaluma.
 Weymouth, Mr. B. L.; Pacific Grove.
 Whitaker, Rev. James; Petaluma.
 White, Mr. Geo. W.; Oakland.
 White, Mrs. Geo. W.; Oakland.
 White, Rev. Guy Arnott; Richmond.
 White, Rev. J. J.; Modesto.
 White, Rev. M. T. A.; Berkeley.

Whitmore, Miss Lulu M.; Santa Cruz.
 Wickes, Mr. C. R.; Willows.
 Wilbur, Miss Emma C.; San Jose.
 Wilcox, Rev. Sidney W.; San Francisco.
 Wilen, Mr. L. E.; Kingsburg.
 Wiley, Rev. J. W.; San Jose.
 Williams, Miss Laura E.; Santa Rosa.
 Williams, Miss Lillie; Santa Rosa.
 Williams, Rev. W. S.; Calistoga.
 Williams, Mrs. W. S.; Calistoga.
 Williamson, Mr. J. E.; Sebastopol.
 Willis, Rev. A. R.; San Francisco.
 Wilson, Mrs. Florence T.; Oakland.
 Winning, Rev. E. B.; Lodi.
 Wisdema, Mrs. W.; Red Bluff.
 Wise, Dr. Sara E.; San Francisco.
 Wistrand, Mr. Andrew; Kingsburg.
 Wolfe, Mr. L. W.; Gilroy.
 Wood, Mrs. C. A.; Twin Lakes.
 Wood, Mr. D. J.; Denair.
 Wood, Mrs. D. J.; Denair.
 Wood, Mr. George; San Francisco.
 Woodcock, Miss Anna B.; Eureka.
 Woodruff, Rev. L. S.; Stockton.
 Woodruff, Mrs. L. S.; Stockton.
 Wragg, Mr. Thos. B.; Wrights.
 Wyeth, Mrs. F. J.; Pacific Grove.
 Young, Mr. Jordan; Fowler.
 Youngman, Mr. W. H.; Berkeley.
 Zangerle, Miss Lucy; Sacramento.
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CALIFORNIA—(SOUTH).

Aber, Mrs. Augusta C.; San Diego.
 Adams, Miss Pearl; Los Angeles.
 Adams, Mr. F. J.; Los Angeles.
 Adams, Miss Romola M.; Long Beach.
 Ainley, Mr. Ralph G.; Monrovia.
 Ainley, Mr. C. H.; Monrovia.
 Ainley, Mrs. C. H.; Monrovia.
 Allen, Mrs. Geo. G.; Los Angeles.
 Allen, Miss Susan A.; Pasadena.
 Allin, Dr. Ernest; Los Angeles.
 Althouse, Rev. W. H.; Los Angeles.
 Anderson, Mrs. Frank; Los Angeles.
 Andrews, Miss Nannie A.; Los Angeles.
 Arrowsmith, Mr. C. C.; Glendale.
 Bailey, Mrs. Bertha L.; Covina.
 Baker, Mr. G. C.; San Louis Obispo.
 Barnhart, Miss Marion E.; Los Angeles.
 Baskerville, Mr. Chas. A.; Los Angeles.
 Baskerville, Mrs. Chas. A.; Los Angeles.
 Beans, Rev. Wesley K.; Corona.
 Beans, Mrs. Wesley K.; Corona.
 Beaty, Mr. A. J.; Paso Robles.
 Bell, Bishop Wm. M., D. D.; Los Angeles.
 Beil, Mrs. William M.; Los Angeles.

- Bell, Miss Anna M.; Corona.
 Bell, Miss Lucile; Los Angeles.
 Bell, Miss Ruth; Los Angeles.
 Beller, Rev. C. F.; Fillmore.
 Berner, Mr. G. E.; Santa Ana.
 Best, Mrs. Jennie H.; Riverside.
 Billheimer, Mr. J. S.; San Dimas.
 Billheimer, Mrs. J. S.; San Dimas.
 Billheimer, Miss Vera; San Dimas.
 Blackburn, Rev. R. W.; Los Angeles.
 Booth, Rev. Henry K.; Long Beach.
 Bonham, Miss Ida A.; Westminster.
 Boyd, Rev. Wm. J.; Lompoc.
 Boyer, Mrs. Chas. P.; Santa Ana.
 Bradshaw, Mr. W. A.; Pasadena.
 Bradshaw, Mrs. W. A.; Pasadena.
 Brock, Mr. J. A.; Los Angeles.
 Brockway, Miss Meme; Los Angeles.
 Brodbeck, Mr. H. W.; Los Angeles.
 Brouse, Mr. O. D.; Covina.
 Brouse, Mrs. O. D.; Covina.
 Brown, Mrs. G. S.; Santa Barbara.
 Brown, Mr. M. W.; Pasadena.
 Brown, Mr. W. F.; Arroyo Grande.
 Brown, Mrs. W. F.; Arroyo Grande.
 Brown, Mr. W. E.; San Bernardino.
 Brown, Rev. Arthur P.; San Bernardino.
 Brown, Mr. Bruce; Fullerton.
 Browner, Miss Alice J.; Los Angeles.
 Brubaker, Rev. J. S.; Glendora.
 Brubaker, Mrs. J. S.; Glendora.
 Buckmaster, Mrs. Nannie; Redlands.
 Burdick, Mrs. H. A.; Los Angeles.
 Burr, Mrs. Clara M.; Long Beach.
 Butterfield, Rev. George C.; Los Angeles.
 Byer, Mr. B. L.; Upland.
 Cammack, Mrs. F. D.; Los Angeles.
 Carpenter, Mrs. G. E.; Los Angeles.
 Catland, Mrs. O. S.; Santa Ana.
 Chambers, Mrs. Frances M.; Los Angeles.
 Chambers, Mr. J. O.; Los Angeles.
 Chantry, Mrs. Alice B.; Los Angeles.
 Chapman, Rev. E. S., D. D., LL. D.; Los Angeles.
 Chapman, Mr. C. C.; Fullerton.
 Chapman, Mrs. C. C.; Fullerton.
 Chase, Mr. Harry W.; Glendale.
 Clark, Miss Helena; Imperial.
 Clayton, Mr. W. M.; Norwalk.
 Cleveland, Mr. A. L.; Los Angeles.
 Cleveland, Mrs. A. L.; Los Angeles.
 Clifford, Mrs. M. E.; Covina.
 Coie, Rev. J. S.; Riverside.
 Cole, Mrs. G. E.; Los Angeles.
 Collins, Miss Blanche; Santa Ana.
 Collins, Mrs. D. R.; Orange.
 Combes, Mrs. F. M.; Los Angeles.
 Cooper, Mr. Wm.; Pasadena.
 Cormick, Mrs. F. D.; Los Angeles.
 Corum, Mr. Wesley K.; Artesia.
 Crist, Mrs. Minnie; Lompoc.
 Cronemiller, Mr. W. F.; Los Angeles.
 Cronemiller, Mrs. W. F.; Los Angeles.
 Cronemiller, Miss Flora M.; Los Angeles.
 Cross, Mr. Harold E.; Los Angeles.
 Crouch, Mrs. G. A.; Pico Heights.
 Culver, Mr. Chas. E.; Los Angeles.
 Curtis, Mr. S. Stanley; Pomona.
 Darling, Mrs. A. C.; Santa Ana.
 Davis, Mrs. Kate L.; Long Beach.
 Davison, Mr. J. M.; Arlington.
 Dawson, Prof. D. M.; Riverside.
 Dawson, Mrs. D. M.; Riverside.
 Day, Miss Addie M.; Pasadena.
 De Buck, Miss Honora; Holtville.
 DeHuff, Miss Emma E.; Pasadena.
 DeHuff, Mr. Kenneth E.; Pasadena.
 DeHuff, Mr. T. J.; Pasadena.
 Delavan, Mr. G. E., Jr.; Los Angeles.
 Delavan, Mrs. G. E., Jr.; Los Angeles.
 Detter, Mr. R. W.; Lordsburg.
 Detter, Mrs. R. W.; Lordsburg.
 Dickey, Mr. J. P.; Lordsburg.
 Dougherty, Miss Jeanette M.; Alhambra.
 Dozier, Mrs. Mary B.; Los Angeles.
 Drake, Mrs. J. F.; Pasadena.
 Dugdale, Mr. A. H.; Etiwanda.
 Dugdale, Mrs. A. H.; Etiwanda.
 Dugdale, Mr. A. H., Jr.; Etiwanda.
 Dugdale, Mr. Arthur; Etiwanda.
 Duncan, Miss M.; Imperial.
 Dunning, Mr. E. J. B.; Arroyo Grande.
 Dutton, Mrs. Grace E.; Pasadena.
 Emerson, Rev. F. W.; Los Angeles.
 Emm, Mr. H. C.; Redlands.
 Englehardt, Dr. A. E.; Glendora.
 England, Rev. W. F.; Lordsburg.
 England, Mrs. W. F.; Lordsburg.
 Farnsworth, Mrs. Fay; Riverside.
 Farmer, Mr. J.; Covina.
 Fenster, Miss Dorothy; San Diego.
 Fesler, Mr. P. F.; Covina.
 Fesler, Mrs. P. F.; Covina.
 Fink, Miss Minnie B.; Corona.
 Fisher, Mr. C. E.; Los Angeles.
 Fisher, Mrs. C. E.; Los Angeles.
 Fisk, Miss M. B.; Covina.
 Ford, Mr. Jerome C.; San Diego.
 Ford, Mrs. Sarah J.; Riverside.
 Fosdick, Mrs. E. B.; Pasadena.
 Fransto, Mr. Cipriano A.
 Frase, Mrs. Bertha; Riverside.
 French, Mrs. Ella J.; Lordsburg.
 French, Mr. George J.; Lordsburg.
 Gault, Dr. Sophia L.; Los Angeles.
 Gaulkner, Major Joseph; Los Angeles.
 Gibson, Rev. Hugh; Los Angeles.
 Gill, Rev. Wallace E.; Los Angeles.
 Gill, Mrs. Wallace E.; Los Angeles.
 Gilbert, Mr. Chas. L.; Los Angeles.

- Gillmor, Rev. David Todd; Los Angeles.
 Gleason, Mrs. C. M.; Pasadena.
 Glazier, Mrs. F. O.; Los Angeles.
 Glen, Mr. Will; Los Angeles.
 Graff, Rev. George R.; Fullerton.
 Gray, Mrs. Ellen; Imperial.
 Greaser, Mr. C. E.; Pomona.
 Greaser, Mrs. C. E.; Pomona.
 Greaser, Mr. G. E.; Pomona.
 Greenwald, Mr. O. H.; Santa Ana.
 Griffith, Mr. W. G.; Santa Barbara.
 Haddock, Rev. R. H.; Santa Fe Springs.
 Haffen, Rev. George; Lordsburg.
 Hall, Mrs. T. M.; Los Angeles.
 Harris, Mr. F. O.; Lompoc.
 Harris, Mrs. F. O.; Lompoc.
 Harris, Mr. Herbert; Lompoc.
 Harris, Mrs. Maria R.; Los Angeles.
 Hatton, Miss Myra L.; Los Angeles.
 Hayes, Mrs. R. C.; Los Angeles.
 Head, Miss Pierce; Santa Ana.
 Henderson, Mrs. Janet D.; Los Angeles.
 Hepner, Mr. Fred L.; Covina.
 Hepner, Mrs. J. O.; Covina.
 Herman, Miss Clara G.; Los Angeles.
 Herrington, Mrs. Florence G.; Long Beach.
 Hitchcock, Mrs. E. L.; Santa Barbara.
 Holmes, Rev. H. C.; Redlands.
 Holmes, Mrs. M. B.; Long Beach.
 Hubler, Mr. A. L.; Long Beach.
 Hubler, Mrs. A. L.; Long Beach.
 Hunt, Mrs. Avery G.; Carpinteria.
 Hunt, Mrs. A. G.; Carpinteria.
 Irvine, Mr. Lew W.; Riverside.
 Irvine, Mrs. Stella B.; Riverside.
 Janes, Miss Mabel H.; Hollywood.
 Jones, Mrs. F. B.; Gardena.
 Jones, Mrs. D. E.; Long Beach.
 Johnson, Mr. W. E.; Santa Barbara.
 Jones, Mrs. E. Donald; Long Beach.
 Johnston, Mrs. Anna; Pasadena.
 Kennedy, Mr. Allen; Tustin.
 Kennedy, Mrs. Robt.; Santa Monica.
 Kent, Mr. Chas. A.; Monrovia.
 Kimmell, Rev. A. V.; Los Angeles.
 King, Mrs. J. R.; Riverside.
 Klingerman, Mrs. Chas.; El Monte.
 Kothen, Mr. E. L.; Riverside.
 Kothen, Mrs. E. L.; Riverside.
 Kogler, Miss Bess; Los Angeles.
 LaFetra, Mrs. Adelaide W.; Los Angeles.
 Lane, Miss Marion; San Francisco.
 Lawrence, Rev. C. H.; Los Angeles.
 Leadingham, Mrs. John; Pomona.
 Leusinger, Rev. John A.; Los Angeles.
 Lewis, Mr. Harry W.; Santa Ana.
 Lewis, Mrs. Harry W.; Santa Ana.
 Libby, Mr. E. S.; Redlands.
 Lillie, Mr. O. W.; Fullerton.
 Lillie, Mrs. O. W.; Fullerton.
 London, Mrs. J. E.; Hollywood.
 Long, Mrs. L.; San Luis Obispo.
 Long, Miss; San Luis Obispo.
 Longacre, Rev. I. W.; Downey.
 Lucas, Mr. W.; Cucamonga.
 Martin, Mr. S. T.; Rialto.
 Matthews, Mr. Harry A.; Upland.
 Mays, Mr. Richard Alvin; Los Angeles.
 Mayer, Miss Valeria; Los Angeles.
 Maxwell, Mr. A. A.; Los Angeles.
 Maxwell, Mrs. A. A.; Los Angeles.
 Maxwell, Miss Carolyn D.; Los Angeles.
 McCleary, Mr. R. Raymond; Los Angeles.
 McCleary, Mrs. R. Raymond; Los Angeles.
 McCollock, Mrs. S. W.; Fullerton.
 McDonald, Miss Mary J.; Los Angeles.
 McDonald, Mr. D. M.; Lompoc.
 MacDonald, Mrs. Lenora J.; Lordsburg.
 McDonaugh, Mr. H. H.; Los Angeles.
 McFadyen, Mrs. Nina L.; Los Angeles.
 McMillan, Mr. Peter; San Luis Obispo.
 Merrill, Mrs. Hattie S.; Los Angeles.
 Michel, Mrs. Jacob; Fillmore.
 Mick, Miss Edna A.; Alhambra.
 Miller, Miss Edna L.; Pomona.
 Miller, Mrs. Fred.
 Miller, Mr. W. C.; Glendora.
 Miller, Mrs. C. A.; Santa Ana.
 Montgomery, Mrs. C. M.; Fullerton.
 Moody, Rev. Francis M., M. A.; Pasadena.
 Moore, Mr. A. R.; Long Beach.
 Moore, Mr. B. M.; Norwalk.
 Moore, Rev. Warren D., D. D.; Santa Barbara.
 Morgan, Mr. L. Bert; Long Beach.
 Morillo, Mr. Laruse; Lompoc.
 Needham, Mr. Harold K.; Glendora.
 Newlin, Pres. Thomas, A. M., Ph. M.; Whittier.
 Newman, Mrs. H. J.; Los Angeles.
 Nicholson, Rev. John; Pasadena.
 Nielson, Mr. N. C.; Long Beach.
 Noll, Mrs. C. H.; Los Angeles.
 Nord, Miss Matilda; Chino.
 Offutt, Mrs. B. C.; Pasadena.
 Oxy, Miss Annie; Los Angeles.
 Page, Mr. A. L.; Santa Barbara.
 Patterson, Rev. G. C.; Hollywood.
 Pendleton, Mr. A. F.; Fullerton.
 Pendleton, Mrs. A. F.; Fullerton.
 Pinkham, Miss Effie; Pasadena.

- Pinkham, Miss Ruth; Pasadena.
 Plimpton, Col. Homer A.; Riverside.
 Pond, Mrs. N. F. W.; Los Angeles.
 Porter, Mrs. H. R.; Pasadena.
 Porterfield, Mr. W. L.; Long Beach.
 Powell, Mr. F. A.; San Fernando.
 Powell, Mrs. F. A.; San Fernando.
 Poundstone, Miss Mabel; Los Angeles.
 Price, Miss L. B.; Los Angeles.
 Randolph, Mr. Wilbur T.; Pasadena.
 Ranger, Mr. W. C.; Los Angeles.
 Ray, Miss Ruth; Montecito.
 Redfern, Mr. J. S.; Los Angeles.
 Reed, Miss Flora C.; Long Beach.
 Reed, Mrs. Mary C.; Long Beach.
 Reid, Major George.
 Rhodes, Mr. J. I.; Orange.
 Rogers, Mrs. W. J.; Pomona.
 Rogers, Miss Adah; Pomona.
 Root, Mr. Robt. C.; Los Angeles.
 Risdon, Mr. F. Ray, LL. B.; Los Angeles.
 Rivers, Miss Alice G. A.; Los Angeles.
 Sauble, Miss Dove L.; Glendora.
 Seccombe, Rev. Chas. H.; Santa Ana.
 Seccombe, Mrs. C. H.; Santa Ana.
 Schofield, Mrs. M. A.; Gardena.
 Sharp, Mr. John D.; Los Angeles.
 Shearer, Miss Dona A.; Covina.
 Shepherd, Mrs. A. S.; Pasadena.
 Show, Mrs. Arthur T.; Los Angeles.
 Smith, Mr. V.; Holtville.
 Smith, Mrs. A. B.; Los Angeles.
 Smith, Miss Anna F.; Los Angeles.
 Smith, Mr. G. H.; Palms.
 Soderstrom, Mr. E. T.; Los Angeles.
 Soderstrom, Mrs. E. T.; Los Angeles.
 Soleido, Mr. A. M.; Los Angeles.
 Spotts, Miss Nancy M.; Huntington Park.
 Stark, Mr. J. C.; Long Beach.
 Staub, Miss Zoe; Los Angeles.
 Stevens, Mr. Louis F.; Palms.
 Stevens, Mrs. Mary E.; Santa Barbara.
 Stout, Prof. B. T.; So. Pasadena.
 Stout, Mrs. B. T.; So. Pasadena.
 Sumner, Mr. Roy B.; Los Angeles.
 Sykes, Mr. Ira J. H.; Pasadena.
 Sykes, Mrs. Ira J. H.; Pasadena.
 Tabert, Mrs. B. C.; Los Angeles.
 Thayer, Mr. E. W.; Upland.
 Tillinghast, Mr. C. R.; Oxnard.
 Tillinghast, Mr. R. W.; Oxnard.
 Tingle, Miss Birdie; Claremont.
 Torbert, Mrs. B. E.; Los Angeles.
 Townsend, Mr. S.; Long Beach.
 Townsend, Mrs. S.; Long Beach.
 Trautwein, Mrs. Henry; Los Angeles.
 Trostle, Mr. W. E.; San Gabriel.
 Trotter, Mr. Howard S.; Redlands.
 Vail, Rev. C. S.; Los Angeles.
 Van de Las, Rev. R. A.; Monrovia.
 Waite, Mr. Lyman; San Fernando.
 Waite, Mr. Oren B.; Los Angeles.
 Waldie, Mr. Alex.; Santa Paula.
 Waltrip, Rev. Theo. A.; Santa Ana.
 Wandle, Mr. S. W.; Fullerton.
 Warner, Mr. E. P.; Covina.
 Wassum, Mrs. Howard A.; Santa Ana.
 Weaver, Rev. Herbert J.; Los Angeles.
 Westerfield, Mr. H. A.; Riverside.
 Wheeler, Mr. Hayes A.; Lordsburg.
 White, Mr. Samuel S.; Lompoc.
 Wilber, Mrs. F.; Los Angeles.
 Will, Miss Glenn; Los Angeles.
 Williams, Miss Clara; Upland.
 Wilson, Mr. F. E.; Alhambra.
 Wilson, Mrs. F. E.; Alhambra.
 Windle, Mr. Wm.; Fullerton.
 Woods, Rev. Chas. Coke, Ph. D.; Whittier.
 Woodworth, Mrs. Louie; Los Angeles.
 Wright, Miss Mattie C.; Pomona.
 Wright, Rev. Geo. C.; Santa Barbara.
 Yost, Mrs. O. P.; Glendora.
 Zug, Mr. Percy; Glendora.
 Zurbuchen, Mrs. Rudolph; Hollywood.—341.

COLORADO.

- Carman, Rev. John C.; Denver.
 Clark, Mrs. A. T.; Canon City.
 Coker, Rev. H. J.; Denver.
 Coyle, Rev. R. F., D. D.; Denver.
 Coyle, Mrs. R. F.; Denver.
 Dean, Rev. Jesse L.; Englewood.
 Elder, Mrs. J. F.; Denver.
 Elder, Rev. J. F., D. D.; Denver.
 Hardy, Mr. J. E.; Victor.
 Kessner, Prof. E.; Salida.
 Kyle, Mrs. John; Trinidad.
 Logston, Miss Carolyn B.; Akron.
 Mitchell, Mr. David George, Grand Junction.
 Palmer, Rev. F. B., D. D.; Boulder.
 Parker, Mrs. Byron Jay; Pueblo.
 Rice, Mr. E. R.; Tercio.
 Robinson, Dr. J. R.; Colorado Springs.
 Ryerson, Miss C.; Canon City.
 Smith, Mr. H. G.; Fowler.
 Smith, Mrs. H. G.; Fowler.
 Smith, Rev. Merle N., D. D.; Colorado Springs.
 Smith, Mrs. Merle N.; Colorado Springs.
 Sumner, Mrs. A. B.; Canon City.
 True, Mr. M. V.; Fowler.
 True, Mrs. M. V.; Fowler.
 Van Tuyl, Miss Eleanor; Fowler.
 Walker, Mrs. J. A.; Denver.
 Warner, Rev. H. C.; Blanca.

Watson, Mr. C. S.; Denver.
Watson, Mrs. Grace W.; Denver.
—30.

CONNECTICUT.

Hope, Rev. Arthur H.; Madison.
Hope, Mrs. Arthur H.; Madison.
Walker, Mr. Thos. B.; Waterbury.
Young, Miss Charlotte L.; Wilson.
—4.

DELAWARE.

Barker, Miss Edna C.; Milford.
Ewell, Miss Edna E.; Odessa.
Rosa, Miss Ida E.; Milford.—3.

DISTRICT OF COLUMBIA.

Ball, Mr. Carleton R.; Washington.
Little, Mr. Norton M.; Washington.
McKnight, Mrs. D. A.; Washington.
Millan, Mr. W. W.; Washington.
Reisner, Mr. J. W.; Washington.
Reisner, Mrs. J. W.; Washington.
Richardson, Mr. Edward E.; Washington.
Robertson, Miss Georgie; Washington.—8.

GEORGIA.

Dalton, Mr. A. H.; Chickamauga.
Hunter, Miss Clifford E.; Chickamauga.—2.

FLORIDA.

Boyd, Miss Edna Earle; Bartow.
Boyd, Mrs. R. F.; Jacksonville.
Dickenson, Rev. Chas. W.; Pensacola.
Fletcher, Rev. W. G.; St. Augustine.
Groves, Miss Annie J.; Sebastian.
Jordan, Miss Gussie; Ozona.
Jordan, Mr. J. C.; Ozona.
McMillen, Miss May; Jacksonville.
Morris, Mr. L. G.; Monticello.
Newman, Mrs. L. B.; Jacksonville.
Organ, Mr. Tom; Jacksonville.
Padgett, Mr. H. D.; St. Augustine.
Piner, Rev. W. K.; Lakeland.
Ray, Mr. R. R.; Jacksonville.
Rogers, Mr. Wm.; Lakeland.
Robertson, Miss Hattie; Jacksonville.
Stetson, Miss Willye M.; Jacksonville.
Stoever, Miss S. Elizabeth; Daytona.
Taylor, Miss Posey; Lloyd.
Yaeger, Mr. L. C.; Tallahassee.—20.

HAWAII.

Dickey, Mr. Chas. Henry; Honolulu.—1.

IDAHO.

Agrell, Mr. N. L.; Nez Perce.
Agrell, Mrs. N. L.; Nez Perce.
Brown, Mr. L. S.; Potlatch.
Brown, Mr. L. S.; Potlatch.
Elder, Mr. J. T.; Coeur D'Alene.
Houston, Rev. F. A.; Harrison.

MacGillivray, Rev. J. K.; Twin Falls.
Peacock, Mr. George; Blackfoot.—8

ILLINOIS.

Ackerman, Mr. C. E.; Morrison.
Barclay, Rev. W. Crawford; Chicago.
Behnke, Mr. August; Chicago.
Blake, Rev. Edgar; Chicago.
Bond, Mr. George W.; Chicago.
Boyd, Mrs. Adrienne; Carrollton.
Boyd, Mrs. Lucy F.; Kankakee.
Brouse, Mr. O. R.; Rockford.
Brown, Rev. Wm. A.; Chicago.
Brown, Mrs. Dora T.; Evanston.
Bryner, Mrs. Mary Foster; Chicago.
Buehler, Mrs. Anne E.; Chicago.
Cashman, Mr. Bert; Chicago.
Chamberlin, Miss Georgia Louise; Chicago.
Chilson, Mr. Edward; Viola.
Clark, Mr. C. E.; Carrollton.
Clark, Mrs. C. E.; Carrollton.
Clissold, Mr. Edward T.; Chicago.
Cork, Mr. Hugh; Wheaton.
Cork, Mrs. Hugh; Wheaton.
Curtiss, Miss Nellie M.; Chicago.
Dietz, Mr. Wm. H.; Chicago.
Dietz, Mrs. Wm. H.; Chicago.
Dodds, Mrs. Jessie B.; Chicago.
Dodds, Miss Mary W.; Chicago.
Downey, Rev. David G.; Chicago.
Durham, Mr. J. Shreve; Chicago.
Elselen, Rev. F. C.; Evanston.
Estell, Mr. Thos.; Chicago.
French, Mr. George; Chicago.
Fynn, Mr. John T.; Chicago.
Galbraith, Mrs. Mary E.; Johnsonville.
Gray, Dr. F. S.; Allendale.
Hall, Mr. Chas. B.; Chicago.
Harter, Mr. Lloyd E.; Chicago.
Hedges, Rev. C. R.; Reddick.
Holmes, Mr. J. B.; East St. Louis.
Holnback, Miss Nellie M.; Rockbridge.
Howe, Mr. Edward G.; Chicago.
Hussander, Mr. Allan B.; Chicago.
Ladd, Rev. J. L.; Elgin.
Lamoreaux, Mrs. Antoinette A.; Chicago.
Lawrance, Mr. Marion; Chicago.
Leonard, Miss Carrie R.; Elgin.
Lowdermilk, Mrs. J. W.; Jacksonville.
Matthews, Mrs. Anna E.; Pittsfield.
McElfresh, Dr. Franklin; Chicago.
Meyers, Mr. S. H.; Chicago.
Meyers, Mrs. S. H.; Chicago.
Miller, Mr. Geo. W.; Paris.
Mills, Mr. Andrew H.; Decatur.
Mills, Miss Helen; Decatur.
Nichols, Mr. Edgar H.; Chicago.
Nichols, Mrs. Edgar H.; Chicago.
Nichols, Miss Edna; Chicago.

Nichols, Mr. Donald; Chicago.
 Norton, Miss Alice M.; Chicago.
 Pearce, Mr. W. C.; Chicago.
 Pearce, Mrs. W. C.; Chicago.
 Pelko, Mr. Albin; Chicago.
 Phillips, Mr. R. T.; Rushville.
 Pinkerton, Mrs. F. E.; Sparta.
 Postel, Miss Amelia J.; Mascoutah.
 Price, Prof. Ira M.; Chicago.
 Ramsey, Miss Susie E.; Chicago.
 Reich, Mrs. Otto; Chicago.
 Reich, Mr. Willie; Chicago.
 Reuter, Miss Sue; Nashville.
 Rollo, Miss Jane F.; Chicago.
 Sellers, Mr. E. O.; Chicago.
 Shearer, Mrs. John; Byron.
 Snyder, Mr. A. W.; Galesburg.
 Stephenson, Mr. T. B.; Sparta.
 Stevens, Mrs. Zillah F.; Alton.
 Stevenson, Mr. Andrew; Chicago.
 Tunnell, Mrs. Laura; Carrollton.
 Turner, Miss Cora B.; Johnsonville.
 Vickery, Mr. Claude; Casey.
 Walker, Miss Jennie; Clinton.
 Wells, Mr. F. A.; Evanston.
 Wells, Mrs. F. A.; Evanston.
 Wilds, Miss Cora A.; Chicago.
 Wilson, Mr. S. A.; Chicago.
 Wilson, Mrs. S. A.; Chicago.
 Wright, Mr. S. L.; Chicago.—85.

INDIANA.

Albertson, Prof. E. T.; Plainfield.
 Albertson, Mrs. E. T.; Plainfield.
 Bond, Mrs. Walter S.; Elkhart.
 Borum, Miss Addie A.; Attica.
 Brown, Miss Gertrude J.; South Bend.
 Dierking, Miss Minnie L.; New Albany.
 Dresel, Rev. Wm. N.; Evansville.
 Glassbrenner, Mrs. Mary T.; Indianapolis.
 Gullifer, Miss Lida A.; New Augusta.
 Hall, Mr. William C.; Indianapolis.
 Hackleman, Mr. W. E. M.; Indianapolis.
 Harris, Mr. J. S.; Richmond.
 Harris, Mrs. J. S.; Richmond.
 Helser, Mr. Eli; Warsaw.
 Helser, Mrs. Eli; Warsaw.
 Lewis, Miss Hazel A.; Indianapolis.
 Luther, Miss Dorothy; Fairmount.
 Meracle, Rev. J. S.; North Salem.
 Meracle, Mrs. J. S.; North Salem.
 Milligan, Mrs. Winifred H.; Winchester.
 Neat, Mrs. A. E.; New Albany.
 Neat, Miss Hettie C.; New Albany.
 Nusbaum, Mr. J. T.; Middlebury.
 Nusbaum, Mrs. J. T.; Middlebury.
 Overman, Miss Iva C.; Amboy.
 Reeves, Miss Anna; Wilkinson.
 Ridgway, Mrs. Jennie; Amboy.
 Rowland, Mr. William A.; Indianapolis.
 Scott, Rev. E. S., D. D.; Winona Lake.

Skillen, Mr. D. O.; Yorktown.
 Skillen, Mrs. D. O.; Yorktown.
 Stoy, Miss Henrietta; New Albany.
 Weaver, Miss Pearl L.; Indianapolis.
 Whiteley, Mrs. J. B.; Fairmount.
 Woods, Mrs. Ruth A.; Indianapolis.
 —35.

IOWA.

Day, Mr. Elwood W.; Kellogg.
 Doidge, Mr. Will; Perry.
 Harter, Mr. G. Haven; Independence.
 Hohanshelt, Rev. W. G.; Chariton.
 Marvin, Rev. J. T.; Lake View.
 Melich, Mr. Fred R.; Perry.
 Musselman, Rev. S. M.; Wayland.
 Nichols, Miss Edith M.; Des Moines.
 Nugent, Mr. Thos. P.; Council Bluffs.
 Nugent, Mrs. Thos. P.; Council Bluffs.
 Nye, Mrs. J. P.; Shenandoah.
 Sherle, Miss Ruth; Spirit Lake.
 Snell, Miss Eloise W.; Boone.
 Stillings, Mr. P. F.; Clarkson.
 Warburton, Miss Carrie; Independence.
 Wood, Miss Grace; Traer.—16.

KANSAS.

Armstrong, Mr. S. L.; Hillsboro.
 Athay, Mr. A. J.; Kiowa.
 Bentley, Miss Mabel R.; Valhalla.
 Buckley, Mr. C. G.; Salina.
 Buckley, Mrs. C. G.; Salina.
 Critchfield, Miss Myrtie B.; Geneseo.
 Engle, Mr. J. H.; Abilene.
 Engle, Mrs. J. H.; Abilene.
 Evans, Mr. Edward; Jewell City.
 Falls, Mr. N. L.; Liberal.
 Frost, Mrs. Effie B.; Junction City.
 Gugler, Mr. Sam; Woodbine.
 Haight, Mr. John T.; Paola.
 Haight, Mrs. John T.; Paola.
 Hobart, Mrs. Jean E.; Abilene.
 Hutton, Mr. Walter; Sterling.
 Hutton, Mrs. Walter; Sterling.
 Kesinger, Mr. C. C.; Tonganoxie.
 Keys, Mrs. W. J.; Beloit.
 Kinney, Mr. Don; Newton.
 Lamphear, Mrs. Mary A.; Bonner Springs.
 Lee, Mrs. C. I.; Kansas City.
 Matson, Miss Caroline; Salina.
 Mize, Mrs. G. T.; Santa Fe.
 Mitchell, Mr. J. K.; Osborne.
 Molz, Mrs. Frida D.; Garden City.
 Muenzenmayer, Mr. W. F.; Junction City.
 Muenzenmayer, Mrs. W. F.; Junction City.
 Niehenke, Miss Mabel; Randolph.
 Ossewaarde, Mr. Martin; Prairie View.

Ossewaarde, Mr. Martin; Prairie View.

Polson, Miss Minnie; Randolph.
Pugh, Miss Nelle F.; Ottawa.
Reeves, Mrs. E. A.; Kansas City.
Schriver, Mrs. P. P.; Cedar Point.
Shinn, Mr. R. H.; Burns.
Smith, Mr. Milton H.; Kinsley.
Smith, Mrs. Milton H.; Kinsley.
Strong, Mrs. M. Ida.; Goddard.
Waterbury, Miss Charlotte; Salina.
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KENTUCKY.

Almstedt, Mr. Henry; Louisville.
Almstedt, Mrs. Henry; Louisville.
Archdeacon, Miss Stella; Maysville.
Cole, Mrs. M. F.; Catlettsburg.
Conn, Miss Anna Belle; Valley Station.

Denny, Mr. Alex R.; Lancaster.
Duff, Miss Mary; Booneville.
Duncan, Mrs. Mattie; Lancaster.
Eastman, Miss Lillian K.; Catlettsburg.

Frazee, Mr. Walter E.; Louisville.
Frigge, Mr. H. F.; Louisville.
Fritsche, Mr. L. C.; Newport.
Hemphill, Rev. Chas. R.; Louisville.

Henderson, Mr. T. B.; Webster.
Henderson, Mrs. T. B.; Webster.
Hocker, Miss Pauline, A. B.; Stanford.

Hunter, Miss Clifford; Louisville.
Johnson, Miss Ella; Midway.
Joplin, Rev. Geo. A.; Louisville.
Judd, Mrs. E. J.; Booneville.

Kirk, Mr. Everett B.; Inez.
Knight, Mrs. Henry; Louisville.
Lapsley, Miss Mary; McAfee.
Leachman, Miss Emma; Louisville.

McCann, Miss Alma; Louisville.
Moore, Miss Mary; Catlettsburg.
Quinn, Miss Elizabeth; Louisville.
Quin, Mr. Houston; Louisville.

Quin, Mrs. Houston; Louisville.
Raymond, Miss Ellen R.; Louisville.
Reynolds, Mrs. J. S.; Louisville.
Sampey, Prof. John R.; Louisville.

Sehon, Miss Maud; Louisville.
Scott, Miss Sue B.; Lexington.
Sharp, Miss Jennie; Louisville.
Shelton, Miss Bessie; Louisville.

Stoll, Mr. Chas. C.; Louisville.
Stoll, Mrs. Chas. C.; Louisville.
Van Arsdale, Miss Catherine; Harrodsburg.

Vaughan, Mr. W. J.; Louisa.
Wallace, Miss Emma Ray; Paintsville.
Warden, Miss Nellie; Louisville.
Wilson, Miss Mary L.; Maysville.

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LOUISIANA.

Allin, Mrs. Jewett; Houma.
Bolwinkle, Mrs. Juniata; New Orleans.

Babin, Miss Myrza; Dutchtown.
Baker, Mrs. F. E.; Plattenville.
Baker, Mr. H. L.; Plattenville.
Baker, Mrs. H. L.; Plattenville.
Baker, Miss Olive; Plattenville.
Baker, Mrs. R. A.; Plattenville.
Barnes, Miss Ruth; New Orleans.
Brewers, Miss Lily C.; Lecompte.
Brown, Miss Esther; Lecompte.
Cary, Mrs. W. S.; Donaldsville.
Childress, Rev. Lomax; Roanoke.
Cole, Miss Robie; Winnfield.
Cox, Mr. Claude; Meeker.
Cox, Mrs. Claude; Meeker.
Cox, Miss Margaret; Meeker.
Cross, Miss Ruth; Winnfield.
Cushman, Miss Fannie; Dutchman.
Ellzey, Mr. Thos. V.; New Orleans.

Ellzey, Mrs. Thos. V.; New Orleans.

Ellzey, Mr. M. L.; New Orleans.
Ellzey, Mr. W. C.; New Orleans.
Gibbs, Mr. Fred; Monroe.

Juden, Miss Susan M.; New Orleans.

Keener, Rev. S. S.; Monroe.
Keener, Mrs. S. S.; Monroe.
Lyons, Mrs. Anna Cox; Meeker.
Mal, Miss Ella; Leslie.

Malone, Miss Grace; Ruston.
Morse, Mr. C. S.; Jennings.
Morse, Mrs. C. S.; Jennings.
Neuhauser, Mr. C. A.; Slidell.

Pharr, Mr. J. A.; Berwick.
Pharr, Mrs. J. A.; Berwick.
Pharr, Miss E.; Berwick.
Pharr, Mr. Jack; Berwick.

Salmen, Mr. F.; Slidell.
Salmen, Mrs. F.; Slidell.
Salmen, Miss Ella; Slidell.
Sanders, Mr. Clyde V.; Monroe.

Sentell, Miss Eulalie; Bunkie.
Spearing, Miss Cora; New Orleans.
Spearing, Miss Fanny; New Orleans.

Spearing, Miss M.; New Orleans.
Trynahan, Miss Laura P.; Monroe.
Walsworth, Mr. Marvin A.; Chat-ham.

Whittaker, Miss Ruth; Baton Rouge.

Wilkinson, Miss Mary; New Orleans.—49.

MAINE.

Bean, Mr. Geo. W.; Dover.
Chandler, Mr. R. C.; New Gloucester.

Chandler, Mrs. R. C.; New Gloucester.

Lufkin, Mr. H. E.; Portland.
Lufkin, Mrs. H. E.; Portland.

Pearson, Dr. T. N.; Morrill.
Pearson, Mrs. T. N.; Morrill.

Plummer, Mrs. M. E.; Portland.
Sturivant, Miss Annie; Dexter.

Varney, Mr. Thomas; Windham.—10.

MANITOBA.

Anderson, Mr. Arni; Winnipeg.
Gowanlock, Mr. J. B.; Winnipeg.
Haist, Mr. William; Winnipeg.
Malcolm, Mr. Andrew; Dauphin.
Malcolm, Mrs. Andrew; Dauphin.
Palk, Miss Helen; Winnipeg.
Parker, Miss G. E.; Winnipeg.
Stelck, Mr. A. H. F.; Dauphin.
Stelck, Mrs. A. H. F.; Dauphin.—9.

MARYLAND.

Clever, Rev. Conrad, D. D.; Hagerstown.
Clever, Mrs. Conrad; Hagerstown.
Clever, Miss Elizabeth; Hagerstown.
Dunbar, Rev. W. H., D. D.; Baltimore.
Dunbar, Mrs. W. H.; Baltimore.
Elliott, Mrs. Joseph P.; Baltimore.
Flory, Rev. C. J.; Jarrettsville.
Hoopper, Mr. R. L.; Baltimore.
Hoopper, Mrs. R. L.; Baltimore.
Huckle, Rev. Oliver, D. D.; Baltimore.
Jordan, Mrs. C. H.; Baltimore.
Mather, Miss Mary R.; Roland Park.
Neuman, Miss Bettie; Baltimore.
Robinson, Mr. H. H.; Catonsville.
Shockley, Mr. O. M.; Showell.
Smith, Miss Beulah F. L.; Baltimore.—16.

MASSACHUSETTS.

Aberden, Mr. James D.; Boston.
Barlow, Deaconess Mary E.; Dorchester.
Batchelder, Mrs. Geo. E.; Amesbury.
Bliss, Mrs. S. H.; Springfield.
Brock, Mr. R. H.; Athol.
Brock, Mr. Winfield H.; Athol.
Bussler, Dr. Royal H.; Boston.
Bussler, Mrs. Royal H.; Boston.
Chase, Miss Sara Slade; So. Swansea.
Conant, Mrs. Hamilton S.; Boston.
Conant, Mrs. Bessie Roper, Boston.
Conant, Miss Theta F.; Roxbury.
Cotton, Mr. Timothy Y.; Newburyport.
Cotton, Mrs. Timothy Y.; Newburyport.
Darling, Mr. Chas. B.; Boston.
Foye, Mrs. Eunice T.; Middleboro.
Graves, Miss Margaret A.; Everett.
Harlow, Mrs. E. C.; Middleboro.
Harlow, Miss Eva F.; Middleboro.
Hartshorn, Mr. W. N.; Boston.
Lancaster, Miss Alice R.; Boston.
Lancaster, Mrs. Anna N.; Boston.

Marcellus, Mr. L. D.; North Adams.
Marschat, Mrs. K. A.; Sheffield.
Martin, Mr. John B.; Malden.
Meacon, Mr. Copley Osgood; Dorchester.
Nutting, Mrs. G. E.; Fitchburg.
Penniman, Mr. Geo. W.; Boston.
Perry, Mrs. Caroline L.; Sharon.
Piper, Rev. F. L.; Boston.
Powell, Rev. Webster H.; Dorchester.
Roberts, Miss Carrie M.; Chelsea.
Runnells, Mrs. E. D.; Hyde Park.
Sayer, Rev. Thos. S.; New Bedford.
Sayer, Mrs. Thomas S.; New Bedford.
Slattery, Miss Margaret; Fitchburg.—36.

MICHIGAN.

Allen, Mr. David B.; Three Oaks.
Allen, Miss Grace; Three Oaks.
Allen, Mr. Roy; Three Oaks.
Cobb, Miss Lucy A.; Saline.
Daneis, Miss Clara M.; Onsted.
Decker, Dr. Emma A.; Mt. Clemens.
Downing, Miss Adelle; Manistee.
Friegel, Mr. Gustave F.; Owosso.
Gurney, Prof. G. H.; Hillsdale.
Gurney, Miss Ruth; Hillsdale.
Hyde, Miss Jennie J.; Rockford.
Lawrence, Mr. Leslie C.; Detroit.
McPherson, Miss Gertrude; Sandusky.
McPherson, Mr. P. A.; Sandusky.
Mohr, Mr. E. K.; Grand Rapids.
Mohr, Mrs. E. K.; Grand Rapids.
Mullen, Rev. Matt.; St. Johns.
Pease, Mrs. Helen M.; Hudson.
Pomeroy, Mrs. Dora; Kalamazoo.
Randall, Miss Ruby M.; Royal Oak.
Reed, Mrs. Julia A.; Onsted.
Sammons, Mrs. Thomas; Leslie.
Sawyer, Miss Christabel H.; Cadillac.
Warren, Mr. Edward K.; Three Oaks.—24

MINNESOTA.

Bauer, Miss Leonora F.; St. Paul.
Billmann, Mr. Dan; Minneapolis.
Brace, Mrs. Jennie; Deer River.
Dietrick, Mr. Paul S.; St. Paul.
Dietrick, Mrs. Paul S.; St. Paul.
Dinsdale, Miss Tirzah; Minneapolis.
Elliott, Mr. E. A.; Battle Lake.
Elliott, Mrs. E. A.; Battle Lake.
Hales, Rev. John J.; Stewartville.
Jensen, Mr. H. P.; Mankato.
King, Mrs. Minnie; Deer River.
King, Mr. Stafford; Deer River.
Locker, Mr. A. M.; St. Paul.
Locker, Mrs. Vera M.; St. Paul.
Marshall, Miss Mabel A.; Faribault.
Merrill, Rev. George R., D. D.; Minneapolis.

Nordland, Mr. Wm.; Lyle.
Nordland, Mrs. Wm.; Lyle.
Page, Miss Marie L.; Austin.
Pond, Miss Carrie S.; St. Paul.
Wilson, Miss Isabelle; Minneapolis.
Winton, Miss Winifred; Faribault.
—22.

MISSISSIPPI.

Byrd, Mr. J. B.; Leakesville.
Byrd, Mr. J. E.; Mt. Olive.
Kelsey, Miss Pearl; Holly Springs.
Kilpatrick, Miss Elizabeth; Corinth.
Long, Rev. W. Fred; Jackson.
Long, Mrs. W. Fred; Jackson.
Neblett, Rev. R. P.; Houston.
Weaver, Mr. R. M.; Corinth.
Williams, Miss Mary B.; Eupora.
—9.

MISSOURI.

Alexander, Mrs. Celia M.; Kansas City.
Bailey, Miss Mabel L.; Rich Hill.
Baity, Mrs. G. P.; Kansas City.
Beard, Miss Harriett Edna; St. Louis.
Chambliss, Mrs. E. L.; Kansas City.
Chambliss, Mr. Eaton R.; Kansas City.
Crain, Mr. R. H.; Carthage.
Crain, Mrs. R. H.; Carthage.
Fowler, Mr. C. F.; Kansas City.
Fowler, Mrs. C. F.; Kansas City.
Funkenhau, Miss Eliza; St. Louis.
Gross, Miss Louise; St. Louis.
Harness, Mrs. Henry A.; Mount Washington.
Hughes, Miss Mollie; Independence.
Johansen, Mrs. John; St. Louis.
Lacey, Mr. Elmer E.; St. Louis.
McLaughlin, Mr. S. S.; Kirksville.
McLaughlin, Mrs. S. S.; Kirksville.
McLean, Mrs. Lou C.; St. Louis.
Moon, Rev. Parker; Carthage.
Palmer, Mr. Harry H.; Elsberry.
Pratt, Mrs. M. A.; St. Louis.
Schmalenbach, Miss Ida; St. Louis.
Shepherd, Rev. Robert Perry, Ph. D.; St. Louis.
Shepherd, Mrs. Robert Perry; St. Louis.
Shumate, Miss Anna; Preston.
Stahl, Dr. C. S.; Kirksville.
Stahl, Mrs. S. F.; Kirksville.
Stahl, Dr. C. S.; Kirksville.
Starrett, Mr. E. E.; Brunswick.
Starrett, Mrs. E. E.; Brunswick.
Stremmel, Mr. Philip J.; St. Louis.
Tope, Mr. G. M.; Clinton.
Williams, Miss Rose A.; St. Louis.
Williams, Rev. Sterling Lee; Liberty.
Williams, Mrs. Sterling Lee; Liberty.
Wilson, Miss Mary J.; St. Louis.
Wilson, Mr. R. F.; Briscoe.—38.

MONTANA.

Alford, Rev. J. A.; Helena.
Alford, Mrs. J. A.; Helena.
Barr, Mr. Hezekiah; Park City.
Betten, Dr. H. J.; Garnett.
Betten, Mrs. H. J.; Garnett.
Blazer, Mr. John G.; Billings.
Bovee, Mrs. Victoria; Wibana.
Burroughs, Mr. W. R.; Helena.
Edwards, Rev. Geo.; Great Falls.
Ellis, Rev. Edwin M.; Helena.
Ellis, Mrs. Lilla M.; Helena.
Fisher, Rev. Geo. McVey; Kalispell.
Foote, Mr. L. R.; Dillon.
Foote, Mrs. L. R.; Dillon.
Gwynne, Rev. F. H.; Butte.
Hawkins, Miss Clarissa; Cut Bank.
Irwin, Miss Bethel; Hamilton.
Irwin, Mrs. J. C.; Hamilton.
Johnson, Mr. Joseph P.; Anaconda.
May, Mr. Albert; Stevensville.
Mills, Mrs. Mary B.; Bozeman.
Moyer, Rev. L. N.; Helena.
Moyer, Mrs. L. N.; Helena.
Rennick, Miss Lenore; Missoula.
Robinson, Miss Clara F.; Billings.
Taylor, Mrs. Martha A.; Laurel.
Underwood, Mr. J. H.; Missoula.
Wallace, Mr. F. W.; Forsyth.
Walvord, Miss Cornelia; Big Timber.
Watsbaugh, Mrs. Laurel A.; Laurel.
Yearian, Mr. E. M.; Dillon.
Yearian, Miss Irene G.; Dillon.—32.

NEBRASKA.

Brown, Miss Margaret Ellen; Grand Island.
Clinesmith, Miss Abbie A.; York.
Follmer, Mrs. Eva M.; Oak.
Follmer, Miss Katherine; Oak.
Harlan, Miss Constance; Bethany.
Harlan, Miss Bernice; Bethany.
Holmes, Rev. A. M.; Murray.
Langford, Mr. Milton; Craig.
Lancaster, Miss Jennie; York.
Leamer, Miss Vida; Wakefield.
Leamer, Miss Veaus; Wakefield.
Leshner, Miss Anna; Lincoln.
Lewis, Rev. Chas. H.; Lincoln.
Little, Mrs. C. W.; Lincoln.
Lundquist, Miss Christina; Carroll.
Plumb, Dr. J. N.; York.
Rees, Mr. David; Norfolk.
Ridgway, Mr. James W.; Curtis.
Smith, Mrs. W. S.; Murray.
Walker, Mr. A. G.; Omaha.
Wallace, Mr. George G.; Omaha.
Wallace, Mrs. George G.; Omaha.
Wilcox, Miss Stella; Omaha.—23.

NEVADA.

Adams, Dr. Maxwell; Reno.
Ball, Mrs. C. P.; Las Vegas.
Beatty, Rev. Geo. W.; Yerington.
Church, Mrs. J. E.; Reno.

Funkhouser, Mrs. J. Ross; Blair.
 Greathouse, Mr. W. G.; Elko.
 Greathouse, Mrs. W. G.; Elko.
 Leach, Mr. W. Clarence; Blair.
 Nelson, Mr. Ralph W.; Reno.
 Nelson, Mrs. Ralph W.; Reno.
 Palmer, Rev. E. A.; Las Vegas.
 Palmer, Mrs. E. A.; Las Vegas.
 Ray, Mrs. L. D.; Sparks.
 Roberts, Mrs. Sarah Chandler;
 Reno.
 Robinson, Rev. F. H.; Reno.
 Smithe, Rev. P. S.; Reno.
 Tower, Rev. Lee; Carson City.
 Tower, Mrs. L. L.; Carson City.
 Wayland, Mrs. J. H.; Reno.
 Welden, Mrs. O. M.; Reno.—20.

NEW BRUNSWICK AND PRINCE EDWARD ISLAND.

Bennett, Miss Evelyn R.; Hope-
 well Cape.
 Bouller, Mr. Wilfred; Tryon.
 Lang, Rev. David, M. A., B. D.;
 St. John.
 Lucas, Rev. Aquila; Sackville.
 Ross, Rev. W. A., M. A.; Moncton.
 Ross, Mrs. W. A.; Moncton.
 Robb, Miss Jennie B.; Korea.—7.

NEW HAMPSHIRE.

Bingham, Prof. Geo. W.; Derry
 Village.
 Fletcher, Rev. Frank P.; Chiches-
 ter.
 Hendrick, Mrs. Geo. W.; Nashua.
 Hubbard, Miss Martha W.; Man-
 chester.
 Stone, Miss Flora M.; Laconia.—5.

NEW JERSEY.

Angleman, Miss Ida; Plainfield.
 Barnes, Mrs. J. Woodbridge; New-
 ark.
 Carpenter, Mrs. N. H.; Rahway.
 Garrison, Mr. M. T. M.; Elmer.
 Gowan, Rev. Isaac W.; D. D.;
 Weehawken.
 Gowan, Mrs. Isaac W.; Wee-
 hawken.
 Hall, Mr. Geo. E.; Plainfield.
 Hall, Mrs. Geo. E.; Plainfield.
 Irving, Miss Anna E.; Westfield.
 Irving, Mr. Walter M.; Westfield.
 Kimber, Mr. W. F.; Newark.
 Kimber, Mrs. W. F.; Newark.
 Koehler, Mr. Louis H.; Newark.
 Maschman, Rev. J. F.; Newark.
 Maschman, Mrs. J. F.; Newark.
 McFarland, Rev. J. T., D. D.;
 Maplewood.
 McFarland, Mrs. J. T.; Maplewood.
 Meyer, Mrs. Henry H.; Maplewood.
 Price, Rev. Samuel D.; Camden.
 Price, Mrs. Samuel D.; Camden.
 Stevens, Mr. Arthur F.; Elizabeth.
 Stevens, Mrs. Arthur F.; Elizabeth.

Wiley, Mr. Joseph P.; Salem.
 Wiley, Mrs. Emma T.; Salem.—24.

NEW MEXICO.

Blood, Miss Cora E.; Albuquerque.
 Collins, Mrs. L. A.; Cubero.
 Collins, Miss Laura W.; Cubero.
 Costa, Miss Sadie; Roswell.
 McCoy, Mr. W. M.; Mountainair.
 Ogle, Mr. W. G.; East Las Vegas.
 Price, Miss Luella B.; Albuquerque.
 —7.

NEW YORK.

Brown, Mr. Frank L.; Brooklyn.
 Brown, Rev. W. S.; Averill Park.
 Child, Mrs. Sarah L.; Brooklyn.
 Clark, Miss Elizabeth H.; Utica.
 Coe, Rev. Geo. A., LL. D.; New
 York City.
 Duncan, Dr. W. A.; Syracuse.
 Eaton, Mr. Homer; New York City.
 Goodman, Mr. F. S.; New York
 City.
 Kelley, Mrs. T. C.; Ballston
 Springs.
 Loomis, Miss Clara L.; Utica.
 Meyer, Rev. Henry H., D. D.; New
 York City.
 Murray, Mr. James B.; Yonkers.
 Porter, Mr. Wm. D.; New York
 City.
 Stevens, Mr. Arthur F.; New York
 City.
 Thompson, Mr. Wm.; New York
 City.
 Van Dusen, Mrs. M. B.; Southold.
 Waite, Mr. R. A.; Syracuse.—17.

NORTH CAROLINA.

Broughton, Mr. N. E.; Raleigh.
 Carter, Mr. J. Van; Raleigh.
 Clinton, Bishop Geo. W.; Charlotte.
 Collins, Rev. Lewis; Asheville.
 Dixon, Rev. A. G.; High Point.
 Thompson, Mr. Hugh; Goldsboro.
 Thompson, Mr. J. W.; Goldsboro.
 —7.

NORTH DAKOTA.

Breaw, Mr. N. E.; Sheldon.
 Gjehaug, Miss Mina J.; Valley
 City.
 Hansen, Miss Anna; Cogswell.
 Hansen, Miss Minnie; Cogswell.
 Herolz, Mr. G. A.; Limton.
 Pease, Prof. Samuel J.; Grand
 Forks.
 Ryckman, Mr. D. E.; Dale.
 Snow, Rev. Walter A.; Fargo.
 Snow, Mrs. Ella Morris; Fargo.—9.

NOVA SCOTIA.

Lewis, Mr. M. J.; Central Onslow.
 MacInnis, Mrs. John; Wallace
 Ridge.
 Patton, Mrs. H. A.; Oxford.
 Smith, Mr. G. R.; Londonderry.—4.

OHIO.

Allen, Miss Bessie; Cincinnati.
 Appenzellar, Miss Mary E.; Dayton.
 Arrowsmith, Miss Martha; Urbana.
 Baker, Miss Florence E.; Cleveland.
 Barton, Mr. F. M.; Cleveland.
 Barton, Mrs. F. M.; Cleveland.
 Belser, Rev. John W.; Cleveland.
 Binggeli, Miss Frieda L.; Cincinnati.
 Boneysteele, Mrs. Catherine; Bellaire.
 Bush, Mrs. G. L.; Jeffersonville.
 Clifford, Rev. G. D.; Jeffersonville.
 Clark, Rev. Joseph; Columbus.
 Cole, Mrs. D. S.; Belpre.
 Cole, Miss Edna Earle; Barnesville.
 Coleman, Mr. W. T.; Mason.
 Coleman, Mrs. W. T.; Mason.
 Curtiss, Mrs. Phebe; Columbus.
 Curtiss, Miss Mabel; Lancaster.
 Dodds, Mrs. George; Xenia.
 Dodds, Miss Jessie K.; Xenia.
 Eldredge, Mr. J. William; Cincinnati.
 Eudaly, Mr. William A.; Middletown.
 Eudaly, Mrs. Wm. A.; Middletown.
 Faris, Mr. L. L.; Lynchburg.
 Faris, Miss Lillie; Cincinnati.
 Fauser, Mr. Samuel; Bucyrus.
 Fleck, Mr. W. F.; Antwerp.
 Floyd, Dr. J. C. M.; Steubenville.
 Floyd, Mrs. J. C. M.; Steubenville.
 Fuhr, Mr. J. C.; Williamsburg.
 Fuhr, Mrs. J. C.; Williamsburg.
 Fults, Miss Lenora; Washington C. H.
 Funk, Mr. W. R.; Dayton.
 Griffith, Mr. Chas. T.; Shawnee.
 Griffith, Mrs. C. T.; Shawnee.
 Hartman, Rev. E. D.; Wooster.
 Hauser, Mr. C.; Cleveland.
 Heasley, Miss Lawrence; Chillicothe.
 Heininger, Mr. S. L.; Toledo.
 Hopkins, Mr. Robert M.; Cincinnati.
 Janes, Mrs. W. W.; Jeffersonville.
 Jennings, Mr. H. C.; Cincinnati.
 Koppes, Mr. H. S.; Chippewa Lake.
 Koppes, Mrs. H. S.; Chippewa Lake.
 Lilley, Rev. S. W.; Sterling.
 Loomis, Mr. B. J.; Columbus.
 Loomis, Miss Almeda E.; Columbus.
 Lyons, Miss Maude; Chillicothe.
 Meacham, Rev. E. J.; Portsmouth.
 Meyer, Miss Lillian; Cincinnati.
 Miller, Mr. A. E.; Hillsboro.
 Miller, Mrs. A. E.; Hillsboro.
 Miller, Mr. F. J.; Ottawa.
 Miller, Mrs. F. J.; Ottawa.
 Olin, Mr. Job S.; Belleville.
 Pfau, Miss Elizabeth; Portsmouth.
 Schoonover, Mr. D. T.; Marietta.

Shepard, Miss Agnes M.; Norwood.
 Shinn, Mr. C. W.; Cleveland.
 Shuter, Mr. J. W.; Evansport.
 Shuter, Mrs. J. W.; Evansport.
 Staebler, Rev. Christian; Cleveland.
 Stutsman, Miss Sally B.; Dayton.
 Smith, Miss Mary I.; Rochester.
 Tobias, Rev. D. Emerson; Greenville.
 Tussing, Mr. Ephraim H.; Middlepoint.
 Vanderpool, Mr. J.; Xenia.
 Wallace, Miss Maude; Barnesville.
 Weaver, Miss Maria J.; Cleveland.
 Wiggin, Miss Lyda B.; Dayton.
 Winn, Miss Mabel; Rutland.
 Wikoff, Mr. W. M.; Columbus.
 Wikoff, Mrs. W. M.; Columbus.
 Williams, Mr. George C.; Ottawa.
 Wizzini, Miss Lyle B.; Cleveland.
 —75.

OKLAHOMA.

Carpenter, Mr. A. R.; Cherokee.
 Nichols, Mr. C. H.; Oklahoma City.
 Richardson, Mrs. D. P.; Union City.
 Richardson, Mr. Ivan; Union City.
 Robinson, Miss Ina; Guthrie.
 Rusler, Mr. Geo. J.; Big Valley.
 Rusler, Mrs. Geo. J.; Big Valley.
 Shipley, Mr. S. S.; Payson.
 Simmons, Mrs. Mary A.; Oklahoma City.
 Stark, Mrs. E. M.; Navina.
 Street, Dr. O. J.; Louis.
 Street, Mrs. O. J.; Louis.
 Whorton, Mr. Arthur; Oklahoma City.
 Whorton, Mrs. Arthur; Oklahoma City.—14.

ONTARIO.

Anderson, Mr. W. J.; Toronto.
 Bartlett, Rev. S. T.; Toronto.
 Breithaupt, Miss Rosa M.; Berlin.
 Breithaupt, Miss Edna; Berlin.
 Chown, Miss Francis J.; Kingston.
 Code, Miss Ella C.; Woodstock.
 Dudgeon, Mr. Thomas; Toronto.
 Dusto, Mr. John; Nile.
 Dyer, Mr. Victor; Toronto.
 Dyer, Mr. Wm. E.; Toronto.
 Field, Miss May E.; Woodstock.
 Foster, Mrs. Mary; Toronto.
 Gibson, Mr. Theron; Toronto.
 Halpenny, Rev. E. W., B. D.; Toronto.
 Hamilton, Mr. W.; Toronto.
 Hamilton, Mrs. W.; Toronto.
 Inglis, Miss J. S.; Toronto.
 Maclaren, Justice J. J., D. C. L., LL. D.; Toronto.
 Maclaren, Miss M. J.; Toronto.
 Moorehouse, Mr. W. G.; Sarnia.
 Moorehouse, Mrs. W. G.; Sarnia.
 Perry, Mr. Richard; Toronto.
 Robertson, Rev. J. C.; Toronto.

Robinson, Rev. S. R.; Caledon.
 Shepherd, Mr. M. W.; Bradley
 Creek.
 Sweet, Mr. A.; Winchester.
 Sweet, Mrs. A.; Winchester.
 Terryberry, Rev. A. I.; Grimsby.
 Terryberry, Mrs. A. I.; Grimsby.
 Terryberry, Miss Laureen; Grims-
 by.
 Terryberry, Mr. J. Douglas, Grims-
 by.
 Vogan, Miss Emma S.; Toronto.
 Waugh, Miss Mary E.; Toronto.
 White, Miss M. M.; Erin.—34.

OREGON.

Anderson, Mr. E. H.; Salem.
 Babbidge, Rev. Claremont C.;
 Baker.
 Badger, Mr. H. E.; Ashland.
 Bayard, Mrs. Rebecca; The Dalles.
 Belknap, Mrs. Wilda; Prineville.
 Bennett, Mrs. Nellie; Eugene.
 Bestow, Mr. G. H.; Portland.
 Bestow, Mrs. G. H.; Portland.
 Billington, Prof. F. E.; Eugene.
 Billings, Mr. Geo. F.; Ashland.
 Billings, Mrs. Geo. F.; Ashland.
 Billings, Mr. Ralph; Ashland.
 Billings, Mrs. Ralph; Ashland.
 Blood, Mr. Henry; Portland.
 Burris, Rev. C. A.; Gaston.
 Carson, Mr. James H.; Eugene.
 Cheadle, Mrs. H. J.; Forest Grove.
 Cobb, Mr. W. L.; Roseburg.
 Cobb, Mrs. W. L.; Roseburg.
 Cole, Rev. J. S.; Portland.
 Corby, Rev. J. D.; Portland.
 Davis, Rev. March C.; Wolf Creek.
 Davis, Mrs. N. A.; Milton.
 Donaldson, Mrs. J. M.; Portland.
 Emrich, Mr. J. Albert; Portland.
 Dunry, Mr. M. R.; Philomath.
 Fielder, Miss Julia; Medford.
 Fisher, Mrs. Ella A.; Eugene.
 Fisher, Miss Gladys; Eugene.
 Garrett, Miss Grace; Ashland.
 Gilliam, Miss Grace; Pilot Rock.
 Guthrie, Mr. J. V.; Portland.
 Guthrie, Mrs. J. V.; Portland.
 Harper, Mrs. B. F.; Milton.
 Harper, Miss Edith; Milton.
 Hayes, Miss Evelyn; The Dalles.
 Helman, Mrs. S. A.; Ashland.
 Hobbs, Mrs. A. E.; Eugene.
 Holt, Rev. W. S., D. D.; Portland.
 Johnson, Mrs. Myrtle Jean; Ash-
 land.
 Kitchin, Mr. A. L.; Roseburg.
 Kitchin, Mrs. A. L.; Roseburg.
 Knotts, Rev. I. G.; Albany.
 Lane, Mr. E. Erie; Eugene.
 Mardoff, Mrs. Mae; Medford.
 Martin, Mr. E. R.; Portland.
 Martin, Mr. James; Grants Pass.
 Milligan, Rev. J. V., D. D.; Port-
 land.
 Nimmo, Mrs. J. A.; Albany.
 Ordeman, Mr. E. L.; Portland.
 Ordeman, Mrs. Carolyn; Portland.
 Paulson, Mr. Arthur M.; Eugene.
 Phelps, Rev. N. W.; Corvallis.
 Phipps, Rev. Chas. A.; Portland.
 Phipps, Mrs. Chas. A.; Portland.
 Rexroad, Rev. C. A.; Milton.
 Russell, Mrs. H. L.; Gaston.
 Russell, Mrs. J. H.; Ashland.
 Schwabenland, Rev. J. C.; Port-
 land.
 Seaman, Rev. S. W., D. D.; La
 Grande.
 Seaman, Mrs. S. W.; La Grande.
 Simon, Mr. Geo. A.; Moro.
 Smith, Rev. Howard N.; Portland.
 Smith, Mrs. Howard N.; Portland.
 Springston, Rev. J. D., Ph. D.;
 Portland.
 Staver, Mr. Chas. A.; Portland.
 Staver, Mrs. Chas. A.; Portland.
 Steele, Prof. R. R.; Portland.
 Thompson, Mr. Harry; Creswell.
 Thompson, Miss Maude; Creswell.
 Thoradson, Mrs. Rosa; Corvallis.
 Thoradson, Miss Lillian; Corvallis.
 Twidwell, Miss Florence; Eugene.
 Vernon, Rev. J. F.; Milton.
 Vernon, Mrs. J. F.; Milton.
 Van Fossen, Rev. J. H.; Ashland.
 Van Fossen, Mrs. J. H.; Ashland.
 Warrington, Rev. E. W.; Pilot
 Rock.
 Watts, Mr. J. G.; Scappoose.
 Watts, Mrs. J. G.; Scappoose.
 Wells, Mr. Jesse G.; Eugene.
 Wells, Mrs. Jesse G.; Eugene.
 Wilkins, Mrs. J. W.; Portland.
 Williams, Rev. A. M.; McMinnville.
 Whirry, Rev. J. L.; McMinnville.
 Wright, Mr. Clarence J.; Portland.
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PENNSYLVANIA.

Ake, Rev. J. Howard; Berwick.
 Albert, Rev. Charles S., D. D.;
 Philadelphia.
 Baldwin, Mrs. M. J.; Philadelphia.
 Bieseker, Mr. C. H.; Bald Mount.
 Bieseker, Mrs. C. H.; Bald Mount.
 Bieseker, Mr. G. W.; Clarks Sum-
 mit.
 Bieseker, Mrs. G. W.; Clarks
 Summit.
 Bittenbender, Mrs. Sarah M.;
 Bloomsburg.
 Blanchard, Miss Harriet F.; New-
 castle.
 Bossler, Rev. E. A. G.; Steelton.
 Bossler, Mrs. E. A. G.; Steelton.
 Boyd, Miss Martha R.; Bellevue.
 Brown, Mrs. Ida M.; St. Peters.
 Brownawell, Miss L. A.; Mechan-
 icsburg.
 Campbell, T. E., Ph. D.; Mechan-
 icsburg.
 Clark, Miss Romaine P.; Pittsburg.
 Coover, Prof. M.; Gettysburg

- Cramp, Mr. Joseph C.; Philadelphia.
 Cramp, Mrs. Joseph C.; Philadelphia.
 Deppen, Miss Gertrude J.; Mt. Carmel.
 Dickie, Mr. S. A.; Pittsburg.
 Dickie, Mrs. S. A.; Pittsburg.
 Dodds, Miss Agnes; Franklin.
 Drunslath, Mr. Irwin A.; Linsburg.
 Drunslath, Mrs. Irwin A.; Linsburg.
 Eberly, Miss Mattie F.; Mechanicsburg.
 Emerson, Rev. Oscar B.; Bolwar.
 Ent, Mrs. Mary E.; Bloomsburg.
 Faris, Rev. John T.; Philadelphia.
 Fergusson, Rev. E. Morris; Swarthmore.
 Frantz, Rev. Chalmers E., A. M.; Charleroi.
 Gallaher, Miss Ada R.; Ebensburg.
 Gamble, Mrs. W. R.; Altoona.
 Gifford, Miss Ida Frances; East Lansdowne.
 Gilmour, Mr. Chas. E.; Bellefonte.
 Gilmour, Mrs. Chas. E.; Bellefonte.
 Gonser, Rev. Albert; Mt. Carmel.
 Gonser, Miss Ethel; Mt. Carmel.
 Greenwalt, Mr. Abner B.; Kempton.
 Greenwalt, Mrs. Abner B.; Kempton.
 Haines, Rev. C. W.; Philadelphia.
 Haines, Mrs. C. W.; Philadelphia.
 Hale, Mrs. E. B.; East Lansdowne.
 Hanna, Mr. C. R.; Pittsburg.
 Hanna, Mrs. C. R.; Pittsburg.
 Harnish, Mr. A. B.; Mechanicsburg.
 Hartzell, Mr. J. A.; Benjamin.
 Hartzell, Mrs. J. A.; Benjamin.
 Hayes, Mr. Calvin M.; Hartleton.
 Hayes, Rev. J. S.; Everson.
 Henry, Rev. Alexander, D. D.; Philadelphia.
 Herr, Mr. Monroe A. S.; Lebanon.
 Hoffman, Miss Katharine A.; Lebanon.
 Hostetter, Mr. G. L.; Everson.
 Howard, Mr. Philip E.; Philadelphia.
 Humrick, Mr. Charles F.; Carlisle.
 Humrick, Mrs. Charles F.; Carlisle.
 Jack, Miss Mallie F.; New Castle.
 Jeffers, Mrs. Carrie Eby; Newport.
 Johnson, Miss Bessy Depuy; Pittsburg.
 Kee, Miss Clara M.; Pittsburg.
 Kinports, Mr. Porter; Cherry Tree.
 Landes, Mr. W. G.; Lansdowne.
 Landes, Mrs. W. G.; Lansdowne.
 McCafferty, Mr. E. D.; Pittsburg.
 McCafferty, Mrs. E. D.; Pittsburg.
 McCurdy, Mr. E. E.; Lebanon.
 McCurdy, Mrs. E. E.; Lebanon.
 McGinley, Miss Hester; Bellefonte.
 Mahaffey, Mr. W. T.; Cherry Tree.
 Mahaffey, Mrs. W. T.; Cherry Tree.
 McKerihan, Miss Eleanor; Altoona.
 McKerihan, Miss Faith; Altoona.
 McLaughlin, Miss Luella S.; New Germantown.
 Mader, Miss Caroline; Lebanon.
 Mader, Miss Mame; Lebanon.
 Mehard, Miss M. Emma; Erie.
 Miller, Rev. Rufus W.; Pittsburg.
 Morgan, Miss Katharine; Fernwood.
 Neamand, Mr. Harry; Perkasio.
 Neamand, Mrs. Harry; Perkasio.
 Nease, Mr. William; Pittsburg.
 Noething, Mr. Franklin S.; Selinsgrove.
 Noetting, Prof. William, Ph. D.; Selinsgrove.
 Nupp, Mr. C. D.; Windber.
 Nuthill, Mrs. L. N.; Philipsburg.
 Nuttall, Mr. L. W.; Philipsburg.
 Oliver, Rev. Chas. A.; York.
 Oliver, Mrs. Chas. A.; York.
 Osborn, Mrs. Frank R.; Avalon.
 Owens, Prof. William G.; Lewisburg.
 Parks, Mr. G. W.; Steelton.
 Patterson, Miss Melissa; Waynesburg.
 Pentz, Miss Florence; Dubois.
 Pim, Mrs. Ella; Cabot.
 Preston, Miss Mary, M. D.; Philadelphia.
 Price, Miss Susie; Gibsonton.
 Reese, Mr. H. M.; Nanty Glo.
 Reese, Rev. J. G.; Pittsburg.
 Rew, Miss Etta E.; Franklin.
 Satterfield, Mrs. S. E.; Bellefonte.
 Schock, Mr. J. F.; Huntingdon.
 Smiley, Rev. W. B., D. D.; Pittsburg.
 Smiley, Mrs. W. B.; Pittsburg.
 Steans, Mrs. Ralph; Lewisburg.
 Steele, Mr. Charles; Northumberland.
 Steele, Mrs. Charles; Northumberland.
 Steele, Miss Mary G.; Northumberland.
 Steen, Miss Harriet; Belle Vernon.
 Steen, Miss Leightty; Belle Vernon.
 Stewart, Miss Estella; Pittsburg.
 Stewart, Prof. Robert Laird, D. D.; Lincoln University.
 Stewart, Mrs. Robert Laird; Lincoln University.
 Sutherland, Mr. Allan; Philadelphia.
 Taylor, Mr. P. T.; Oakville.
 Todd, Miss Sarah J.; Cabot.
 Updegraff, Miss Mary E.; Pittsburg.
 Wachob, Miss Blanche E.; Pittsburg.
 Walton, Miss Ethel D.; Frankfort.
 Walton, Mr. John; Frankfort.
 Walton, Mrs. John; Frankfort.

Wright, Miss Jessie M.; Steelton.
Yoder, Mr. Joseph D.; Silverdale.
Yoder, Mrs. Joseph D.; Silverdale.
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QUEBEC.

Capel, Rev. Edgar T.; Montreal.
Cutter, Mrs. F. A., Jr.; Sutton.
Rexford, Prin. E. I.; Montreal.—3.

RHODE ISLAND.

Burdick, Rev. Clayton A.; Westerly.
Ralph, Mr. James K.; Hope.
Ralph, Mrs. James K.; Hope.
Sherman, Miss Etta M.; Newport.
—4.

SOUTH CAROLINA.

Green, Rev. J. B.; Greenwood.
Hillhouse, Miss Tweetie; Greenville.
Sligh, Miss Kittie; Seneca.
Steele, Mr. J. P.; Lancaster.
Vandiver, Miss Grace; Spartanburg.—5.

SOUTH DAKOTA.

Fox, Rev. Frank, D. D.; Sioux Falls.
Grebel, Mr. A. L.; Parker.
Grebel, Mrs. A. L.; Parker.
Jaquays, Miss Esther; Springfield.
Jaquays, Miss Margaret; Springfield.
Leach, Rev. F. P.; Sioux Falls.
Monfore, Mr. Jesse; Springfield.
Monfore, Mrs. Jesse; Springfield.
Neil, Dr. W. L.; Deadwood.
Rosenberry, Rev. G. W.; Huron.
Rowen, Mr. A. A.; Parker.
Shank, Miss Carrie; Sisseton.
Thompson, Mr. Frank; Beresford.
Torgeson, Mrs. T. L.; Beresford.
—14.

TENNESSEE.

Bulla, Rev. Chas. D.; Nashville.
Cooke, Mrs. Lizzie B.; Memphis.
French, Mr. E. E.; Nashville.
Hamill, Dr. H. M.; Nashville.
Hamill, Mrs. H. M.; Nashville.
Mason, Mr. Alfred D.; Memphis.
Mason, Mr. Alfred D., Jr.; Memphis.
McKinney, Mr. J. W.; Memphis.
Pepper, Mr. J. R.; Memphis.
Pepper, Mrs. J. R.; Memphis.
Rosamond, Miss Frances; Memphis.
Smith, Mr. D. M.; Nashville.
Wormeley, Miss Jean P.; Memphis.
—13.

TEXAS.

Anderson, Rev. William M., D. D.; Dallas.

Baylor, Mr. J. N.; Yoakum.
Baylor, Mrs. J. N.; Yoakum.
Baylor, Miss Madeline T.; Nava-sota.
Black, Mr. C. C.; Barstow.
Breeding, Miss Alice R.; San Antonio.
Brown, Rev. R. F.; Comanche.
Brown, Mrs. R. F.; Comanche.
Buckner, Mrs. P. A.; Abilene.
Collins, Mr. D. S.; Dallas.
Collins, Mrs. D. S.; Dallas.
Crow, Mr. Walter A.; Waxahachie.
Crow, Mrs. Walter A.; Waxahachie.
De Prato, Miss Ethel; Texarkana.
Dixon, Mr. J. B.; Mission.
Dixon, Mrs. J. B.; Mission.
Dortch, Miss L. May; Abilene.
Downing, Rev. W. L.; Barstow.
Duggan, Mr. Campbell Jackson; Temple.
Edson, Prof. Henry F., Ph. D.; Fort Worth.
Edwards, Miss Gladys; Henrietta.
Elkins, Miss Orpha L.; Yoakum.
Everett, Mr. W. C.; Dallas.
Field, Miss Clara; Fort Worth.
Field, Miss Josephine Grace; Fort Worth.
Gohlke, Mrs. W. F.; San Antonio.
Gordon, Prof. J. M.; Waxahachie.
Gurley, Mrs. Julia J.; Dallas.
Howe, Rev. Wm. K.; Corsicana.
Kyser, Miss Emma; Marlin.
Longmire, J. B.; Dallas.
Longmire, Mr. J. B.; Dallas.
McCammon, Miss Ethel; Beaumont.
McCammon, Miss Jessie; Beaumont.
McMurry, Mr. Y. D.; Colorado.
McMurry, Mrs. Y. D.; Colorado.
Miller, Rev. Alva E.; Pecos.
Newton, Miss Vera Self; Plainview.
Owers, Rev. Edward; Dallas.
Portwood, Mr. W. P.; Fort Worth.
Raezer, Mr. J. W.; Houston.
Ramey, Mrs. Ruth E.; Bay City.
Rector, Rev. A. E.; Galveston.
Robertson, Mr. James M.; Del Rio.
Rodes, Miss Ada; Navasota.
Schultz, Mr. A. T.; Mexia.
Schultz, Mrs. A. T.; Mexia.
Scott, Mrs. E. E.; Dallas.
Shiels, Mr. James; Leonard.
Stephens, Mr. G. F. J.; Plainview.
Tally, Rev. Chas. T., A. M.; Pittsburg.
Tally, Mrs. Chas. T.; Pittsburg.
Townsend, Mrs. E. G.; Belton.
Travis, Mr. Olin F.; Dallas.
Van Tuyl, Miss Eleanor; Colorado.
Van Winkle, Mr. J. D.; Dallas.
Van Winkle, Mrs. J. D.; Dallas.
Vinson, Rev. Robert E., D. D.; Austin.
Wardlow, Rev. John W.; Avinger.

Webb, Mr. Robt. M.; Colorado.
 Webb, Mrs. Robt. M.; Colorado.
 White, Miss Pearl; Lancaster.
 Wiggins, Miss Ann; Bonham.
 Wiggins, Mr. William Nehemiah;
 Dallas.
 Wiggins, Mrs. William Nehemiah;
 Dallas.
 Wilson, Miss Helen; Houston.
 Yeager, Miss Fannie Lu; Sylvester.
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UTAH.

Binns, Mr. Isaac., Sr.; American
 Fork.
 Birdsall, Mr. Leo R.; Elsinore.
 Bledsoe, Mrs. Emma; Salt Lake
 City.
 Burkholder, Rev. A. H.; Spring-
 ville.
 Burkholder, Mrs. A. H.; Spring-
 ville.
 Herrick, Mr. W. H.; Green River.
 Hone, Mr. David; Benjamin.
 Knowles, Miss Hazel R.; Salt Lake
 City.
 Lane, Miss E. R.; Salt Lake City.
 McCanne, Miss Flora; Salt Lake
 City.
 McNitt, Mr. Albert L.; Salt Lake
 City.
 Morrison, Rev. W. M.; Park City.
 Murphy, Rev. Wildman; American
 Fork.
 Murphy, Mrs. Wildman; American
 Fork.
 Rankin, Rev. Hugh W.; Salt Lake
 City.
 Reed, Miss Sara J.; Fairview.
 Rolofson, Miss Louella E.; Fair-
 view.
 Shermer, Mr. Wm. H.; Payson.
 Shermer, Mrs. Wm. H.; Payson.
 Sloan, Miss Grace; Elsinore.
 Smith, Miss Martha; Salt Lake
 City.
 Stearns, Mrs. Harold J.; Salt Lake
 City.
 Taylor, Mrs. H. P.; Provo.
 Wight, Mr. W. A.; Salt Lake City.
 Worrall, Rev. Jas. H.; Salt Lake
 City.—25.

VERMONT.

Cramton, Miss Ella B.; Rutland.
 Park, Mr. B. A.; Chester.—2.

VIRGINIA.

Lacy, Rev. T. H., D. D.; Black-
 stone.
 Nair, Mr. C. P.; Clifton Forge.
 Nair, Mrs. C. P.; Clifton Forge.
 Phillips, Rev. A. L., D. D.; Rich-
 mond.—4.

WASHINGTON (EAST).

Boardman, Dr. H. L.; North
 Yakima.
 Brode, Prof. H. S.; Walla Walla.
 Buchanan, Rev. J. K.; Garfield.
 Buchanan, Mrs. J. K.; Garfield.
 Breithaupt, Mr. C. L.; Richland.
 Gallaher, Rev. M. R.; Spokane.
 Hustable, Mr. W. I.; North Yakima.
 Huxtable, Mrs. W. I.; North
 Yakima.
 Hageman, Dr. Geo.; Spokane.
 Knapp, Mr. E. C.; Spokane.
 Knapp, Mrs. E. C.; Spokane.
 Leonard, Rev. I. S.; Harrington.
 McCaw, Mr. Ernest; Prescott.
 McCaw, Mrs. Ernest; Prescott.
 McEachran, Mr. W. L.; Spokane.
 McEachran, Mr. C. C.; Spokane.
 Pendleton, Mr. James N.; Spokane.
 Remy, Miss Mary; North Yakima.
 Robertson, Miss Lillian M.; Spo-
 kane.
 Spicer, Mrs. H. A.; Cheney.
 Skinner, Rev. J. R.; Prescott.
 Skinner, Mrs. J. R.; Prescott.
 Stillings, Mr. P. T.; Clarkston.
 Thompson, Mrs. W. S.; Harrington.
 Watson, Mrs. James; Harrington.
 —25.

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Blackmore, Mr. N. U.; Ellensburg.
 Bowen, Rev. Chas. A.; Olympia.
 Campbell, Miss Anna L.; Hoquiam.
 Dunham, Miss Lena F.; Adna.
 Johnson, Miss Olive; Waterman.
 Laurie, Rev. James A.; Hoquiam.
 Laurie, Mrs. James A.; Hoquiam.
 Lidell, Miss Alma A.; Waterman.
 Matthews, Rev. John H.; Tacoma.
 McDonald, Mr. Geo. E.; Seattle.
 Merritt, Mrs. W. C.; Tacoma.
 Mixsell, Rev. F. H.
 Moore, Mr. Walter C.; Seattle.
 Osborne, Mr. E. S.; Seattle.
 Parsons, Mr. Elver; Oak Harbor.
 Pratt, Mrs. C. A.; Tacoma.
 Pratt, Mr. Geo. T.; Seattle.
 Pratt, Mrs. Geo. T.; Seattle.
 Sears, Rev. Chas. B.; South Belling-
 ham.
 Sears, Mrs. Chas. B.; South Belling-
 ham.
 Stocking, Mr. F. L.; Tacoma.
 Stocking, Mrs. F. L.; Tacoma.
 Thwing, Mr. Clarence; Seattle.
 Thompson, Mr. Chester H.; Ta-
 coma.
 Weaver, Mrs. Alice K.; Raymond.
 Weaver, Rev. J. M.; Raymond.
 Wilson, Mrs. Minnie; Chehalis.
 Williams, Rev. Otho H.; Belling-
 ham.
 Winkler, Miss J.; Adna.
 Wilson, Mrs. Mille; Chehalis.—30.

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 Backus, Rev. R. G.; Huntington.
 Backus, Miss Lillie A.; Huntington.
 Backus, Mr. Oscar J.; Cameron.
 Bardwell, Mr. J. C.; Moundsville.
 Chambers, Miss Laura; Moundsville.

Compton, Rev. M. F.; Parkersburg.
 Compton, Mrs. M. F.; Parkersburg.
 Crook, Rev. Guy H.; Ravenswood.
 Dillon, Miss M. A.; Fairmont.
 Drake, Mrs. A. H.; Charleston.
 Gee, Mr. C. E.; Wheeling.
 Graham, Miss Martha V.; Wheeling.

Heck, Miss Alice; Rivesville.
 Hiatt, Rev. A. J.; Huntington.
 Hiatt, Mrs. A. J.; Huntington.
 Jacob, Mr. John J.; Short Creek.
 Jones, Miss Ella; Mannington.
 Milligan, Mrs. M. E.; Parkersburg.
 Nuss, Miss Ethel; Cameron.
 Parker, Miss Jennie; Long Beach.
 Peters, Miss Carrie B.; Clarksburg.
 Pierpoint, Miss Zelma; Sistersville.
 Rhoades, Rev. B. F.; Moundsville.
 Rhoades, Mrs. B. F.; Moundsville.
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 Roberts, Mrs. C. H.; Elizabeth.
 Rogerson, Mrs. T. R.; Moundsville.
 Scott, Miss Mary I.; Moundsville.

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 Stout, Mr. J. L.; Parkersburg.
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 Thomas, Mr. A. S.; Charleston.
 Thomas, Mrs. A. S.; Charleston.
 Warner, Rev. John G.; Huntington.
 —36.

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 Robinson, Rev. O. L.; Madison.
 Weise, Miss Mamie; Watertown.
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WYOMING.

Anderson, Miss Lela; Jireh.
 Cortner, Miss Bertha; Jireh.
 Shope, Mr. P. A.; Wheatland.—3.

MEXICO.

Sein, Rev. E. M.; Puebla.
 Williams, Rev. C. Scott; Mexico City.—2.

CUBA.

Neblett, Rev. S. A.; Cardenas.—1.

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